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Αναστάσιος Σωγης

Κορυβάνης

Σαντουαρίου 18

1820

ΧΡΗΣΤΟΜΑΘΕΙΑ

ΤΗΣ

ΑΓΓΛΙΚΗΣ ΓΛΩΣΣΗΣ

ΕΚ ΤΩΝ

ΑΡΙΣΤΩΝ ΑΓΓΛΩΝ

ΠΕΖΟΓΡΑΦΩΝ ΚΑΙ ΠΟΙΗΤΩΝ,

Μετὰ σχολίων γραμματικῶν, ιστορικῶν καὶ γεωγραφικῶν,
καὶ μετὰ ἐπιτόμου Λεξικοῦ τῶν ἐν τῷ κείμενῳ λέξεων,

ΥΠΟ

ΓΕΩΡΓΙΟΥ Δ. ΛΑΜΠΙΣΗ

Πρὸς χρῆσιν τῶν Ἑλλήνων.

Ἐκδίδεται δαπάνῃ Α. Β. Κ.

ΕΝ ΑΘΗΝΑΙΣ,

ΕΚ ΤΗΣ ΤΥΠΟΓ. ΤΩΝ ΤΕΚ. ΑΝΔ. ΚΟΡΟΜΗΛΑ.

(Ὁδὸς Ἑρμοῦ, Πλατεῖα Ἀνακτόρων, Ἀρ. 4).

1864.

5. m 5176

ALCOHOL 219X

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ЗНЗЗДАТ ЗНЛЛАТТА

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0-67892-0-KITR-VII, 00

ΠΡΟΛΟΓΟΣ.

Η ΑΓΓΛΙΚΗ γλῶσσα κατέστη παγκόσμιος σχεδὸν τὴν σήμερον. Καὶ κατὰ μὲν τὸ ἀνατολικὸν ἡμισφαίριον, ἔχουσα τὸν θρόνον αὐτῆς ἐν ταῖς Βρετανικαῖς νήσοις, οὐ μικρὸν διεδόθη καὶ εἰς πλείστας ἄλλας χώρας τῆς Εὐρώπης, ἐπεξετάθη δ' ἐν τῇ Ἀφρικῇ μέχρι τοῦ ἀκρωτηρίου τῆς Καλῆς Ἑλπίδος, καὶ πολλαχοῦ τῆς Ἀσίας δεσπόζει ὡς μητρικὴ γλῶσσα, μάλιστα δὲ κατὰ τὴν πολυάνθρωπον χερσόνησον τῆς Ἰνδίας, ἔνθα ὁ Μέγας Ἀλέξανδρος ἔστησεν ἄλλοτε τὰ κατὰ τοῦ Πύρου τρόπαιά του· κατὰ δὲ τὸ δυτικὸν ἡμισφαίριον ὁ θρίαμβος τῆς γλώσσης ἐφάνη ἀνώτερος τῶν Βρετανικῶν ὀπλῶν, καὶ ἡ Ἀγγλικὴ διάλεκτος διέμεινεν ὡς γλῶσσα τοῦ ἐλευθέρου λαοῦ τῆς δημοκρατίας τῶν Ἠνωμένων πολιτειῶν. Ἡ γλῶσσα αὕτη λαλεῖται ἔτι καὶ εἰς τὴν κατὰ τὰ πέρατα τοῦ ἀνατολικοῦ ἡμισφαιρίου κειμένην νῆσον Αὐστραλίαν, ἥτις κατὰ τὴν ἑκτασιν καὶ αὐτὴν τὴν Εὐρώπην ὑπερβαίνουσα, φαίνεται ὅτι ὅσον οὐπω μέλλει νὰ μεταποιηθῇ εἰς ἀνεξάρτητον Ἀγγλικὸν κράτος. Ἐν Καναδᾷ πρὸς τούτοις, ἐν Καλλιφορνία, ἐν Λιβερίᾳ — ἐκτεταμένη ἀμερικανικῇ δημοκρατία κατὰ τὴν Ἀφρικὴν — ἐν Πολυνησίᾳ καὶ ἄλλαχοῦ, ἡ γλῶσσα αὕτη κατέστη μητρικὴ διάλεκτος τῶν ἐν αὐταῖς οἰκούντων λαῶν.

Τὸ χρήσιμον τῆς Ἀγγλικῆς γλώσσης κατεδείξαμεν ἐν τῷ προσλόγῳ τῆς Γραμματικῆς. Πρῶτοι δ' οἱ Ἀγγλοὶ ὠφελήθησαν τὰ μέγιστα ἐκ τῆς γλώσσης αὐτῶν, ἀπὸ τῆς ἀρχῆς μά-

λιστα τῆς ἑκατονταετηρίδος ταύτης. Γινώσκοντες τὴν γλῶσσαν τοῦ νέου κόσμου, κατὰ πολὺ ὑπερτέρησαν τὰ ἄλλα ἔθνη τῆς Εὐρώπης, πρῶτοι αὐτοὶ χρῆσιν ποιήσαντες τῶν τεραστίων ἐφευρέσεων, ἃς τὸ μεγαλοφυὲς καὶ θαυματουργὸν πνεῦμα τῶν Ἀμερικανῶν ἀνεκάλυψε. Τοῦτο κατιδόντες οἱ Γάλλοι, ἤρξαντο νὰ σπουδάζωσι κατὰ βάθος τὴν γλῶσσαν ταύτην, κρίνοντες αὐτὴν ἀναπόφευκτον εἰς τὸ ἐμπόριον, τὰς μηχανικὰς τέχνας καὶ τὰς ἐπιστήμας. Ἐν δὲ τῇ Ῥωσσίᾳ ἡ Ἀγγλικὴ γλῶσσα τιμᾶται τὰ μέγιστα ἔνεκα τοῦ ἀτμοῦ τοῦ Φούλτωνυς καὶ τοῦ ἠλεκτρισμοῦ τοῦ Μόρσου.

Τὴν Ἀγγλικὴν γλῶσσαν οὐχ ἥττον χρησιμωτάτην καὶ ἀναγκαιοτάτην θεωροῦντες καὶ εἰς τοὺς Ἕλληνας, ἐπεχειρήσαμεν νὰ συντελέσωμεν τὸ κατὰ δύναμιν πρὸς εὐχερεστέραν αὐτῆς ἐκμάθησιν. Καὶ πρὶν μὲν ἐκδόντες τὴν Γραμματικὴν, νῦν προσφέρομεν τὴν παροῦσαν Χρηστομάθειαν εἰς τὴν σπουδάζουσαν νεολαίαν. Τὰ περιφανῆ ὀνόματα τῶν συγγραφέων καὶ ποιητῶν ὧν τεμάχια κατεχωρήθησαν ἐν αὐτῇ ἀρκοῦσι πρὸς σύστασίν της. Πρὸς εὐκολίαν δὲ τῶν ἀρχαρίων ἀποβλέποντες, δὲν ἐλείψαμεν καὶ ἡμεῖς διὰ φιλολογικῶν καὶ ἱστορικῶν σημειώσεων, ἔτι δὲ καὶ διὰ λεξικοῦ τῶν ἐν τῷ κειμένῳ λέξεων, νὰ περικοσμήσωμεν αὐτήν· πολλαχοῦ δὲ καὶ εἰς τὴν ἡμετέραν ἱστορίαν τῆς Ἀγγλίας τὸν μαθητὴν παρεπέμψαμεν, κρίνοντες ὅτι οἱ βουλόμενοι νὰ μάθωσι τὴν γλῶσσαν ἔθνους τινός, χρειαν ἔχουσι νὰ μελετῶσι καλῶς τὴν ἱστορίαν αὐτοῦ. Εὐχόμεθα καὶ τὸ νέον τοῦτο ἔργον ἡμῶν νὰ τύχῃ εὐμενοῦς ὑποδοχῆς, ὅπερ θεωροῦμεν ὡς οὐ μικρὰν ἀμοιβὴν τῶν ὑπὲρ αὐτοῦ καταβληθέντων κόπων μας.

Ἐν Ἀθήναις, κατὰ Σεπτέμβριον 1864.

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By doing nothing, we learn to do ill.
 Idleness is the parent of pain.
 If you have one friend, think yourself happy.
 To prove a friend, first prove yourself true.
 The desire of getting more is rarely satisfied.

ΧΡΗΣΤΟΜΑΘΕΙΑ.

Rather go to bed supperless, than rise in debt.
 Without a friend, a man is but a wilderness.

ΜΕΡΟΣ Α΄.

ΠΕΖΟΙ ΣΥΓΓΡΑΦΕΙΣ.

Α΄. ΕΚΛΕΚΤΑΙ ΦΡΑΣΕΙΣ.—SELECT SENTENCES.

There are few who know how to adore God.

Love your parents.

Vice¹ leads to ruin.

Truth¹ is a jewell.

Virtue¹ ennobles us.

Vice¹ produces misery.

All that shines is not gold.

Think much, and speak little.

Hope¹ is the anchor of the soul.

Peace¹ and joy are Virtue's² crew.

Still³ waters are commonly deepest.

¹) Τα ὀνόματα τῶν ἀρετῶν, κακίῶν, ιδιοτήτων, παθῶν κτλ. γενικῶς λαμβανόμενα δὲν δέχονται ἄρθρον. Γραμ. Σελ. 122, 6. ²) Virtue's, περὶ τῆς διὰ ἡμᾶς ἀποστροφῆς γενικῆς, ὅρ. Γραμ. Σελ. 20 ὅ 134—139.

³) Still, ἐπ. "Ὁρ. Α. — Τα ἐπίθετα δὲν λαμβάνουσι σχῆμα Πληθύντ.

By doing¹ nothing, we learn to do ill.

Idleness is the parent of want and pain.

If you have one friend, think yourself happy.

To prevent passion, is easier than to calm it.

The desire of getting more is rarely satisfied².

Rather go to bed supperless, than rise in debt.

Without a friend, the world is but a³ wilderness.

Sloth makes all things difficult, but industry all easy.

The school of experience teaches many useful lessons.

The arrows of calumny fall harmlesly at the feet of
Virtue.

Death⁴ is the common lot of all; of good men and
of bad.

Straws swim upon the surface; but pearls lie at the
bottom.

There are few who know how⁵ to be idle and in-
nocent.

Virtue is more valuable than every other ae-
quirement.

Better is a little with content, than a great deal
with anxiety.

The eye of the master will do more work than both
his hands.

¹) By doing, ἐν. Μετ. τοῦ δο· περὶ τῆς συντάξεως τῶν μετοχῶν μετὰ τῆς προθ. by, "Ορ. Γραμ. Σελ. 168. ²) Satisfied, παθ. Μετ. τοῦ satisfy.

³) Is but a, δὲν εἶναι ἄλλο εἰμῆ... Γραμ. Σελ. 214, γ'. ⁴) Death, ὁ θάνατος, ἄνευ ἄρθρου, ὡς γενικῶς λαμβανόμενος. Γραμ. Σελ. 120, 6'.

⁵) Who know how. Μετὰ τὰ ῥήματα to know καὶ ἄλλα τινὰ μεταχειρίζονται πολλάκις τὸ ἀπαρέμφατον, θέτοντες πρὸ αὐτοῦ τὸ how. Γρ. Σελ 167, ἐνθα διόρθ. Μετὰ τὰ ῥήματα ἀντὶ πρὸ τῶν ῥημάτων,

Experience keeps a dear school, but fools will learn in no other.

If you will not hear reason, she will surely rap your knuckles.

Beware of little expences; a small leak will sink a great ship.

Pride is as loud a beggar as Want, and a great deal more saucy.

Want of care does us more damage, than want of knowledge.

Those have a short Lent, who owe money to be paid¹ at Christmas.

He that governs his passions, does more than he that commands armies.

Love labour. If you do not want it for food, you may² for physic.

It is easier to suppress the first desire, than to satisfy all that follow it.

Pride breakfasted³ with Plenty, dined³ with Poverty, and supped³ with Infamy.

Intemperance destroys the strength of our bodies, and the vigour of our minds.

When we act against conscience, we become the destroyers of our own peace.

Those who praise us, wish our favour; those who correct us, our good⁴.

Those who complain of the pains they suffer, forget those they have occasioned.

¹) Paid, παρ. τοῦ pay. ²) You may, ἐν. want. ³) Παρατακτοὶ ἀντὶ ἐνεστῶτος. ⁴) Our good, ἐν. wish our good.

Those lessons we¹ learn by experience, although dearly bought², are the best.

A man may have a thousand intimate acquaintances, and not a friend among them all.

The sleeping fox catches no poultry, and there will be sleeping enough in the grave.

Dost thou love life, then do not squander time, for that is the stuff³ life is made of.

If time be of all things the most precious, wasting time must be the greatest prodigality.

Lost⁴ time is never found again; and what we call time enough, always proves little enough.

The idle man is more perplexed to know what to do, than the industrious in doing what he ought.

Those manners which are becoming⁵ when they are natural, render people ridiculous when affected.

Creditors have better memories than debtors; creditors are a superstitious sect, great observers of set days and times.

Riches without charity are worth nothing. They are a blessing only to him who makes them a blessing to others.

It is the infirmity of little minds to be captivated by every appearance, and dazzled with every think that sparkles.

¹) Those lessons we, ἐλ. ἡ ἀναφ. ἀντ. which. Γραμ. 224, α'.

²) Bought, παθ. Μετ. τοῦ buy. ³) The stuff life is made of, ἀντὶ the stuff of which life κτλ. "Ὅταν ἡ ἐμπρόθετος ἀντωνυμία παραλείπεται, ἡ πρόθεσις τίθεται μετὰ τὸ ῥῆμα. Γραμ. Σελ. 224. α'. ⁴) Lost, πθ. Μετ. τοῦ lose, ὁ ἀπωλεσμένος, ὁ χαμένος. ⁵) Becoming, κατάλληλος, ταιριαστός.

Wisdom leads us to speak and act what is most proper. Prudence prevents our speaking or acting improperly.

If you would know¹ the value of money, go and try to borrow some; for he that goes a borrowing, goes a sorrowing.

Employ thy time well, if thou meanest to gain leisure; and, since thou art not sure of a minute, throw not away an hour.

Vice always creeps by degrees, and insensibly twines around us those concealed fetters, by which we are at last completely bound².

When our passions have forsaken³ us, we flatter ourselves with the belief that we have forsaken our passions, when they have forsaken⁵ us.

The tongue of a viper is less hurtful than that of a slanderer; and the gilded scales of a rattlesnake, less dreadful than the purse of the oppressor.

If you would be wealthy, think of saving as well as of getting. The Indies have not made⁴ Spain rich, because her out-goes are greater than her in-comes.

A man should never be ashamed to own he has been in the wrong; which is but saying⁵, in other words, that he is wiser to-day than he was yesterday.

Honor thy father with thy whole heart, and forget

¹) If you would know, ἂν ἤθελες θελήσεις νὰ γνωρίσης, ἢ ἀπλ. ἂν θέλῃς, ἂν ἐπιθυμῇς νὰ γνωρίσης. ²) Bound, παθ. Μετ. τοῦ bind.

³) Forsaken, παθ. Μετ. τοῦ forsake. ⁴) Made, παθ. μετ. τοῦ make.

⁵) Saying, ἐν. Μετ. τοῦ say.

not the sorrows of thy mother.—How canst thou recompense them the things which they have done¹ for thee?

Socrates², being³ one day offended with his servant, said⁴, “I would beat you if I were not angry.

Honor thy father with thy whole heart, and forget not the sorrows of thy mother. How canst⁵ thou recompense them the things which they have done⁶ for thee?

It would be thought⁷ a hard government that⁸ should tax its people one-tenth part of their time to be employed in its service; but idleness taxes many of us much more.

Agesilaus, king of Sparta, being asked, “What things he thought⁹ most proper for boys to learn,” answered: “Those which they ought to practise when they come to be men.”

What signifies wishing for better times? we may make these times better, if we bestir ourselves. Industry need not wish, and he that lives upon hope will die fasting.

Knowledge will not be acquired without pains and application. It is troublesome digging for deep, pure waters; but when once you come to the spring, they rise up and meet you.

It is a mark of a depraved mind to sneer at decrepit

¹) Done, παθ. Μετ. τοῦ do. ²) Ὁ Πλάτων καὶ οὐχὶ ὁ Σωκράτης.

³) Being, ἐν. Μετ. τοῦ be. ⁴) Said, παρ. τοῦ say. ⁵) Canst, ὁ. πρόσ. τοῦ ἐν. τῆς Ὁρ. τοῦ can. ⁶) Done, παθ. Μετ. τοῦ do. ⁷) Thought, παθ. Μετ. τοῦ Think. ⁸) That, προσ. ἀντων. ἥτις. ⁹) Thought, παρατ. τοῦ think.

old age, or to ridicule any one who is deformed in his person, or lacketh¹ understanding. Who maketh¹ one to differ from another?

Without a friend, the world is but a wilderness. A man may have a thousand intimate acquaintances, and not a friend among them all. If you have one friend, think yourself happy.

He who would² pass the latter part of his life with honor and decency, must, when he is young, consider that he shall one day be old; and remember, when he is old, that he has once been young.

Drunkenness is but voluntary madness; it emboldens men to do all sorts of mischiefs; it both excites to wickedness and discovers it; it does not merely make men vicious, but it shows them to be so.

The merciful man is merciful to his beast; and he who takes pleasure in tormenting any of God's creatures, although ever so inferior, ought to be banished from human society, and ranked among the brutes.

View the groves in autumn, and observe the constant successions of falling leaves; in like manner the generations of men silently drop from the stage of life, and are blended with the dust from whence they sprang.

There is but one way of fortifying the soul against all gloomy presages and terrors of the mind; and that is, by securing to ourselves the friendship and protection of that Being who disposes of events and governs futurity.

¹) Lacketh, maketh, ἀρχαῖα γ'. πρόσ. τοῦ ἐν. τῆς 'Ορ. τοῦ lacke & make, ἀντὶ τῶν lacks καὶ makes. ²) Who would, ὅστις ἤθελε θελήσει, ἢ ἀπλῶς, ὅστις θέλει, ἐπιθυμεῖ, ὀρέγεται.

Time is more valuable to young people than to any others. They should not lose an hour, in forming their taste, their manners, and their minds; for whatever they are, to a certain degree, at eighteen, they will be, in a greater or less degree, all the rest of their lives.

When Aristotle was¹ asked, "What a man could² gain by telling a falsehood," he replied³, "Not to be credited when he speaks the truth." Some one asking Aristotle what was the use of philosophy, he replied: To teach us to do voluntarily, what the fear of the laws would compel us⁴ to do.

The sun gives us light and heat. He sheds his rays to warm the air, and to make the corn and grass grow for the use of man and beast. — The moon has her light from the sun. She shines to give us light when the sun is set. — The light of the moon is not so bright as that of the sun; so we can bear to look at her, as long as we please. — The light of the moon is so mild, that it lets the glow-worms shine which are quite dark by day. — The stars too⁵ give us light by night; but they seem to be much less than the moon, and their light is not so bright.

¹) Was, παρ. τοῦ he. ²) Could, παρ. τοῦ can. ³) Replied, παρ. τοῦ reply. ⁴) Would compel us, ἡθελε μάς βιάσει, μάς ἀναγκάσει, ἢ ἀπλ. μάς βιάζει, μάς ἀναγκάζει. ⁵) The stars too, καὶ οἱ ἀστέρες.

Β'. ΜΥΘΟΙ.—FABLES.

ΛΥΚΟΣ ΚΑΙ ΠΟΙΜΕΝΕΣ.

(The Wolf and the Shepherds.)

A wolf, peeping¹ into a hut, where a company of shepherds were regaling² themselves³ with a joint of mutton, — « Bless me⁴, » said he, « what a clamour these⁵ men would have raised⁶ if they had caught⁷ me at such a banquet. »

Moral. — We often censure that conduct in others, which we practice ourselves⁸ without scruple.

ΑΕΤΟΣ ΚΑΙ ΚΟΛΟΙΟΣ.

(The Eagle and the Crow.)

An eagle, from the top of a high mountain, pounced⁹ upon a lamb, and bore¹⁰ it away to her young. A crow observing¹¹ what passed, was ambitious to perform the same exploit; and, darting from her nest, fixed¹² her talons in the fleece of another lamb.

But neither¹³ able to move her prey, nor to disentangle her feet¹⁴, she was taken¹⁵ up by the shepherd, and carried¹⁶ home to his children for a plaything, who eagerly inquired¹⁷ what bird it was¹⁸?

« An hour ago, » said the father, « she fancied¹⁹ herself

¹) Μετ. τοῦ peep. ²) Μετ. τοῦ regale; were regaling themselves, εὐωχοῦντο, εἰστίων. ³) Ἀντ. πληθ. τῆς himself. ⁴) κ. λ. Εὐλόγησόν με· ἰσοδυναμεῖ τῷ ἡμετέρῳ « Παναγιά μου! » ὦ! ἡβοῶ! ⁵) Ἀντ. πληθ. τῆς this. ⁶) Μετ. παθ. τοῦ raise; t. m. would have raised, οἱ ἄνθρωποι οὗτοι ἤθελον διεγείρει, κάμει. ⁷) Προτιμότερον ἀντὶ τοῦτου τὸ caught. Μετ. παθ. τοῦ catch. ⁸) Ἀντ. πλ. τῆς myself. ⁹) Παρ. τοῦ pounce. ¹⁰) Παρ. τοῦ bear. ¹¹) Μετ. τοῦ observe. ¹²) Παρ. τοῦ fix. ¹³) Τὸ neither συν-επάγεται τὸ nor. ¹⁴) Πληθ. τοῦ foot. ¹⁵) Μετ. πθ. τοῦ take· she was taken up, συνελήφθη. ¹⁶) Μετ. πθ. τοῦ carry. ¹⁷) Παρ. τοῦ inquire. ¹⁸) Παρ. τοῦ be. ¹⁹) Παρ. τοῦ fancy.

an eagle: however, by this time¹, I suppose she is convinced² of being³ only a crow. »

Moral. — A false estimate of our abilities, exposes us to ridicule, and sometimes to danger.

ΛΥΚΟΣ ΚΑΙ ΓΕΡΑΝΟΣ.

(*The Wolf and the Crane.*)

A wolf with too much⁴ greediness, swallowed a bone which, unfortunately, stuck⁵ in his throat. In the violence of his pain, he applied⁶ to several animals, earnestly entreating them to extract it.

None of them dared⁷ hazard⁸ the dangerous experiment, except the crane; who, persuaded⁹ by his solemn promises of a compensation, ventured to thrust her enormous length of neck¹⁰ down his throat; and having successfully performed the operation, claimed the recompense.

« See how unreasonable some creatures are, » said the wolf; « have I not suffered thee¹¹ safely to draw thy neck out of my jaws, and hast thou the conscience to demand a further reward? »

Moral. — The utmost¹² extent of some men's gratitude, is barely to refrain from oppressing and injuring their benefactors.

ΓΕΩΡΓΟΣ ΚΑΙ ΟΦΙΣ.

(*The Farmer and the Snake.*)

An honest farmer observing a snake lying under a hedge, almost frozen¹³ to death, was moved with compassion; and, bringing it home, he laid¹⁴ it upon the hearth, near the fire.

¹) By this time, ἀπὸ τῶρα. ²) Μετ. παθ. τοῦ convince. ³) Μετ. τοῦ be. ⁴) Μὲ παρὰ πολλήν. ⁵) Παρ. τοῦ stick. ⁶) Παρ. τοῦ apply; h. applied, ἀπετάθη. ⁷) Παρ. τοῦ dare. ⁸) Ἀπαρ. νὰ ρίψοκινδυνεύσῃ. ⁹) Μετ. παθ. τοῦ persuade. ¹⁰) κ. λ. τὸ ὑπέρμετρον μῆκος τοῦ λαιμοῦ του, δηλ. τὸν πολλὰ μακρὸν λαιμόν του. ¹¹) Δὲν σὲ ἀφῆκα. . . ; ¹²) The utmost, ὑπερθ. μέγιστος (η, ον). Ὁρ. Γραμ. ἐπίθετα. ¹³) Μετ. παθ. τοῦ freeze; frozen to death, πεπηγότα θανασίμως. ¹⁴) Παρ. τοῦ lay.

Thus warmed¹ and cherished¹, the snake shortly began² to revive: but no sooner had he recovered strength enough to do mischief, than he sprang³ upon the farmer's wife, bit⁴ one of his children, and in short, threw⁵ the whole family into confusion and terror.

« Ungrateful wretch! » said the man; « thou hast sufficiently taught⁶ me how ill-judged⁷ it is to confer benefits on the worthless and undeserving ». So saying, he immediately snatched up a hatchet, and cut⁸ the snake in pieces.

Moral. — To confer power upon the mischievous, or favours on the undeserving, is a misapplication of our benevolence.

ΔΥΟ ΧΥΤΡΑΙ.

(*The two pots.*)

An old woman, who lived close by the side of a river, having washed her brass milk-pot⁹ and her earthen water-pot¹⁰, put them in the sun to dry.

The tide all at once rose¹¹ so high that both were carried into the middle of the stream.

As they were sailing along, the earthen pot was in great trouble, for fear¹² he should be broken in pieces¹³.

« Never fear, » said the brass pot; « keep near to me; I will take care of you. »

« Ah! my friend, » said the earthen pot, « I know that you mean to serve your old companion; but the greatest kindness you can do me is to keep as far off as possible¹⁴, for, whether¹⁵ the stream dashes you against me¹⁶, or me against you, I am sure to be the only sufferer.

¹) Μετ. τοῦ warm καὶ cherish. ²) Παρ. τοῦ begin. ³) Παρ. τοῦ spring. ⁴) Παρ. τοῦ bite. ⁵) Παρ. τοῦ throw. ⁶) Παρ. τοῦ teach. ⁷) Κακῶς ἐσκεμμένον, ἥτοι ἄβουλον, ἀνόητον. ⁸) Παρ. τοῦ cut. ⁹) Τὸ χάλκινον αὐτῆς ἀγγεῖον τοῦ γάλακτος. ¹⁰) Τὸ πήλινον αὐτῆς ἀγγεῖον τοῦ ὕδατος. ¹¹) Παρ. τοῦ rise. ¹²) For fear, ἀπὸ φόβου, ἥτοι φοβούμενον.

¹³) He should be broken in pieces, μὴ κατασυντριφθῇ. ¹⁴) Ὅσον τὸ δυνατὸν μακράν. ¹⁵) Whether, ἂν (ὁποῖον ἐκ τῶν δύο), εἴτε. ¹⁶) The stream dashes you against me, σὲ τὸ ῥεῦμα ῥίψῃ κατ' ἐμοῦ.

Moral.—Choose your friends rather among your equals than among those above you.

ΑΛΩΠΗΞ ΚΑΙ ΚΟΡΑΞ.

(*The Fox and the Raven.*)

A fox observing a raven perched¹ on the branch of a tree, with a fine piece of cheese in her mouth, immediately began² to consider how he might³ possess so delicious a morsel.

« Dear madam, » said he, « I am extremely glad to have the pleasure of seeing⁴ you this morning; your beautiful shape and shining⁵ feathers are the delight of my eyes ».

« Would you condescend⁶ to favour me⁷ with a song? I doubt not but⁸ your voice is equal to the rest of your accomplishments. »

Deluded with this flattering speech, the transported raven opened her mouth in order to⁹ give him a specimen of her pipe¹⁰, when down dropped¹¹ the cheese, which the fox instantly snatched up, and bore away¹² in triumph; leaving the raven to lament her credulous vanity at her leisure.

Moral.—Wherever flattery gains admission, it seems to banish common sense.

ΛΥΚΟΣ ΜΕΤΗΜΦΙΕΣΜΕΝΟΣ.

(*The Wolf in disguise.*)

A Wolf, by frequent visits to a flock of sheep, began to be extremely well known¹³ to them: he therefore

¹) Μετ. παθ. τοῦ perch. ²) Ὅρ. Σελ. 19. σ. 2. ³) Παρ. τοῦ may, ἡδύνατο, ἦτον ἱκανός. ⁴) Μετ. τοῦ see, βλέπουσά σε. ⁵) Μετ. τοῦ shine, τὰ λάμποντα. ⁶) Would you condescend, κ. λ. ἡθελες θελήσει νὰ συγκαταβῇς, ἢ ἀπλ. συγκαταβαίνεις, στέργεις, θέλεις. ⁷) Νὰ μὲ προσφέρῃς, νὰ μὲ τιμήσῃς μὲ . . . ⁸) Ἀγ. φρ. Οὐδέλωσ ἀμφιβάλλω. ⁹) In order to, διὰ νὰ . . . ¹⁰) Δεῖγμα τοῦ λάρυγγός του, τῆς φωνῆς του. ¹¹) when down dropped, συνάμα δ' ἔπεσε. ¹²) Ἀπήγαγεν. ¹³) Μετ. παθ. τοῦ know.

thought¹ it expedient, for carrying on² his depredations more successfully, to appear in a new character.

To this end he disguised himself³ in a shepherd's dress; and resting his fore feet upon a stick, which served him by way of a crook, he softly made⁴ his approach towards the fold.

It happened⁵ that the shepherd and his dog were both extended on the grass, asleep; so that he would certainly have succeeded⁶ in his project, had he not imprudently attempted⁷ to imitate the shepherd's voice.

The horrid noise awakened them both; when⁸ the wolf, encumbered with his disguise, and finding it impossible to resist or flee, yielded up⁹ his life an easy prey to the shepherd's dog.

Moral.—There would be but little chance of detecting¹⁰ hypocrisy, were it not always addicted¹¹ to overact its part.

ΗΜΙΟΝΟΣ ΚΑΙ ΙΠΠΙΟΣ.

(*The Mule and the Horse.*)

Two animals, a mule and a horse, laden¹² with bags of sand, were once going along the high road. The sun was hot, and the poor mule, having been at work since day-break¹³, was very tired.

«I wish,» said she to the horse, «that you would just carry part of my bags of sand, for I feel as if I should¹⁴ drop down in the road with fatigue: you cannot be so tired as I am, as you only came out of the stable an hour ago.»

«I shall do no such thing,» said the horse; «my master knows very well how much we can both carry.»

¹) Παρ. τοῦ think. ²) Διὰ τὴν διεξάγη, τὴν ἐκτελῆ. ³) Μετ. τοῦ disguise; h. d. h. μετημφιέσθη. ⁴) Παρ. τοῦ make; h. m. h. a. προσῆλθεν.

⁵) Ἐλάχεν. ⁶) He would κτλ. βεβαίως ἤθελεν ἐπιτύχει. ⁷) Had he κτλ. ἂν δὲν ἐπεχειρίζετο ἀνοήτως. ⁸) Τότε δέ. ⁹) Παρέδωκε. ¹⁰) There would κτλ. ὀλίγον ἠθέλομεν ἐπιτυχάνει. ¹¹) were it κτλ. ἂν (ἢ ὑπόκρισις) δὲν παρεδίδοτο, δὲν ἀφίνετο πάντοτε. ¹²) Μετ. παθ, τοῦ lad.

¹³) Ἀπὸ τὰ χαράγματα. ¹⁴) For κτλ. διότι αἰσθάνομαι (βλέπω) ὅτι μέλλω.

The mule said no more, but, before she could get to the top of the next hill, she fell down dead; and the master, on coming up, took all the bags from the dead mule, and put them on the horse's back.

As this ill-natured animal toiled along under his double load, he could not help thinking; "If I had helped my old friend, as I ought to have done, I should not now feel as if my own back would break¹."

Moral. — Persons who are not willing to help others, do not meet² with pity when they want help themselves.

ΜΥΕΣ ΚΑΙ ΓΑΛΗ.

(The rats and the cat.)

An old house in the country was so much troubled with rats that the farmer got³ a cat to kill them, and she was such an excellent hunter that not a night passed without her killing five or six at least.

When the rats found⁵ how fast their number was lessening⁶, they met⁷ together to consult on what was to be done.

One of them at last said, that if a bell could be hung round Mrs. Tabby's⁸ neck, she would not be able to take them by surprise as she now did, for at the tinkling of the bell they could all run out of her way.

This was thought such a good plan that the speaker was greatly praised, and it was settled⁹ that a bell should be got¹⁰.

One old rat, however, now remarked, that the plan would no doubt answer well¹¹, but he should like to know¹² who would hang the bell on the cat's collar?

As no one offered to do this, the meeting was broken

¹) My back would break, ὥς νὰ μέλλῃ νὰ σπάσῃ (κοπῇ) ἡ ῥάχις (μέση) μου. ²) To meet with, εὐρίσκω. ³) Παρ. τοῦ get. ⁴) Οὐδὲ νῦν παρήρχετο. ⁵) Παρ. τοῦ find, εὑρον (εἶδον). ⁶) Μετ. τοῦ lessen. ⁷) Παρ. τοῦ meet. ⁸) Tabby καὶ Puss. Συνήθη ὀνόματα τῶν γαλῶν. ⁹) Ἀπεφασίσθη. ¹⁰) A bell κτλ. νὰ λάβωσι, νὰ προμηθευθῶσι κωδώνιον. ¹¹) Answer well, ἤθελεν ἐπιτύχει. ¹²) He should κτλ. ἐπεθύμει νὰ μάθῃ.

up¹, and the rats sneaked off² to their holes and corners, each one thinking that his neighbour might have undertaken³ the duty.

Moral.— We can always plan⁴ more easily for other people than for ourselves.

ΛΕΩΝ ΚΑΙ ΜΥΣ.

(*The Lion and the Mouse.*)

One very hot day, a great lion, quite tired with hunting for his prey, came under the shade of a large tree, and laid down to sleep⁵.

A little mouse came out of her hole in the tree behind, and ran over his back, awaking him, just as he was dozing off⁶ to sleep.

The great animal put out⁷ one of his paws and caught the mouse, who, nearly dead with fright, begged for mercy; and the noble lion was so kind as to let him run off.

Not long after this, the lion was one night hunting for his supper in the woods, when he was caught in a net spread for him by the hunters.

Not being able to get out of it, he set up a loud and dreadful roar. [The mouse heard the noise, and, thinking it might be the voice of her kind friend, she ran to the place, telling him to keep still⁸, and she would try to set him free.

So the mouse set to work with her little sharp teeth, and soon gnawed the strings and knots of the net, so that the lion got up⁹, and, having shaken himself, walked away¹⁰, thinking to himself, «if I had not been so kind as to spare the life of that little useful creature, I might have lain under the net until my enemies came and put an end to my own. »

¹) The meeting κτλ. ἡ συνέλευσις διελύθη. ²) Λάθρα ἀπεσύρθησαν.

³) Might κτλ. ἡδύνατο νὰ ἐπιχειρήσῃ. ⁴) Plan Ἀπαρ. Ὑπάρχει καὶ οὐσ. plan. Ὅρ. Λ. ⁵) Laid κτλ. κατέκλιθη, ἐπλάγιασεν. ⁶) Dozing off, ἐνῶ ἐβυθίζετο. ⁷) Ἐξέτεινε. ⁸) To keep still, νὰ μένῃ ἀκίνητος, νὰ ἡσυχάζῃ. ⁹) Ἠγέρθη, ἐσηκώθη. ¹⁰) Ἀπέδρα, ἔφυγεν.

Moral.—This fable was written to teach us that, however grand we may now be, we may one day, perhaps, stand in need of help from the most humble.

ΠΙΘΗΚΟΣ ΚΑΙ ΓΑΛΛΑΙ.

(*The Monkey and the Cats*).

Two cats having stolen some cheese, could not agree how to divide the prize. In order to settle the dispute, they at last consented to refer the case to a monkey; who took¹ upon himself the office of judge: and holding a pair of scales², put a part into each scale.

«Let me see,» said he, «this lump outweighs the other³;» so he immediately bit off⁴ a considerable piece, in order, as he said, to make them both equal.

The opposite scale had now become⁵ the heaviest⁶, which afforded the conscientious judge an additional reason for a second mouthful.

«Hold, hold,» said the cats, who began to fear the issue, «give us our respective shares, and we shall be satisfied.» «If you are satisfied,» said the monkey, «justice is not; a case of this nature is by no means so soon determined⁷.»

The poor cats seeing their cheese so much diminished, entreated him to give himself no more trouble⁸, but deliver to them what remained.

«Not so fast, friends,» said the monkey; «we owe justice to the court as well as to you: what remains is due to me in right of my office:» upon which he crammed the whole into his mouth, and gravely dismissed the court.

Moral.—The scales of the law are seldom poised, till little or nothing remains in either.

¹) Παρ. τοῦ take; who κτλ. ὅστις ἀνέλαβεν, ἐπῆρεν ἐπάνω του.

²) A pair of scales, μίαν ζυγαρίαν. ³) Εἶναι βαρύτερον τοῦ ἄλλου.

⁴) Ἀπέκοψε (διὰ τῶν ὀδόντων). ⁵) Μετ. τοῦ became, ⁶) Ὑπερθ. βαρυτάτη. ⁷) Is by no κτλ. διόλου τοσοῦτον γρήγορα δὲν τελειώνει. ⁸) To give κτλ. νὰ μὴ λαμβάνῃ περισσότερον κόπον.

Γ'. ΑΝΕΚΔΟΤΑ — ANECDOTES.

ΑΛΕΞΑΝΔΡΟΣ Ο ΜΕΓΑΣ.

(*Alexander the Great*).

Alexander the Great had a famous but indigent philosopher in his court¹. This adept in science was once particularly straitened² in his circumstances. To whom alone should he apply, but to his patron, the conqueror of the world? His request was no sooner made than granted. Alexander gave him a commission to receive of his treasurer whatever he wanted. He immediately demanded, in his sovereign's name, ten thousand pounds. The treasurer, surprised at so large a demand, refused to comply; but waited upon³ the king, and represented to him the affair, adding withal, how unreasonable he thought the petition, and how exorbitant the sum. Alexander heard him with patience; but, as soon as he had ended his remonstrance, replied, "Let the money be instantly paid: I am delighted with this philosopher's way of thinking; he has done me a singular honour; by the largeness of his request, he shows the high idea he has conceived, both of my superior wealth and my royal magnificence."

ΛΟΥΔΟΒΙΚΟΣ ΙΑ'.

(*Louis the Eleventh*).

Louis the Eleventh, King of France⁴, sometimes admitted⁵ to his table a rich merchant. The latter, emboldened by the kindness of the monarch, begged of him letters of nobility⁶. The King granted them to him, but

¹) Ἦτον ὁ φιλόσοφος Ἀνάξαρχος. ²) To be straitened, στενοχωροῦμαι.

³) Τὸ wait upon, παρουσιάζομαι. ⁴) Ὁ ἡγεμὼν οὗτος ἡγάπα νὰ συναναστρέφεται μετὰ τῶν ἀνθρώπων τοῦ λαοῦ. ⁵) Παρ. τοῦ admit. ⁶) Letters of nobility, Ἐξευγενιστικὰ γράμματα· δίπλωμα, πτυχίον εὐγενείας.

ceased to see him. When the merchant asked him the reason of it, he answered. « When I admitted you to my table, I considered you as the first merchant; now that you are the last of the nobility, I should do¹ an injury to the other noblemen by continuing to do so². »

ΦΡΕΙΔΕΡΙΚΟΣ Β'.

(*Frederick II.*)

Frederick II. king of Prussia³, made it a point⁴ to return every mark of respect or civility shown⁵ to him in the street by those who met him. He one day observed at table that whenever he rode⁶ through the streets of Berlin⁷ his hat was always in his hand. Baron Pollnitz⁸ who was present, said, That his majesty had no occasion to notice⁹ the civility of every one who pulled his hat off¹⁰ to him in the streets. — « And why not, » said the king in a lively tone, « are they not, all human beings as well as myself? »

ΑΦΗΡΗΜΕΝΟΣ.

(*Abstraction of mind*).

Poggius¹¹ relates of the celebrated Dante¹², that he indulged¹³ his meditations more strongly than any man he ever knew; whenever he read, he was only alive¹⁴ to what was passing in his mind; to all external concerns he was as if they had not been. Dante, it is said¹⁵, went one day to see a great public procession; he entered the shop of a bookseller to be a spectator of the passing show¹⁶.

¹) "Ἦθελα πράξει. ²) Νὰ πράττω οὕτω, ἥτοι νὰ σὲ παραδέχωμαι.

³) Ὁ ἐπονομασθεὶς Μέγας. ⁴) Ὡς κανόνα. ⁵) Μετ. παθ. τοῦ show.

⁶) Παρ. τοῦ ride. ⁷) Τοῦ Βερολίνου, πρωτεύουσας τῆς Πρωσίας.

⁸) Ὁ βαρὼνος Πολνίσσιος, εἰς τῶν προσφιλῶν εὐγενῶν του. ⁹) To notice ἀπαρ. καὶ οὐσ. notice. Ὁρ. Α. ¹⁰) Τὸ pull off, ἐκβάλλειν.

¹¹) Πόγγιος Βρακκισλίνης (γεν. 1380, ἀπθ. 1459) σοφὸς τῆς Ἰταλίας.

¹²) Δάντης Ἀλιγιέρης (γεν. 1265 ἀπ. 1321), εἰς τῶν περιφημοτέρων ποιητῶν τῆς Ἰταλίας. ¹³) Παραδίδετο. ¹⁴) He was κτλ. ἡσθάνετο μόνον.

¹⁵) Δέγεται. ¹⁶) Spectator κτλ. θεατῆς τῆς διερχομένης παρατάξεως.

Finding a book which greatly interested him, he devoured it in silence, and plunged into an abyss of thought. On his return, he was asked what he thought of the spectacle he had seen; he declared that he had neither seen nor heard the slightest occurrence of the public exhibition which had passed before him, having been completely taken up¹ with something more interesting.

Ο ΑΓΧΙΝΟΥΣ ΙΝΔΟΣ.

(*The Sagacious Indian.*)

A Peruvian² who had lost³ a horse, discovered, after diligent search, that a Spaniard⁴ had stolen it. He complained to a magistrate of the place, and the parties were ordered to appear; when the Spaniard offering to swear that the horse was his own, the poor Indian was on the point of losing his cause; but suddenly throwing his cloak over the horse's head, he said to the Spaniard. — « If it be really your horse, you can surely tell of which eye he is blind.» The Spaniard, after some hesitation, depending on the chance of guessing, said it was his left. « May it please your worship, » said the Indian, taking the cloak off⁵, « he is blind of neither.» The judge perceiving the roguery of the Spaniard, and admiring the natural acuteness of the Indian, ordered the horse to be restored to him with cost of suit, and committed the thief to prison.

ΤΟ ΠΕΠΡΩΜΕΝΟΝ ΤΟΥ ΕΓΚΛΗΜΑΤΟΣ.

(*A striking Fate of Guilt.*)

Three inhabitants of Balck⁶ travelling together, found a treasure which they divided equally amongst them⁷; and continued their journey, amusing themselves with

¹) Having been taken up, διότι παρεδόθη, ἐνησχολήθη. "Ορ. Σελ. 17. σ. 15. ²) Περουβιανός τις· ὁ ἐκ Περοῦ (Νοτ. Ἀμερ.). ³) Μετ. παθ. to lose.

⁴) Ἴσπανός τις. ⁵) Taking off, ἀφαιρῶν, ἐκβάλλων. ⁶) Balck, χωρίον τι κατὰ τὴν Φλανδρίαν. ⁷) Μεταξύ των, λέγεται καὶ among.

different schemes¹ for the employment of their newly acquired riches. Their provisions being exhausted, it was agreed² that the youngest³ should go to the nearest town and buy some. On his way thither, he began to think that he might easily become the sole possessor of the money they had found, and determined therefore to poison the food he was about to buy for his companions; he did so, and resolved to excuse himself from eating by saying he had dined in the town. During his absence, avarice had prompted them to destroy him on his return, in order to partake his share. They executed their purpose by poniarding him; then sitting down to their poisoned repast, they also became the victims of eternal justice.

ΙΑΤΡΙΚΟΝ ΤΟΥ ΝΟΟΥ.

(*Physic for the mind.*)

A poet highly conceited⁴ of his own talents spent much of his time in composing what he found⁵ very few would read, or even hear read: his self-love, wounded by this indifference, brought⁶ on a state of melancholy, which impaired⁷ his health. He consulted a physician who understood⁸ his vanity, as well as his constitution, and after hearing a long narrative of his complaints, « Have you not, » said Esculapius⁹ to him, « lately composed some verses not yet recited to any one? » « I have, » replied the poet. « Well then, » said the doctor, « read them to me. » The child of the Muses¹⁰ read, with great emphasis, a piece of considerable length, and his physician perceiving the pleasure it gave him, persuaded him to repeat it. As the patient displayed more action and vehemence of expression in this second reading, « Recite it

¹) Σχέδια· πρόφ. τὸ schemes, σχίμς. ²) Συνεφωνήθη. ³) Ὑπερθ. τοῦ young. ⁴) Ὑψηλοφρονῶν. ⁵) Παρ. τοῦ find, εἶδεν ὅτι. ⁶) Παρ. τοῦ bring. ⁷) Ἐξησθένισε. ⁸) Παρ. τοῦ understand. ⁹) Ὁ Ἀσκληπιὸς (θεὸς τῆς ἰατρικῆς), Μεταφ. ἀντὶ ἱατρούς. ¹⁰) Τὸ τέκνον τῶν Μουσῶν, ὁ ποιητής.

once more, » said the doctor. And when the poet had again declaimed¹ with the utmost² force and animation,—
« Now, » said the physician, « repose yourself, and to-morrow you will be quite recovered. » The remedy was efficacious.

ΠΕΡΙΕΡΓΟΝ ΕΠΙΝΟΗΜΑ.

(*Curious expedient.*)

About thirty years ago, two brothers left Ireland, their native country, for Jamaica: they were by trade blacksmiths. Finding, soon after their arrival, they could do nothing without a little money to begin, but that with sixty or seventy pounds, and industry, they might be able to get on³ a little, they hit upon the following novel and ingenious expedient. One of them stripped himself naked⁴, and the other blacked him from head to foot. This being done⁵, he took him⁶ to one of the negrodealers⁷, who, after viewing and approving his stout athletic appearance, paid eighty pounds for him and prided himself⁸ on the purchase, supposing him to be one of the finest negroes on the island. The same evening this newly manufactured negro escaped to his brother, washed himself clean, and resumed⁹ his former appearance. Rewards were in vain offered in handbills¹⁰, pursuit was eluded, and discovery, by care and precaution, was rendered impracticable.

The brothers with the money commenced business and succeeded so well that they returned to England not many years since¹¹ with a fortune of several thousand pounds. Previous however to their departure from the island, they waited upon¹² the gentleman from whom they

¹) Had again declaimed, ἀπήγγειλε καὶ αὐθις (τοὺς στίχους του).

²) Utmost, ὑπερθ. Δέγεται καὶ uppermost. "Ορ. σελ. 18. σ. 12.

³) Νὰ προοδεύωσι. ⁴) Ἐξεγυμνώθη. ⁵) Τοῦτου δὲ γενομένου. ⁶) Ἐφερεν αὐτόν. ⁷) Εἰς ἓνα τῶν ἐμπορευομένων τοὺς μαύρους. ⁸) p. h. Ἐχαιχᾶτο.

⁹) Ἐπανέλαθεν. ¹⁰) Εἰς χειρογράφους εἰδοποιήσεις. ¹¹) Not many κτλ. οὐχὶ πρὸ πολλῶν ἐτῶν. ¹²) Waited upon, ἐπεσκέφθησαν.

had received the money, recalled the circumstance of the negro to his recollection, and paid him both principal and interest with thanks.

ΔΥΟ ΖΩΓΡΑΦΟΙ.

(Two painters).

Two painters were employed to fresco the walls¹ of a magnificent cathedral; both stood² on a rude scaffolding constructed for the purpose, some forty feet from the floor. One of them was so intent upon his work, that he became wholly absorbed, and in admiration stood off from the picture, gazing at it with intense delight. Forgetting where he was, he moved back slowly, surveying critically the work of his pencil, until he had neared the edge of the plank upon which he stood. At this critical moment his companion turned suddenly; and, almost frozen with horror, beheld³ his imminent peril; another instant, and the enthusiast would be precipitated upon the pavement beneath. If he spoke to him, it was certain death; if he held his peace, death was equally sure. Suddenly he regained his presence of mind, and seizing a wet brush, flung⁴ it against the wall, spattering the beautiful picture with unsightly blotches of colouring. The painter flew⁵ forward, and turned upon his friend with fierce upbraidings; but startled at his ghastly face, he listened to his recital of danger, looked shuddering over the dread space below, and with tears of gratitude blessed the hand that saved him. Just so, we sometimes get absorbed upon the pictures of the world, and, in contemplating them, step backwards, unconscious of our peril, when the Almighty, in mercy, dashes out⁶ the beautiful images, and draws us, at the time we are complaining of his dealings, into his outstretched arms of compassion and love.

¹) Εἰς τοιχογραφίαν· fresco, Ἰταλ. λ. ²) Παρ. τοῦ stand. ³) Παρ. τοῦ behold. ⁴) Παρ. τοῦ fling. ⁵) Παρ. τοῦ flow. ⁶) Σπρίνκει, μουντζουρώνει.

Α'. ΔΙΗΓΗΜΑΤΙΑ. — NARRATIVES.

ΜΕΓΑΛΟΨΥΧΙΑ, ΣΚΛΗΡΟΤΗΣ ΚΑΙ ΕΚΔΙΚΗΣΙΣ¹.*(Magnanimity, cruelty, and revenge).*

In a war between Miramacha, son of the emperor Tamerlane², and the Rajah³ of Cascar, the former was taken prisoner. The Rajah however gave him liberty, exacting only the abolition of a tribute which had been imposed⁴ on Cascar by the Tartars. In a subsequent war, the Rajah had the misfortune to be made⁵ prisoner by Miramacha, who, far from imitating⁶ his generosity, caused his eyes to be put out⁷.

The Rajah was very expert in the use of the bow, and even after loss of sight excelled to such a degree, that he could hit a mark⁸ on hearing a voice proceed from it⁹. Miramacha, who was also an excellent archer, sent for¹⁰ his prisoner in order to witness a trial of his skill. All was prepared, and a person being placed behind the mark commanded the Rajah to shoot; he however replied, with an air of offended dignity, "I shall obey no orders but those of my conqueror." Miramacha immediately gave the word "shoot." He was obeyed, and received in his heart the arrow of his injured captive.

¹) Τὸ διήγημα τοῦτο ἐλήφθη ἐκ τῆς ὑπὸ Φραζέρου ἱστορίας τοῦ Σάχ-Ναδὶρ, βασιλέως τῆς Περσίας, καὶ περιφήμου κατακτητοῦ. ²) Γνωστὸς ὁ περιβόητος Μογόλος ἢ Τάταρος κατακτητὴς Ταμερλάνος (Τιμοῦρ-λέγκ).

³) 'Ραγιαῖς. Οὕτως ὀνομάζονται οἱ αὐτόχθονες ἡγεμόνες τῆς Ἰνδικῆς γῶρας. ⁴) Had been imposed, ἐπιβλήθη. ⁵) Δυστυχῶς ἐγένετο. ⁶) Far from imitating, μακρὰν τοῦ νὰ μιμηθῇ, οὐχὶ μόνον δὲν ἐμιμήθη, ἀλλὰ καί. ⁷) Caused κτλ. ἔκαμε (διέταξε) νὰ ἐξορυχθῶσιν οἱ ὀφθαλμοὶ τοῦ.

⁸) To hit a mark, ἐπιτυγχάνω, εὕρισκω τὸ σημεῖον. ⁹) Proceed κτλ. ἐκβαίνουσιν ἐξ αὐτοῦ. ¹⁰) Παρ. τοῦ send; to send for, καλεῖν τινα.

ΥΪΙΚΗ ΑΓΑΠΗ ΚΑΙ ΓΕΝΝΑΙΟΤΗΣ¹.*(Filial love and generosity).*

A conflagration having reduced to ashes² one of the principal mosques of Cairo, the Mussulmans imputed this calamity to the hatred of the Christians, and running to the quarter inhabited by them, set fire³ to it by way of reprisal⁴. Such an outrage deserved the most severe punishment; the governor caused the perpetrators to be apprehended⁵, but as the number was considerable, he could not resolve to doom to death so many young men, who had been hurried into this excess more by passion than malice. He ordered as many lots as there were culprits to be thrown into an urn; some of these were marked death, and the others with bastonade. When they had all drawn their lots out of the fatal urn, one of those destined to death cried out in a transport: "I do not regret the loss of life; but how will⁶ my parents, overwhelmed with sorrow, and reduced to the greatest misery, be able to live without my assistance?"

One of those who had escaped death replied to him that was lamenting his fate: "Friend, I have neither father nor mother⁷; my life is of no use to any one; give me your lot and take mine." This generous sacrifice excited the admiration of every one present, and the governor, who was soon informed of it, pardoned both the criminals.

¹) Τὸ διήγημα τοῦτο ἐλήφθη ἐκ τοῦ λεγομένου Oriental Traveller (Ἀνατολικοῦ Περιηγητοῦ). ²) Πυρκαϊὰ ἀποτεφρώσασα κτλ. Having reduced ὄνομ. ἀπόλ. ὡς σύνηθες εἰς τὰς Εὐρωπαϊκὰς γλώσσας, ὅπερ φευχτέον εἰς τὴν ἡμετέραν. ³) Ἐβάλαν τὸ πῦρ. ⁴) Λόγῳ ἐκδίκησεως, πρὸς ἀντίτισιν. ⁵) Caused to be apprehended, ἔκαμε, διέταξε νὰ συλληφθῶσιν. ⁶) will ἀποδ. εἰς τὸ be able, κατὰ Ἀγγλ. ἰδίωμ. ⁷) Οὔτε πατέρα, οὔτε μητέρα. Ὅρ. Σελ. 17. σημ. 13.

Ο ΑΝΟΙΚΤΟΜΜΑΤΗΣ ΤΥΦΛΟΣ.

(The clear-sighted blind man).

A blind man¹, having saved a considerable sum of money, buried² it in a little garden behind his house, where he used to visit it from time to time to assure himself of its safety, and to add his little savings³. A neighbour, having discovered the deposit, appropriated it to himself⁴. The blind man soon perceived that his treasure had been stolen, and suspecting his neighbour to be the thief, determined to ascertain it, and, if possible, to outwit him⁵. He went therefore to his house and told him that he was come to ask his advice on an important subject. « Well, » said the other, « what is it? » — « Why⁶, » answered the blind man, « I have a sum of money which I have hidden⁷ in a safe place, but it brings me nothing; now, having lately received a legacy, I am in doubt whether I had better⁸ bury it with the other, or place the whole in the public funds where it would produce me some interest. » His neighbour advised him without hesitation not to risk his money in the funds, which were fluctuating and uncertain; but to deposit it as he had done the other, in a secure place. As soon as the blind man left⁹ him, he (the neighbour) carefully replaced the money he had taken, thinking by that means to obtain both sums. The other, expecting that such would be the result, took his money, and shortly¹⁰ after-

¹) A blind man, κ. λ. ἓνας τυφλὸς ἄνθρωπος· τυφλὸς τις. Εἰς τὴν Ἀγ. γλῶσσαν δὲν μεταχειρίζονται τὰ ἐπίθετα ὡς οὐσιαστικὰ κατὰ τὸν ἑνικ. ἀριθμ. ἀλλὰ προσθέτουσι καὶ ὄνομά τι. ²) Παρ. τοῦ bury.

³) Savings, ἀποταμιεύματα· ὅσα δι' οἰκονομιῶν διεφύλαττε. ⁴) Appropriated κτλ. τὰ ἐσφετερίσθη. ⁵) To utwit him, νὰ ὑπερβῇ αὐτὸν κατὰ τὴν πονηρίαν. ⁶) Το why μετὰ ἐρωτ. σημαίνει διατί; ἄνευ δ' ἐρωτ. (ὡς ἐδῶ) εἶναι μόριον δισταγμοῦ· πλὴν, ἀλλὰ, ἢ ὡς τὸ χυδ. μά. ⁷) Μετ. τοῦ hid. Περί ἀναδιπλώσεως τοῦ d ὅρα Γρ. ⁸) To have better, νὰ κάμῃ τις καλῆτερα· εἶναι προτιμότερον. ⁹) Παρ. τοῦ leave. ¹⁰) Shortly, εὐθύς.

wards paid¹ a visit to his honest neighbour to ask him which of the two he thought the most clear-sighted.²

ΟΛΕΘΡΙΟΝ ΑΠΟΤΕΛΕΣΜΑ ΒΡΑΔΥΤΗΤΟΣ.

(*Fatal effect of delay*).

In the month of October 1826, a private soldier³ belonging to a regiment of the line, was tried⁴ by a court martial⁵ and condemned to be shot⁶ for desertion and mutinous language.

On the day fixed for the execution of the sentence, he was conducted to the fatal spot accompanied by two priests and a military escort. A coffin destined to receive his body was carried before him, and placed on the ground; he was to kneel⁷ on it, and there receive the mortal blow. On arriving, he was conducted along the lines of the regiment, and then to the coffin; he knelt⁸ on it with a handkerchief in his hand, and prepared to meet his fate; the men who were to fire waited only the signal.

At that moment, the commanding officer, taking a paper from his pocket, advanced towards the regiment to read it; it was a reprieve⁹ which he had received but a few minutes before, pardoning the poor soldier on account of his previous good conduct. The officer, in order to produce the greatest possible effect on the mind, not only of the culprit, but of the whole regiment, would not communicate the happy news till the last moment. As he was advancing, the poor fellow let fall the handkerchief in consequence of his agitation¹⁰; the soldiers, taking it for the fatal signal, immediately fired, and he fell a corpse¹⁰, at the very moment he was about to hear his pardon proclaimed¹⁰. This event happened at Lisbon.

¹) Παρ. τοῦ pay. ²) Τοῦτο ἔ. τὰ ἀκόλ. τρία ἐλήφθησαν ἐκ Χρηστομ. Σάδλερ. ³) A private soldier, ἀπλοῦς στρατιώτης. ⁴) Μετ. πθ. τοῦ try; was tried, ἐδικάσθη. ⁵) Court martial, στρατοδικεῖον. ⁶) Μετ. πθ. τοῦ shot. ⁷) He was κτλ. ὥφειλε νὰ γονατίσῃ. ⁸) Παρ. τοῦ kneel. ⁹) Ἀνασταλτικὴ διαταγὴ καταδίκης, συγχώρησις. ¹⁰) Ἡμελημένοι αἱ φράσ. αὗται.

ΥΔΡΟΦΟΒΙΑ.
(*Hydrophobia*).

Foote¹, a celebrated English comic actor, was once travelling in a public stage² to Bath³, a town celebrated for its mineral waters, and much frequented by sick persons, by those who imagine themselves so, and by fashionables⁴, who think it extremely plebeian to be always in good health. During the journey the conversation turned on the efficacy of the Bath waters for the cure of various maladies. The passengers inquired of each other the disorder with which they were afflicted. One had the gout, another loss of appetite, a third the vapours⁵, etc., etc. When Foote was asked the reason of his visit, he replied that he had been bitten⁶ by a mad dog⁷ and the waters were recommended a likely⁸ to prevent hydrophobia, « though, » added he in a sorrowful tone, « I fear it is too late, for I have already felt⁹ symptoms of its approach. » The company began to feel alarmed, and eagerly inquired the nature of the symptoms he experienced. « Why, » said he, « I am sometimes attacked by a cough that resembles very much the barking of a dog, and during that time I feel an almost irresistible propensity to bite every one near me. » The travellers became more and more alarmed, but Foote endeavoured to tranquillize them, by assuring them that he did not feel any approach of the attack, and that he would inform them of it the moment he did¹⁰.

¹) Samuel Foote, "Αγγλος κωμικός ποιητής καὶ περίφημος ὑποκριτὴς τοῦ θεάτρου, ἐπικληθεὶς ὁ νέος Ἀριστοφάνης. Διεκωμώδησεν ἀφειδῶς τοὺς σημαντικωτέρους τῶν συγχρόνων του. Ἐτελ. τῷ 1777.

²) Public stage, λεωφορεῖον. ³) Bath. Τὸ ὄνομα τῆς πόλεως ταύτης σημαίνει Λουτρόν. ⁴) Fashionable, ὁ ἐπιδιώκων τὸν συρμόν. Εἰς τὸν πληθ. τὰ ἐπίθ. λαμβάνονται ὡς οὐσιας. ⁵) Vapours, ὑστερικά, μητρικά (γυναικῶν), ὑποχονδρία. ⁶) Μετ. παθ. τοῦ bite. ⁷) Mad dog, λυσσασμένος σκύλος. ⁸) Likely, κατάλληλον· ἄχαρις φράσις. ⁹) Παρ. τοῦ feel. ¹⁰) Ἐν. τὸ feel any approach, Περὶ τῆς ιδιότητος ταύτης τοῦ do ὅρ. τὴν Γραμματ.

A few hours after this the coach was crossing a brook which had been swollen by rain, and when in the deepest part of it, our quiz¹ was seized with a violent fit of coughing. The affrighted passengers immediately opened the coach door, and threw² themselves into the water, preferring Anabaptism³ to Hydrophobia.

ΠΑΡΑΔΟΞΟΣ ΑΦΟΣΙΩΣΙΣ.

(Singular self-Devotion).

In the winter of the year 1776, the count and countess Podotsky', being on their way from Vienna to Cracow, the wolves⁵, which are very numerous in the Carpathian mountains, and, when the cold is very severe, are bolder and more savage than usual, came⁶ down in hordes and pursued the carriage between the towns of Osweik and Zator, the latter of which is only a few leagues from Cracow. Of two servants one had been sent⁷ before to bespeak post-horses; the other, whom the count particularly esteemed for his fidelity, seeing the wolves come nearer and nearer, begged his master to permit him to leave them his horse, by which their rage would in some measure be satisfied⁸, and they should gain time to reach⁹ Zator. The count consented, the servant mounted behind the carriage and let the horse go¹⁰, which was seized by the wolves, torn¹¹ into pieces and soon devoured. Meantime, the travellers proceeded with all the speed they could, in hopes to reach

¹) A quiz, ὁ ἀσεῖος, ὁ γελωτοποιός. ²) Παρ. τοῦ throw. ³) ³Anabaptism, ἀναβαπτισμός. Αἵρεσις ἐν Ἀγγλίᾳ τῶν πρεσβευόντων τὴν ἐπανάληψιν τοῦ βαπτίσματος κατὰ τὴν ἡδλικὴν ἢ ἀνδρικὴν ἢ λικίαν. ⁴) Πολωνός εὐγενής. ⁵) Πληθ. τοῦ wolf. Ὁρ. Γραμ. Σχημ. πληθ. ⁶) Παρ. τοῦ come.. ⁷) Μετ. πθ. τοῦ send; one had been sent, ὁ εἰς εἶχεν ἀποσταλῆ. ⁸) Their rage would be satisfied, ἡ λύσσα τῶν ἤθελε κορεσθῆ. ἤθελον κορέσει τὴν λύσσαν τῶν. ⁹) They should κτλ. οὗτοι δὲ (οἱ ὁδοιπόροι) ἤθελον κερδήσει καιρὸν νὰ φθάσωσι. ¹⁰) To let go, ἀπολύω, ἐγκαταλείπω. ¹¹) Μετ. παθ. τοῦ tear; was torn into pieces, κατεχομματιάσθη.

the town, from which they were not very distant. But the horses were tired, and the wolves becoming more savage, now that they had tasted blood, had almost overtaken the carriage. In this extremity, the servant cried out: « There is only one means of deliverance: I will go and meet the wolves, if you will swear to provide¹ as a father for my wife and children. I must perish, but while they fall upon me, you will escape.»

— Podotsky hesitated; but as there was no prospect of escape, he consented and solemnly vowed that if he would sacrifice himself for their safety, he would constantly provide for his family. The servant then got² down, went to meet the wolves, and was immediately devoured, as the horse had been. The count reached the gates of Zator and was saved, and conscientiously kept³ his word with the victim.

ΔΙΚΑΙΟΣΥΝΗ⁴.

(Justice).

A merchant in the East, being upon the point of setting⁵ out on a journey, entrusted a purse of gold to a dervise⁶ whom he thought his friend. Being fully convinced of his probity, he did not require a written acknowledgment for the deposit. On his return he applied to him for his money, but the perfidious dervise denied having received any. The exasperated merchant complained to the cadi of Bagdad, who, seeing that the want of witnesses and written documents would render a decision extremely difficult, ordered the merchant to call again⁷ on

¹) To provide for. . . . ἔχω, λαμβάνω πρόνοιαν ὑπὲρ τινός. . . .

²) Got down παρ. τοῦ get down, καταβαίνω. ³) Kept παρ. τοῦ keep, ἐφύλαξε τὴν μετὰ τοῦ θύματος συμφωνίαν τοῦ τὴν δοθεῖσαν εἰς τὸ θῦμα ὑπόσχεσιν. ⁴) Τὸ διήγημα τοῦτο ἐλήφθη ἐκ τῶν λεγομένων Oriental Apologues (Ἀνατολικῶν Ἀπολόγων). ⁵) Μετ. τοῦ set; to set out ἢ set off, ἀπέρχομαι (εἰς ταξείδιον). ⁶) Dervise, δερβίσης, Τοῦρκος μοναχός.

⁷) To call, καλῶ. To call again, ἐν. ἀνακαλῶ. Οὐδ. (ὡς ἐδῶ) ἐπιστρέφω.

the morrow, and immediately sent¹ for the unfaithful dervise.

The cadi received him with civility, and after some conversation said: « An affair of consequence obliges me to leave the country for some time; I have a very considerable sum of gold that I dare not carry with me. I make choice of you for a depositary, because I do not know in this city another man more honest. Do not speak of the affair, and I will send you the money to-morrow night. »

The dervise, overjoyed, assured the cadi of his inviolable fidelity, and returned home², no doubt fully determined to violate it. The merchant did not fail³ to attend the cadi next day, who said, as soon as he saw him, « Go to your dervise, and if he refuses to restore the charge left⁴ with him, threaten⁵ him that you will complain to me. » He instantly obeyed, and the dervise hearing the name of the cadi, whose confidence he had so much interest to preserve, delivered him the trust⁶. The merchant returned to the cadi, informed him of the result, and expressed his acknowledgment for the favour.

During this time, the dervise waited impatiently for the performance of the promise he made him; and alarmed at hearing no news of it, he hurried⁷ to the cadi; but what was his astonishment, when he heard⁸ himself reproached by the judge for his breach⁹ of faith! He retired in great confusion and despair, on finding his dishonest intentions detected and frustrated.

¹) Ὅρ. Σελ. 31 σ. 10. ²) And returned home, καὶ ἐπέστρεψεν οἶκοι, εἰς τὸν οἶκόν του. ³) Did not fail, δὲν ἔλειψε. ⁴) Μετ. παθ. τοῦ leave. ⁵) Προστακτικὴ τοῦ threat ἢ threaten. ⁶) The trust, τὸ ἐνέχυρον, τὴν παρακαταθήκην. To trust, ἐμπιστεύομαι εἰς. . . . ⁷) Παρ. τοῦ hurry. ⁸) Παρ. τοῦ hear. ⁹) Breach, ῥῆξις. Breach of faith, παράβασις πίστεως, καταπάτησις ἱεροῦ πράγματος, παρανόμημα.

ΓΕΝΝΑΙΑ ΦΙΛΑΝΘΡΩΠΙΑ ΠΡΟΣ ΕΧΘΡΟΝ¹.*(Honourable hospitality shown to an enemy).*

After the famous battle of Culloden², in which the forces of Prince Charles (the pretender³, grandson of James II.) were defeated, he was obliged to wander⁴ in disguise from place to place, and seek an asylum, and even a precarious subsistence, in the most retired and obscure parts of what, by right of succession, was his kingdom. One day he sought⁵ refuge in the dwelling of a poor peasant; he discovered himself, told the countryman his dangerous situation, and asked an asylum.

The peasant said: « I am your enemy, and, had I found⁷ and recognized you, I would certainly have delivered you to the king's forces; now that you solicit my protection and take refuge in my house, I consider your person sacred, and will protect and shelter you even at the risk of my life, as long as you choose to remain under my roof; unless you endeavour to sow again the seeds of civil war in the kingdom; for⁶ that moment I denounce you to the government. »

The prince accepted the conditions; the cottager, received him into his family, and though they were almost in a state of starvation, he divided his scanty meals with his refugee. He was frequently reduced to such poverty, that he was under the necessity of robbing⁶ to procure a subsistence for himself and guest.

What heightens the merit of this action is, that at the moment he was harbouring⁷ the prince, he could have obtained a reward of 30,000 pounds sterling (about

¹) 'Ιστορ. απόσπασμα ἐκ τῆς Χρηστομ. Σάδλερ. ²) Τόπος τῆς Σκωτίας, ἐνθα συνέβη ἡ περίφημος μάχη, τῷ 1746, καθ' ἣν οἱ 'Ιακωβίται (Στουάρται) κατὰ κράτος ἡττήθησαν. ³) Ὁ ἀντιποιοῦμενος. "Ορ. 'Ιστορ. 'Αγγλ. Τόμ. Δ'. σελ. 54. ⁴) To wander, πλανῶμαι. ⁵) Παρ. τοῦ seek, ζητῶ. ⁶) 'Ημελημέναι φράσ. ⁷) Μετ. τοῦ harbour, (ἐν.) προστατεύω, παρέχω τόπον καταφυγῆς (ἐν τῷ οἴκῳ μου, ὡς ἐν λιμένι).

750,000 francs) for delivering him up, either dead, or alive. — The fate of this poor man is truly pitiable. Some time after the event we have here recorded, his family being in the greatest want, he stole¹ a cow; he was tried² for it and condemned to death. A few moments before his execution, he addressed the multitude that was assembled to witness it, and said, though distress had driven him to commit the crime for which he was about to suffer, he thanked God that he had never betrayed a trust³, nor done a wilful injury to any one: but that he had ever been ready⁴ to succour distress as far as he had the means of doing it.

ΑΝΑΚΑΛΥΨΙΣ ΑΔΑΜΑΝΤΩΝ⁵.

(Discovery of diamonds).

What most distinguishes Golconda⁶ from other countries in Asia, is the immense riches of its diamond mines. The discovery of them is attributed to chance⁷. — A shepherd conducting his flock to an unfrequented part of the country, perceived on the ground a stone which glittered very much; he took it up and sold⁸ it for a little rice to a person who did not know⁹ the value of it any more than himself. It passed through many hands, and was at length purchased by a merchant who understood the worth of it, by which he got¹⁰ a large profit. This discovery was soon spread¹¹ abroad, and every one hastened to dig in that part where the diamond had been picked up. The place in which they found the mines is the most sterile part of the kingdom. They seek for the diamonds in the

¹) Παρ. τοῦ steal. ²) "Ορ. σελ. 34 σ. 3. Ἡμελημ. φράσ. ³) "Ορ. σελ. 38 σ. 6. ⁴) He had κτλ. ὑπῆρξεν, ἐστάθη πρόθυμος. ⁵) "Εκ τινος ἱστορίας τῶν Ἀδαμάντων, Χρηστ. Σάδλερ. ⁶) Πόλις τῆς Ἀγγλικῆς Ἰνδίας εἰς τὴν διοικητικὴν περιοχὴν τοῦ Μαδράς. ⁷) Τύχη, συμβεβηκός.

⁸) Παρ. τοῦ sell. ⁹) To a person κτλ. εἰς τινὰ ὁ ὁποῖος δὲν ἐγνώριζε.

¹⁰) Παρ. τοῦ get. ¹¹) Μετ. παθ. τοῦ spread.

veins of the rocks, and there are more than thirty thousand labourers employed at this work.

The king reserves for himself all the diamonds of above ten carats¹ weight; he is however often cheated. The miners swallow them to prevent detection, and afterwards sell them to Europeans; this trick however frequently costs them their lives.

The most beautiful diamonds which are known in the world, are those that belonged to the king of France, which the regent Duke of Orleans² bought for the crown; they asked four millions of livres for them, but they were obtained for two. Our minister's (Mr. Pitt) uncle³ bought⁴ them originally of a labourer from Mogul; they were preferred to the king of Spain's famous pearl, and to the dish formed of one emerald, which belonged to the Doge⁵ of Genoa. The largest, which was the French king's, and was sometimes called the Regent, and sometimes the Pitt, weighed one hundred and six carats⁶. During the distress of the nation caused by the revolution this diamond was pledged by the French government for 2, 400, 000 fr. to the Jews of Berlin. It was redeemed under the government of Napoleon for 4, 000, 000 fr. That which the Grand Duke of Tuscany has, weighs one hundred and thirty nine carats, and is valued at nearly one hundred and ten thousand pounds sterling.

That which belonged to the Grand Mogul⁷ weighs two hundred and eighty carats, and is valued at upwards of four hundred thousand pounds sterling.

¹) Καράτιον, βάρος τεσσάρων κόκκων. ²) Φίλιππος, δούξ Αύρηλίας, επικληθείς αντιδασιλεύς, ως επιτροπεύων τὸν ἀνήλικον Λουδοβίκον ΙΕ'.

³) Ὁ θεῖος τοῦ Ἀγγλοῦ ὑπουργοῦ Πίττ ἐκαλεῖτο Θωμᾶς Πίττ καὶ ἦτο διοικητὴς τοῦ Μεδράς. ⁴) Παρ. τοῦ buy. ⁵) Δόγης (δούξ) Βενετίας καὶ Γενούας, ὅτε ἐδημοκρατοῦντο. ⁶) Ὁ ἀδάμας οὗτος ζυγίζει νῦν 139 καρ. Πρὶν κοπῇ ἐζύγιζε 410 καρ. ⁷) The Grand Mogul, ὁ Μέγας Μογόλος. Οὕτως ἐκαλεῖτο ὁ ἡγεμὼν τῆς ἐν Ἰνδίας συστηθείσης αὐτοκρατορίας ὑπὸ τοῦ Ταμερλάνου, ἡ μᾶλλον τοῦ ἐγγόνου αὐτοῦ Βαβούρ (1555) καὶ διαρχετάσης μέχρι τοῦ Σάχ 'Αλὲμ Β'. (1759).

ΘΑΝΑΤΟΣ ΒΑΥΑΡΔΟΥ¹.*(The death of Bayard).*

At the beginning of the charge, Bonnivet², while exerting himself with much valour, was wounded so dangerously, as to be obliged to quit the field; and the conduct of the rear was committed to the Chevalier Bayard³, who, though so much a stranger to the arts of a court that he never rose⁴ to the chief command, was always called, in times of real danger, to the posts of greatest difficulty and importance. He put⁵ himself at the head of the men at arms, and, animating them by his presence and example to sustain the whole shock of the enemy's troops, he gained time for the rest of his countrymen to make good their retreat. But in this service he received a wound which he immediately perceived to be mortal, and being unable to continue any longer on horseback, he ordered one of his attendants to place him under a tree, with his face towards the enemy; then fixing his eyes on the guard of his sword, which he held⁶ up instead of a cross, he addressed his prayers to God, and in this posture, which became his character both as a soldier and as a Christian, he calmly waited the approach of death. Bourbon⁷, who led the

¹) 'Εκ τῆς ὑπὸ 'Ροβερτσῶνος ἱστορίας τοῦ Καρόλου Ε'. ²) Προδοθεὶς ὁ Φραγκίσκος Α'. βασιλεὺς τῆς Γαλλίας ὑπὸ τοῦ κοντοσταύλου Βουρβῶνος, ἀποστατήσαντος κατ' αὐτοῦ καὶ ἰσχυρὰν συνδέσαντος συμμαχίαν μετὰ τοῦ Πάπα, τοῦ Αὐτοκράτορος, τοῦ βασιλέως τῆς Ἀγγλίας, τοῦ δουκὸς Μεδιολάνων, καὶ ἄλλων μικροτέρων ἡγεμόνων, ἔπεμψε κατ' αὐτοῦ (εἰς Ἰταλίαν) τὸν πρόσφιλῆ στρατηγὸν τοῦ Βοννιβέτιον· οὗτος ὅμως πολὺ ἐλαττούμενος τῶν συμμάχων κατὰ τὸν ἀριθμὸν τοῦ στρατοῦ, ἡττηθεὶς ὑπ' αὐτῶν, ἠναγκάσθη νὰ λάβῃ τὴν φυγὴν, ἀφείλε τὴν φροντίδα τῆς ὑποχωρήσεως εἰς τὸν γενναῖον ἱππότην Βαυάρδον, ὅστις καὶ ἀπώλεσθη κατ' αὐτὴν (1524). ³) Ὁ Βαυάρδος, ἐπονομαζόμενος Chevalier sans peur et sans reproche (ἀτρόμητος καὶ ἀκηλίδωτος ἱππότης), ὑπῆρξε περίφημος διὰ τὴν γενναϊότητα καὶ τὰς ἡρωϊκὰς πράξεις του. ⁴) Παρ. τοῦ rise.

⁵) Παρ. τοῦ put. ⁶) Παρ. τοῦ hold. ⁷) Ὁ ἀποστατήσας κοντόσταυλος.

foremost of the enemy's troops, found him in this situation, and expressed regret and pity at the sight. « Pity not me, » cried the high-spirited chevalier, « I die as a man of honour ought¹, in the discharge of my duty: they indeed are objects of pity, who fight against their king, their country, and their oath. » The Marquis de Pescara², passing soon after, manifested his admiration of Bayard's virtues, as well as his sorrow for his fate, with the generosity of a gallant enemy³; and finding that he could not be removed with safety from that spot, ordered a tent to be pitched there, and appointed proper persons to attend him. He died notwithstanding their care, as his ancestors for several generations had done⁴, in the field of battle⁵. Pescara ordered his body to be embalmed⁶, and sent to his relations; and such was the respect paid to military merit in that age, that the Duke of Savoy commanded it to be received with royal honours in all the cities of his dominions; in Dauphiny, Bayard's native country, the people of all ranks came out in a solemn procession to meet it.

Ο ΕΙΣ ΒΑΣΙΛΕΑ ΜΕΤΑΠΟΙΗΘΕΙΣ ΑΥΔΙΚΟΣ⁵.

(*The courtier turned King*).

James VI of Scotland⁵, on his accession to the throne of England, in 1603, brought with him several Scottish noblemen. Among them one named Ferguson was remarkable for honesty and disinterestedness. Having been the companion and playfellow of James in his youth, he frequently took the liberty of advising, admonishing,

¹) Πρέπει να ἀποθάνῃ δηλ. ²) Εἷς τῶν περιφημοτέρων στρατηγῶν τοῦ Καρόλου Ε'. συντελέσας τὰ μέγιστα εἰς τὴν ἐν Μεδιολάνοις καταστροφὴν τῶν Γάλλων. Ἐτελ. τῷ 1525. ³) Περιπεπλεγμένα τὰ χωρία. ⁴) Had done, ἔπραξαν, ἦτοι ἀπέθανον. ⁵) Ἐκ Χρηστ. Σάδλερ. ⁶) Ἰάκωβος ς'. βασιλεὺς τῆς Σκωτίας, καὶ Ἰάκωβος Α'. τῆς Ἀγγλίας, υἱὸς τῆς δυστυχοῦς Μαρίας Στουάρτης (ἐξ οὗ καὶ ἡ δυναστεία τῶν Στουάρτων ἐν Ἀγγλίᾳ), καὶ διάδοχος τῆς Ἑλισάβετ. Ὁρ. Ἱστ. τῆς Ἀγγλ. Τόμ. Γ'. σελ. 1—44.

and even of reproving his sovereign. The king however was often displeased with his freedoms, and at length said to him, between jest and earnest: « You are perpetually censuring my conduct, Ferguson; I'll¹ make you king some day, and we shall then see what sort of a sovereign you will be. »

Accordingly one day, when James was in a gay humour amidst his courtiers, he called Ferguson, telling him to seat himself in the chair of state², and there play the king, while he (James) would personate Johanny Ferguson. The mock sovereign³ immediately put on⁴ the airs of royalty, and talked like the real one, though with less pedantry⁵. All were infinitely pleased with the joke, till at last the unlucky wight began to moralize on the vanity, and corruption of courtiers, showing how they had but their own interest at heart, and how generally their pretended zeal was only the disguise of falsehood.

This discourse produced a visible change in some of the countenances, and James himself did not appear to relish it very much; but Ferguson did not stop here; for, raising his voice and pointing to the king, who was personating Ferguson, he said: « There stands a man whom I would have you imitate. That honest creature was the comrade of my childhood, and regards me with a most cordial affection to this very moment. He has testified his friendship for me by all the means in his power; studying my welfare, guarding me from evil counsellors, prompting me to princely actions, and warning me of every danger; for all which however he

¹) I'll, συγχ. τοῦ I will. ²) The chair of state, ὁ θρόνος. ³) The mock sovereign, ὁ ψευδώνυμος ἡγεμών. ⁴) To put on, ἀνλαμβάνω, ἀναδέχομαι. ⁵) Pedantry, σχολαστικότης. Τὸν Ἰάκωβον παριστᾷ ἡ ἱστορία ὡς σχολαστικὸν (Ὁρ. Ἰστ. Ἀγγλ. Τόμ. Γ'. σελ. 36.), ὅπερ ἠθέλησε νὰ ἀποφύγῃ ὁ Φεργούτων, οἶονεῖ ἐπιπλήττων αὐτὸν κατὰ τοῦτο.

has never asked me for any thing; and by Jove¹! though I have squandered thousands upon several of you, yet in the whole course of my life I have never given him a single farthing. »

James, unable to hear any longer such cutting sarcasms, exclaimed, in the Scottish dialect: « Augh! you pawky loon, what wad ye be at? Awa aff my thrane, and let's hae nae mair o'your nonsense. »

In English. Oh! you saucy knave, what would you be doing? Get away off² my throne, and let us have no more of your nonsense.

ΓΥΝΑΙΚΟΣ ΠΑΤΡΙΩΤΙΣΜΟΣ³.

(*Female patriotism*).

In 1675, the town of Trembawla, in Poland, was besieged by the Turks⁴, who invested it with a very formidable army. The governor, a man of consummate bravery, defended it in the most courageous manner, and declared that, rather than surrender, he would bury himself and the whole garrison under its ruins.

The siege was carried on with so much vigour that the town was reduced to great distress, and, in the absence of the governor, who was valiantly defending a breach that had been effected by the enemy's cannon, a council was held⁵, in which it was decided that further resistance would be useless, and that the town should be delivered up to the besiegers.

The commandant's wife, a woman animated by an enthusiastic love of her country, learned the decision of

¹) By Jove! Μὰ τὸν Δία! ²) Get away off, ἀπελθε (μακράν) ἀπὸ τοῦ θρόνου μου. ³) Ἱστορ. διήγημα ἐκ Χρηστ. Σάδλερ. ⁴) Μετὰ τὴν πτώσιν τῆς Γραικορωμαϊκῆς αὐτοκρατορίας, οἱ Τοῦρκοι, νέοι νῦν τῶν Πολωνῶν γείτονες πρὸς νότον, ἤρξαντο νὰ κάμωσι διαφοροὺς κατ' αὐτῶν ἐφόδους. ὡς ἐκεῖνοι κατ' ἀρχὰς μὲν γενναίως ἀπέκρουσαν, ἀλλ' ἀπὸ τῶν 1618 πολλάς ὑπέστησαν ἥττας παρὰ τῶν Τούρκων, αἵτινες οὐ μικρὸν αὐτοὺς ἐξησθένησαν. ⁵) Μετ. πθ. τοῦ hold; a council κτλ. συμβούλιον συνεκροτήθη.

the council, and, determined to prevent, if possible, the catastrophe. She flew¹, amidst a shower of balls, to the post of her husband, and told him what had passed in the council chamber. Chrasonowski (the governor) hastened to the assembly, and thus addressed them: « I have learned your cowardly determination, and have taken effectual means to prevent its execution; you are at this moment surrounded by cannon; the soldiers with lighted matches are at the doors and have orders to blow² you, and the whole building, to atoms³ if you attempt to send any communication to the enemy; our position, it is true, is desperate; but let us defend ourselves to the last. Providence may perhaps favour our efforts; if not, it will be better to die heroes, than to live cowards. »

He immediately returned to the breach; his wife followed him in spite of all remonstrances, determined to share in the glorious defence. The Turks redouble their efforts; they make four successive assaults, are four times repulsed with dreadful slaughter, leaving however immense numbers of the bravest Poles⁴ dead on the ramparts. They now concentrate all their forces to make a last and irresistible assault upon the already weakened garrison; Chrasonowski sees their preparations, trembles and appears to lose his resolution; his wife, who did not quit him, remarks his indecision; she draws two daggers from her bosom, shows them to her husband, and, in a firm and resolute tone, says, « If you surrender, this goes to your heart and the other to mine. At the same moment, a distant cannonade is heard; it is a Polish reinforcement; it prevents the as-

¹) Παρ. τοῦ fly; she flew, ἐπέταξεν, ὡς τὸ μεταχειρίζομεθα καὶ ἡμεῖς μεταφ. ²) To blow, φυσῶ. ³) Atom, ἄτομον. §. Χνοῦς, λεπτότατα μόρια κονιορτοῦ· ἐλάχιστόν τι. To blow you to atoms, νὰ σᾶς μεταβάλλωσιν εἰς κόνιν· νὰ σᾶς καταστρέψωσι (δι' ὑπονόμου κτλ.).

⁴) Pole, Πολωνός. Λέγεται καὶ Polander καὶ ἐπ. Polish.

sault, attacks the Turks, and finally compels them to raise the siege.

ΤΟ ΕΥΡΕΘΕΝ ΑΔΑΜΑΝΤΙΝΟΝ ΔΑΚΤΥΛΙΑΙΟΝ¹.

(*The diamond-ring found.*)

A lady who had lost a valuable diamond ring, suspected that her chamber-maid had stolen it. She taxed² her with the theft, but the girl firmly denied³ it; she however began to feel some alarm, knowing that her mistress had much confidence in the knowledge of a man in the neighbourhood, who had the reputation of being an astrologer. The girl having learned that the lady intended to go to this man, determined to be beforehand⁴ with her; she therefore went herself⁵ to him, told him the circumstances, confessed that she had taken the ring, but only with the intention of wearing it, and that she did not know what to do, fearing her mistress would turn her away if she acknowledged the fault; adding, "I know she intends to come and consult you to-morrow; tell me what I must do."

Our astrologer, after a little reflection, said, "Do you keep fowls or ducks at your house?—Yes," replied she, "several.—Have you any one among them that is remarkable?—Yes, we have a large raven that is very mischievous.—Well then," said he, "go home, put the ring into a piece of meat, give it to the raven, and leave the rest to me; but as you value your reputation⁶, do not speak of it." The girl followed his instructions. The next morning her mistress waited on the astrologer, told him the affair and expressed her suspicion of the chamber-maid. He requested her to wait, and after having consulted several books, and made various calculations,

¹) Ἐκ τῶν τοῦ Σάδλερ. ²) Παρ. τοῦ tax. "Ορ. Α. 2. ³) Πρίν, προλαμβάνοντως. To be beforehand with one, προλαμβάνω τινά. ⁴) Ἰπῆγε προσωπικῶς. ⁵) But as κτλ. ἀλλ' ἂν περὶ πολλοῦ ποιῆσαι τὴν ὑπόληψίν σου.

told her that it appeared to him the maid was innocent, and that the ring had been taken by some black animal, either a dog or a bird, belonging to the house. The idea of the raven immediately occurred to the lady; she retired, promising to make the astrologer a handsome present if she recovered the ring through his information.

She returned home, ordered poor Ralpho¹ to be killed and cut open²; the diamond was found; the girl received an apology and a handsome present, to heal her wounded reputation, the astrologer was liberally rewarded, and acquired so much celebrity that he soon made a fortune out of the credulous.

The truth of the affair was not discovered till some years after, when the girl, having married very well, communicated all the circumstances to her former mistress.

ΤΙΜΩΡΗΘΕΙΣΑ ΑΧΑΡΙΣΤΙΑ ΚΑΙ ΦΙΛΑΡΓΥΡΙΑ⁵.

(Ingratitude and avarice punished).

A gentleman who had acquired a considerable fortune by care and industry in trade; finding³ himself at an advanced age, became desirous of quitting the hurry and bustle of business, and of passing the remainder of his days in tranquillity. He had a son newly married⁴ whom he had taken into partnership, and he now gave⁶ up the entire business and capital to him. The son and his wife expressed their gratitude for his bounty, and assured him that their greatest attention should be to render him happy.

During some time, the old gentleman found himself very comfortable with his son and his daughter-in-law,

¹) 'Ροδόλφος· τὸ ὄνομα τοῦτο δίδουσιν ἐνίοτε οἱ Ἄγγλοι εἰς τοὺς κόρα-
κας. ²) To cut open, ἀνοίγω διὰ (κοπτεροῦ) ἐργαλείου. ³) Ἐκ τῶν τοῦ
Σάδλερ. ⁴) Μετ. τοῦ find, εὐρίσκω. Finding himself, εὐρεθεὶς, καταν-
τήσας, βλέπων ὅτι ἔφθασεν εἰς ⁵) Μετ. παθ. τοῦ marry. ⁶) Παρ.
τοῦ give; he gave up, παρέδωκε.

and flattered himself that his worldly cares were ended. At length however, he began¹ to perceive a little inattention, which grew² by degrees into absolute neglect. Stung³ by such base ingratitude, he communicated his affliction to one of his old friends, who consoled him by assuring him that he should soon receive the usual attention from his children, and cease to be an eye sore, if he would follow his advice. « What would you have me do? » said the old gentleman. — « You must lend me 500l.⁴, and it must be done in presence of your son.» — « Five hundred pounds! I have not so many shillings at my disposal. » — « Never mind⁵, » replied his friend, « I will furnish you; come with me. » He gave him the sum and appointed the following day for the experiment.

He called⁶ on him in the morning about breakfast-time; and told him before his son and daughter, that he had an opportunity of making an excellent speculation, but was rather short⁷ of ready money. « Don't let that be an obstacle, » said the old gentleman; « how much do you want? » — « About 500l., » replied⁸ he. — « Oh! if that is all, it is at your service, and twice the sum if necessary. » The old gentleman went to his secretary, counted out the money, and told his friend to take his own time for payment. The son and his wife could but ill conceal their astonishment on finding, as they imagined, that their father had reserved a considerable sum of money: their conduct changed, and from that day to his death the old gentleman had no reason to complain of want of attention.

¹) "Ορ. Σελ. 19. σ. 2. ²) Παρ. τοῦ grow. ³) Μετ. παθ. τοῦ sting.

⁴) Τὸ συνήθως εἰς τοὺς ἀριθμοὺς τιθέμενον L. ἢ l. σημαίνει λίραν στερλίγκαν (pound sterling), εἶναι δ' ἀρχαϊκὸν γράμμα τῆς λέξεως libra (Γαλ. livre). ⁵) Never mind, ὡς τὸ παρ' ἡμῖν, δὲν πειράζει. ⁶) Παρ. τοῦ call; to call on . . . , ἐπισκέπτομαι, πορεύομαι εἰς τὸν οἶκον τινός ⁷) Short, βραχὺς, σύντομος· ἐλλειπής. To be short of, ἔχω ἑλλειψιν, ἔχω πολλὰ ὀλίγον. ⁸) Παρ. τοῦ reply.

He died¹ some years after, having previously made his will, which he placed in the hands of his old friend. — It is the custom in England, on the day of interment, to read the will of the deceased in presence of the family. It was opened and read; the son and daughter listened with the greatest attention and hopeful anxiety. Judge what was their surprise on finding the only legacy their father had bequeathed them was a recipe how to reward ungrateful children.

Η ΣΙΩΠΗΛΗ ΑΚΑΔΗΜΙΑ.

(*The Silent Academy.*)

There existed at Amedan, in Persia, a celebrated academy, the first statute of which was worded in the following manner: "The academicians must think much, write but little, and speak as little as possible." It was called the Silent Academy, and there was not a truly learned man in Persia who did not aspire to be one of its members. In his retirement in a distant part of the country, Dr.² Zeb, the author of a small but excellent volume entitled "The Gag³," learned that there was a vacant place in the Silent Academy. Anxious to obtain it, he set off⁴ immediately, arrived at Amedan, and presenting himself at the gate of the hall where the academicians were assembled, he requested the door-keeper to deliver to the president the following billet: "Doctor Zeb humbly requests the vacant place." The door-keeper instantly executed his commission, but the doctor and his billet were too late; the vacant seat was already filled.

The members of the academy were greatly afflicted by this unlucky event. They had, much against their

¹) Παρ. τοῦ die. ²) Συγκ. τοῦ doctor, διδάκτωρ. ³) Gag, φέμωτρον, ἐπιστόμιον, σούπωμα τοῦ σώματος. ⁴) To set off, ἀναχωρῶ, ἀπέρχομαι.

will, been obliged to receive a young wit¹ of the court; whose flippant and sparkling eloquence was the delight of all the fashionable circles, and they now found themselves under the painful necessity of excluding Doctor Zeb, who was the scourge of babblers, and who possessed a head so well organized, and so well furnished. The president, to whose lot it fell to communicate this unpleasant news to the applicant, could hardly agree to undertake the task, and knew not how to set about it². After having meditated for a while upon the subject, he ordered a cup to be filled with water, and so nicely filled, that the addition of a single drop would make the sign to introduce the candidate.

Dr. Zeb entered with that modest and unaffected manner which almost always indicates true merit. The president rose, and, without saying a word, he pointed with a sorrowful air to the cup — the cup which was so completely full. The doctor instantly comprehended that no academical seat was vacant; but far from losing courage, he endeavoured to make it obvious that no harm would arise from their admitting a supernumerary academician. He saw a rose-leaf lying at his feet, picked it up, and laid it so delicately on the surface of the water, that not a drop was spilled.

This ingenious reply called forth³ a general clapping of hands; the regulations of the academy were allowed to sleep upon this occasion, and Dr. Zeb was received by acclamation. The register of the academy, in which the newly-elected members were to inscribe their names, was now put into his hand. He wrote his name in it, and that being done, he had only to pronounce, according to the usage in such cases, a sentence expressive of thanks. But

¹) A wit, ὁ ἔχων μὲν πνεῦμα, ἀλλ' ἄνευ κρίσεως. ²) To set about it, πῶς νὰ ἀποφασίσῃ περὶ τοῦ πράγματος. ³) To call forth, προκαλῶ, ἐπισύρω.

like a truly Silent Academician, Doctor Zeb returned thanks without uttering a word: in the margin of the book he wrote the number one hundred, which was that of his new colleagues; then putting a zero before the figures, thus 0100, he added below, « They are worth neither more nor less than they were. » The president replied to the modest doctor with equal politeness and presence of mind. He put a figure of one on the right hand of the number, thus 01001, and wrote, « They are worth ten times as much as they were. »

Ο ΜΑΝΙΑΚΟΣ¹.

(*The Maniac*).

A gentleman, who had travelled in Europe, relates that he one day visited the hospital of Berlin, where he saw² a man whose exterior was very striking. His figure, tall and commanding, was bending with age, but more with sorrow; the few scattered hairs which remained on his temples were white, almost as the driven snow, and the deepest melancholy was depicted in his countenance.

On inquiring who he was, and what brought him there, he startled, as if from sleep, and after looking round him, began with slow and measured steps to stride the hall, repeating in a low but audible voice, « Once one is two³; once one is two. »

Now and then⁴ he would stop and remain with his arms folded on his breast, as if in contemplation, for some minutes; then again resuming his walk, he continued to repeat, « Once one is two; once one is two. » His story, as our traveller understood, it was as follows.

Conrad Lange, collector of the revenues⁵ of the city

¹) Ἐκ περιοδικοῦ τινὸς ἐπιγραφομένου « Ἀποθήκη τοῦ Λαοῦ » (People's Magazine). ²) Παρ. τοῦ see. ³) Once one is two, μία ἢ μία δύο (ἀντὶ μία). ⁴) Now and then, πότε καὶ πότε. ⁵) Collector of the revenues, εἰσπράκτωρ τῶν προσόδων.

of Berlin, had long been known as a man whom nothing could divert from the path of honesty. Scrupulously exact in all his dealings, and assiduous in the discharge of his official duties, he had acquired the good will and esteem of all who knew him, and the confidence of the minister of finance, whose duty it is to inspect the accounts of all officers connected with the revenue.

On casting up his accounts at the close of a particular year, he found a deficit¹ of 10,000 ducats. Alarmed at this discovery, he went to the minister, presented his accounts, and informed him that he did not know how it had arisen, and that he had been robbed by some person bent² on his ruin.

The minister received his accounts, but thinking it a duty to secure a person who might probably be a defaulter, he caused³ him to be arrested, and put his accounts into the hands of one of his secretaries for inspection, who returned them the day after, with the information⁴ that the deficiency arose⁴ from a miscalculation; that in multiplying, Mr. Lange had said, once one is two, instead of, once one is one.

The poor man was immediately released from confinement, his accounts returned, and the mistake pointed out. During his imprisonment, which lasted but two days, he had neither eaten, drank, nor taken any repose—and when he appeared his countenance was as pale as death. On receiving his accounts, he was a long time silent; then suddenly awaking as if from a trance, he repeated, “once one is two.”

He appeared to be entirely insensible of his situation; would neither eat nor drink, unless solicited; and took notice of nothing that passed around him! Whilst repeating his accustomed phrase, if any one corrected

¹) Deficit, λατ, λ. ἑλλείμμα. ²) Ἐχοντα ἀπόφασιν, ἀποβλέποντα εἰς....

³) He caused, ἔκαμε (διώρισε) νὰ τεθῇ ὑπὸ κράτησιν. ⁴) Παρ. τοῦ arise.

him by saying, "once one is one," he was recalled for a moment, and said, "ah, right; once one is one;" and then again resuming his walk, he continued to repeat, "once one is two." He died shortly after the traveller left¹ Berlin.

This affecting story, whether true or untrue, obviously abounds with lessons of instruction. Alas! how easily is the human mind thrown² off its "balance," especially when it is stayed on this world only, — and has no experimental knowledge of the meaning of the injunction of Scripture, to cast all our cares upon Him who careth for us, and who heareth even the young ravens cry.

ΥΠΙΚΗ ΦΙΛΟΣΤΟΡΓΙΑ⁵.

(*Filial Piety*).

A woman was left⁴ a widow with three children, and had no other means of subsistence than what she derived from their labour. The young men, never having been accustomed to a life of toil, scarcely earned common necessities, and were, above all things, afflicted at not being able to procure their mother a more comfortable living.

It had been lately proclaimed that whoever would bring a thief to justice should receive a considerable reward. The three brothers, whom the poverty of their mother affected ten times more than their own indigence, unanimously made a resolution as strange as it was heroic. They agreed that one of the three should pass for a thief, and that the other two should accuse and conduct him before a magistrate. Lots were drawn⁵,

¹) Παρ. τοῦ leave. ²) Is thrown off, στερεῖται, χάνει. ³) Ἐκ τῆς Ἰαπωνικῆς Ἱστορίας. — Οἱ Σῖναι καὶ οἱ Ἰάπωνοι διαθρυλλοῦνται μεγάλως διὰ τὴν πρὸς τοὺς γονεῖς των ἀφοσίωσιν. ⁴) Μετ. παθ. τοῦ leave.

⁵) To draw lots, ῥίπτω (βάλλω) λαχνούς.

which should be the victim of filial affection. It fell on the youngest, who was immediately bound¹ and conducted to the judge, and as a criminal underwent² his examination, and confessed himself guilty of the crime imputed to him. He was then sent to prison, and the brothers received the promised reward. Before they departed they found means to gain admission to the place of his confinement, in order to take a last farewell of their unfortunate brother; and supposing they were unobserved, threw³ themselves into the arms of the prisoner, and by their tears, sobs and tender embraces, evinced the excess of their grief and despair.

The magistrate, who happened to be in a part of the prison whence they could easily be observed, was astonished at the scene he beheld⁴, and gave orders to one of his servants to follow the informers, and watch them narrowly. The man obeyed, and at his return related to his master, that he had traced the two brothers to their house, and entered unperceived, stopping at the door of their chamber where he could easily hear all they said.

Their first care, he said, was to give their mother the money which they had received as the price of their information: the woman manifested more inquietude than joy, at the sight of so considerable a sum, and questioned them with eagerness on the absence of their brother. To which the unfortunate young men could only at first answer with their tears; but at length being threatened with the malediction of a parent so dear, they disclosed to her the dreadful truth. The mother, filled with gratitude, terror, and admiration, abandoned herself to all the transports of love and despair, and rushed out⁵ of the room with an intention to go and declare every thing

¹) Μετ. παθ. τοῦ bind. ²) Παρ. τοῦ undergo. ³) Παρ. τοῦ throw.

⁴) Παρ. τοῦ behold. ⁵) To rush out, ἐξέρχομαι ἀποτόμως, βιαίως.

to the magistrate; but was restrained by her generous children, who both threw themselves at her feet, whilst she, a prey to all the most impetuous emotions that anger, grief, and tenderness united, could produce, no longer able to support the violence of so many distracting agitations, fell¹ senseless into the arms of her sons. The magistrate on this recital immediately repaired to the prison, and interrogated the youngest brother, but without being able to make him retract a word of his confession.

The judge then assured him that he was acquainted with every circumstance of his history, and added, that he had only concealed for a moment this knowledge, because he wished to behold to what an excess filial piety might be carried in a virtuous breast. He then hastened to recount this adventure to the Cubo Sama, or sovereign; and this prince, delighted and astonished at an action so heroic, desired to see the three brothers, and the happy mother of such virtuous children; on whom he heaped praises and marks of distinction, assigning to the youngest a pension of 15 hundred crowns², and 5 hundred to each of the others.

¹) Παρ. τοῦ fall. ²) Στέφανος, νόμισμα Ἀγγλ. ἀργυροῦν, ἔξ φράγ. 18 ἑκατοστ.

Ε'. ΙΣΤΟΡΙΚΑ¹. — TRUE STORIES.

ΕΓΒΕΡΤΟΣ, ΠΡΩΤΟΣ ΒΑΣΙΛΕΥΣ ΤΗΣ ΑΓΓΛΙΑΣ:

(*Egbert, first king of England*).

The Saxons², a people from Germany, had conquered England, and divided it into seven kingdoms each ruled by its own prince. This was called the Saxon Heptarchy³, or sevenfold' government.

Egbert, one of these princes, having become sovereign of more than one of these kingdoms, by the right of succession, resolved to make himself master of the rest. He therefore raised an army; and soon conquering all the other princes, he succeeded in his plan, and united all the small principalities into one great monarchy. Thus, almost four hundred years after the first arrival of the Saxons under Hengist and Horsa⁵, Egbert became sole⁶ king of England⁷.

Egbert was a brave and polite prince; for he had resided in France during the reign of Charlemagne⁸, and there he had learned not only polished manners but many

¹) Τὰ ἱστορικὰ ταῦτα ἀποσπάσματα ἐλήφθησαν ἐκ βιβλίου τινὸς ἐπιγραφομένου «True Stories from Modern History» (ἔκδ. ἕκτη). Τὸ ἀφελὲς ὕφος αὐτῶν εἶναι κατάλληλον εἰς ἀρχαρίους μαθητὰς τῆς γλώσσης. ²) Τέσσαρα κατ' ἀρχὰς βασιλείαι συνεστήθησαν ὑπὸ τῶν Σαξόνων, ἅτινα μεταξὺ τοῦ ε'. καὶ ς'. αἰῶνος διηρέθησαν εἰς ἑπτὰ. "Ορ. Ἱστορ. Ἀγγλ. Τόμ. Α'. Σελ. 24. ³) Ἑλ. λέξ. Ἑπταρχία. ⁴) "Ορ. Γραμ, Ἀριθμητ. Σελ. 34. ⁵) Οἱ ὁδηγήσαντες τοὺς Σάξονας εἰς Ἀγγλίαν ἀρχηγοί.

⁶) Sole, μόνος, ἀπηρχ. λέξ. ἐκ τοῦ Λατ. solus. ⁷) Τὰ ἑπτὰ βασιλείαι συνηνώθησαν εἰς ἓν ὑπὸ τοῦ Ἑγβέρτου, βασιλέως Οὐεσσεξίας, μεταξὺ τῶν 800 καὶ 827 πρ. Χρ. ⁸) Καρλομάγνος (Μέγας Κάρολος), βασιλεὺς τῆς Γαλλίας καὶ αὐτοκράτωρ τῆς δύσεως, περίφημος διὰ τὰς λαμπρὰς αὐτοῦ νίκας καὶ κατακτήσεις, πρὸ πάντων δὲ διὰ τὰς μεταρρύθμισεις καὶ τὸν πρὸς τὰ γράμματα ζῆλόν του.

useful arts. He was crowned at Winchester¹; and the southern part of our island was then first called England.

The English had become very wise and civilized in comparison with the naked Britons, who so bravely opposed the Romans under Julius Cæsar. Good houses, neat furniture, decent clothing, were to be seen; instead of mud hovels², wooden bowls³, platters, stools, and fur garments⁴.

The Christian religion was established, and the clergy had acquired much learning. The greater part of the people was, however, still very ignorant; and you will smile to hear that an eclipse of the sun was deemed an omen of approaching calamity. Even you children now know an eclipse of the sun to be caused by the moon coming between the earth and the sun, and hence keeping from us the light of that luminary.

Egbert did not long enjoy his dominions in peace; for the Danes invaded his kingdom. The Danes were one of those rude nations which swarmed from the north of Europe. They were anciently called Cimbri⁵, one of the Gothic tribes, and are said to have been governed by a king, named Schiold, sixty years before Christ. Ragner Lodbrog⁶, one of their monarchs, was killed in England, which he had invaded with a strong army.

When Egbert was attacked by the Danes, Norway, Sweden, and Denmark were united under one king; but the English monarch, after many battles, drove away the invading barbarians, and for a short period procured peace for his country.

¹) Ουΐγχεστρία· ἡ πόλις αὕτη κατὰ τὴν Ἑπταρχίαν ἦτο πρωτεύουσα τοῦ Σαξονικοῦ βασιλείου τῆς Οὐεσσεξίας, ἐπὶ δ' Ἐγβέρτου ἐγένετο μητρόπολις ἀπάσης τῆς Ἀγγλίας, μέχρι τοῦ ΙΑ' αἰῶνος. ²) Hovel, καλύβη. ³) Bowl, λεκάνη. ⁴) Fur garments, δερμάτινα φορέματα. ⁵) Τευτονικὸς λαὸς κατοικῶν τὸ πρῶτον τὴν Ἰουτλανδίαν καὶ τὸ μεσημβρινὸν τῆς Δανίας, τῆς αὐτῆς, ὡς φαίνεται, καταγωγῆς ὡς καὶ οἱ Κιμμέριοι τῶν Ἑλλήνων. ⁶) Ὅρ. Ἱστορ. Ἀγγλ. Τόμ. Α'. Σελ. 32.

After the death of Egbert, the Danes again attacked England, and kept the island in continued alarm. Ethelwolf, the son and successor of Egbert, tried in vain to subdue the invaders: they yearly gained ground. His son Ethelbald was equally unfortunate; and on the death of this last prince, A. D. 871, England was in a most wretched state.

ΑΛΦΡΕΔΟΣ Ο ΜΕΓΑΣ.

(*Alfred the Great*).

I have told you, that England was in a miserable condition at the time of Ethelbald's death. But I have now the pleasing office of telling you how England was rescued from foreign foes, and the foundation of her present greatness laid¹. . . .

A younger brother of Ethelbald, Alfred the Great, was this preserver and benefactor.

Alfred was only twenty-two years old² when he became king of England. The Danes were then in possession of much land in the northern part of the island, and Alfred at first was unsuccessful in his attempts against them.

But he was too brave and too wise to despair³. He knew that « perseverance conquers all things; » and he therefore continued his efforts and gained some advantages. But when the Danes received fresh troops from their own country, the English were so disheartened, that many of them deserted their valiant king; and,

¹) Μετ. παθ. τοῦ lay. ²) Twenty two years old, εἴκοσι δύο ἐτῶν· ἡ λ. old (ἡλικιωμένος) μετὰ τοῦ ὑπαρχτικοῦ ῥήματος λαμβάνεται κατ' Ἀγγλ. ἰδίωμ. πρὸς ἑκφρασιν τῆς ἡλικίας· how old are you? Πόσον ἡλικιωμένος εἶσαι, ἥτοι ποίαν ἡλικίαν ἔχεις; ἡ πόσων ἐτῶν εἶσαι;

³) But he was κτλ. Ἀγ. ἰδίωμ. ἀλλ' οὗτος ἦτο πολλά γενναῖος καὶ πολλά φρόνιμος διὰ τὴν ἀπελπισθῆναι ἥτοι πολλά γενναῖος καὶ πολλά φρόνιμος ὧν δὲν ἀπηλπίσθη.

as he could not fight without an army, he retired from the unequal contest.

It was not from the base motive of saving his life, that he thus retired; no, he retired to gain time for making farther preparations; he preserved his life for the future service of his country. It is not courage, but foolhardiness, to attempt impossibilities.

Alfred dismissed his friends and attendants, and, without even a single servant, he wandered about¹ in the dress of a peasant: but still he contrived to become acquainted with all that was going on, as well among his enemies as among his friends; and when he supposed his presence might be serviceable to the latter he left² his retirement.

The Earl of Devonshire³ had just conquered some of the Danes, and slain Hubba, one of their principal generals. Before he discovered himself, Alfred desired much to know many particulars respecting the main⁴ army of his foes; and he resolved to undertake the hazardous task of entering the Danish camp, for the purpose of observation.

For the sake of his country he had formerly preserved his life; for the sake of his country he was now willing to lose it. This was true courage. Disguised as a minstrel, and with a harp in his hand, Alfred went into the midst of his foes, where he so well acquitted himself, that he was carried before Guthrum, the Danish prince, and was by him much admired. The youthful harper made every necessary observation, and, when he had informed himself of the force of the enemy, their plans and arrangements, he retired in safety, and soon

¹) He wandered about, περιεπλανήθη. ²) Παρ. τοῦ leave. ³) The Earl of Devonshire, ὁ κόμης Δεβονίου ἢ Δεβονίας (Devon), ἡ κατάλ. shire, σημαίνει κομητάτον, Γαλ. departement. ⁴) "Ορ. Α. 2.

afterwards summoned his people to take up¹ arms in their own defence.

From this time prosperity crowned the endeavours of Alfred. The few soldiers had² collected were soon joined by numbers of the bravest English. The Danes were repulsed, and driven out of the country; and though they returned again, they were again vanquished.

Alfred having procured that first³ of blessings, peace, to his beloved country, and having taken measures to ensure a continuance of tranquillity, next devoted himself to improve the condition of his subjects. He only loved arms when they were necessary for defence. Unlike many other men, also called Great, he did not think all glory consisted in war. You shall hear what were the effects of Alfred's labours.

That⁴ his subjects might improve in knowledge, he not only wrote⁵ books for their instruction, but he also founded colleges, or public schools, at Oxford⁶, and invited thither learned men from all parts of Europe.

He encouraged the useful manufactures, and thus not only increased the comforts and conveniences of life, but aroused the industry of his people. Idleness is fruitful of vice and misery: when Alfred, therefore, encouraged honest industry, he discouraged the miserable vice of idleness.

To ensure a better administration of justice, Alfred drew up a code of laws⁷, some of which were so good, that they are still acted upon⁸.

He built ships and provided soldiers to guard the

¹) To take up, ἀναλαμβάνω, ἐγείρω. ²) Φρ. Ἀγγλ. ἐν. τὸ which he.

³) That, ἀντων. ἐκείνη. ⁴) Σύνδ. Ἰνα, διὰ νά. ⁵) Παρ. τοῦ write.

⁶) Ὁξόνιον, ἔνθα ἀκολούθως συνεστήθη (1200 ἢ 1249) ἐν τῶν δύο περιφρήμων πανεπιστημίων τῆς Ἀγγλίας. ⁷) Alfred drew up κτλ. ὁ Ἀλφρέδος εἰσήγαγε κώδικα νόμων. Τὸ drew παρ. τοῦ draw. ⁸) That they are κτλ. ὑπάρχουσιν ἐν ἐνεργείᾳ.

land; so that when foes appeared, they were quickly repulsed.

You will ask, how did he contrive to perform so much? I will tell you. He regulated his time, and was never idle. He divided the day into three portions. He gave eight hours to public business, and the duties of government; eight hours he devoted to study and devotion, reading and writing; and eight hours to sleep, meals, and recreation. Of all this excellent king's sage rules, this last is most suited for general acceptation. To be kings, generals, and lawgivers, is the lot of only a few; but all can in some degree govern their time, and, by early rising and persevering industry, render every hour valuable.

Alfred, it is said, was twelve years old before he began to acquire any learning. But the queen, his mother¹, being a sensible woman, gave him afterwards so much encouragement, that when he had once begun² to improve himself he rapidly advanced in learning. He was sent³ to Rome for his education, and was careful to take advantage of every opportunity of instruction.

He was handsome in his person and pleasing in his manners; mild in peace, though valiant in war; severe in duty, but merciful in government. His subjects loved him as much as his enemies feared him.

After a busy life, unremittingly employed for the benefit of his fellow-creatures, Alfred died, in the fifty-second year of his age, and the thirtieth of his reign, A. D. 900.

What think you of him? Did he, or Alexander of Macedon, best deserve the title of Great?

Alfred first divided England into counties, tithings, and hundreds⁴.

¹) "Ορ. 'Ιστ. 'Αγγ. Τόμ. Α'. Σελ. 39. ²) Μετ. πθ. τοῦ begin. ³). Μετ. πθ. τοῦ send. ⁴) In counties κτλ. εἰς κομητάτα, δεκαρχίας ἔξ ἑκατονταρχ.

At this period, Wales¹ was a distinct principality, and had a king of its own, who, however, did homage to his neighbour Alfred, king of England.

Of Ireland little was known at this æra², except that, like England, it was occasionally ravaged by the Danes, and that the Norwegians also made inroads into it. These latter once were masters of the cities of Dublin, Waterford, and Limerick, reckoned the finest in Ireland.

ΔΙΑΔΟΧΟΙ ΤΟΥ ΑΛΦΡΕΔΟΥ.

(Successors of Alfred).

Alfred had three sons and three daughters. His eldest son dying³, he was succeeded by Edward, his second son.

Edward was a very valiant prince; and, though not so fond⁴ of study as his father, he encouraged learning among his subjects, and founded the university of Cambridge⁵.

Athelstan came to the throne on the death of his father, Edward. A nobleman raised a conspiracy against him; but, when charged with the crime, he stoutly denied it, and offered to take an oath that he was innocent; accordingly, he solemnly swore⁶ that he was guiltless of any plot against the king. But it is recorded, that he had scarcely taken this false oath when he was seized with convulsions, and died within three days; an awful instance of the power of conscience!

During the reign of Athelstan, Wales was benefited by the services of its celebrated king and lawgiver, Howel-Dha.

When Athelstan died, his younger brother Edmund I. wore the crown of England. He gave the county of

¹) Ἡ Οὐαλλία, χώρα κειμένη εἰς τὸ δυτικὸν μέρος τῆς Μ. Βρετανίας.

²) Ἐποχή. Λατ. λ. ³) His eldest κτλ. τοῦ πρωτοτόκου υἱοῦ ἀποθανόντος. ⁴) Not so fond κτλ. δὲν ἠγάπα τόσο. ⁵) Τὸ πανεπιστήμιον τῆς Κανταβρυγίας. ⁶) Παρ. τοῦ swear.

Cumberland to Malcolm, king of Scotland, and promised to be worthy of his grand-father, Alfred; but he was prematurely murdered.

One day, when sitting down to dinner, he observed that Leolf, a notorious robber, whom he had banished for his crimes, had the boldness to place himself at the same table. Edward, provoked at this insolence, unwisely gave way¹ to his passion, and seized him by the hair: but the ruffian instantly plunged a dagger into the king's bosom. Thus died Edward, a victim to indulged anger. He might have calmly ordered his attendants to seize the traitor; but it was beneath² his dignity—it is beneath any person's dignity—to yield to rage.

Edred, another grandson of Alfred, succeeded his brother. Edred allowed himself³ to be too much ruled by Dunstan, abbot of Glastonbury; but he died before England had greatly suffered from his weak superstition.

Edwy, his nephew, was the next king; he married a lovely young woman, called Elgiva. The day on which he was crowned, instead of remaining to drink and carouse with his courtiers, he went to spend a quiet hour with his wife and her mother. The audacious Dunstan, not approving of the marriage, entered the apartment, and forcibly drew the king out of it. The courtiers afterwards persuaded Edwy to banish the abbot.

But this king was doomed⁴ to suffer by the insolence of his clergy. Odo, Archbishop of Canterbury⁵, pretending that Elgiva was too near a relation of the king's⁶ to be his wife, divorced them; and, obliging Edwy to give

¹) He gave way, ὑπεχώρησεν, ἀφέθη. ²) Beneath, ἥττον, κατώτερον· beneath his dignity, παρὰ τὴν ἀξίαν του. ³) To allow myself, παραδίδομαι, ἀφίνομαι. ⁴) To be doomed, εἶμαι καταδικασμένος ἐκ τύχης, πέπρωταί μοι· this king was doomed, ἐπέπρωτο (ἦτο πεπρωμένον) εἰς τὸν βασιλέα τοῦτον. ⁵) Ἀρχιεπίσκοπος Καντερβυρίας, ὁ πρωτόθρονος ἐν Ἀγγλίᾳ. ⁶) Elgiva was κτλ. ἡ Ἑλγίβα ἦτο στενωτάτη συγγενής κτλ.

up¹ his consort, had her face burned with hot irons to spoil her beauty. Elgiva was afterwards carried² to Ireland; and, because she returned to her husband, she was again seized and put to death in a most cruel manner.

The history of Edgar, the successor of Edwy, is also rendered remarkable by his marriage. The Earl of Devonshire had a beautiful daughter, of whom the king had often heard; so he despatched Ethelwald, his friend, to visit her, and bring an account whether she was really so charming as rumour had described.

Ethelwald was quite a young man, and so beautiful did he find Elfrida, that he fell in love with her, and secretly married her; then he returned to court, and told the king the lady was more rich than lovely, and persuaded him to consent to his own marriage with her. All falsehoods are certain of detection.

Edgar soon discovered the deceit that had been practised by his favourite, and resolved to behold the lady. He therefore took a journey to that part of the country where Elfrida lived, and, without saying that he had discovered the trick, he begged Ethelwald to introduce him to his wife. Ethelwald, however shocked at the request, could not refuse the wishes of his sovereign; and he hastened forward, under pretence of preparing his wife for the honour. Falsehood pretence—you see how one lie brings on another; you see how Ethelwald is entangling himself in a net of his own weaving—pray mark the end of his deceptions.

Ethelwald hastened to his wife, told her of the falsehood he had uttered, and implored her to veil her beauty from the king. Elfrida was a vain unfeeling woman; and, vexed at having lost her royal admirer,

¹) To give up, παραίτω, ἀφίνω. ²) Μετ. παθ. τοῦ carry.

instead of dressing plainly, put on¹ her most becoming garments.

Edgar beheld² her, and was enchanted with her charms. Ethelwald was soon after found murdered, some say by the hand of the king—doubtless, by his order. Elfrida was married to Edgar; but he shortly died, and then she farther shewed³ her wicked disposition.

Edward succeeded his father Edgar; but his widow, having a son of her own, though she affected to love Edward, secretly plotted against his life. One day, the young monarch called⁴ upon his mother-in-law, at her residence, Corfe Castle, in Dorsetshire; he was alone, and, being thirsty, requested to have a draught of wine. Whilst drinking one of Elfrida's servant, by her order, stabbed him in the back. Feeling the wound, he galloped from the spot; but, becoming faint from loss of blood, he fell from his horse, and was found mangled and dead. His domestics privately buried his body at Wareham.

Ethelred, for whose advancement Elfrida had performed this bloody deed, was a feeble prince; and, in his reign, the Danes, under Sweyn⁵ their king, gained possession of a large part of England.

Under the reign of his son Edmund, they completed their conquest; and, murdering this brave but unfortunate prince, Canute the Great, King of Denmark, became also King of England.

Canute was considered a wise and good monarch; and, as he possessed three crowns, at his death he gave one to each of his sons. Sweyn had Norway; Hardicanute, Denmark; and Harold, England. Hardicanute, after the death of Harold, possessed the English throne.

1) Ἐνεδύθη. 2) Παρ. τοῦ behold. 3) Παρ. τοῦ show. 4) παρ. τοῦ call to call upon, ἐπισκέπτομαι, ἀπέρχομαι εἰς ἐπίσκεψιν. 5) Ὁρ. Ἰς. Ἀγ. Τόμ. Α'. σελ. 49.

Edward the Confessor¹, a Saxon prince, next reigned. He was supported in his claims by Godwin, Earl of Kent². This Godwin was so much loved by the people, that his son Harold became king after the death of Edward. Edward's nephew was too young to reign; so, it is said, the dying king thought of calling in³ William, Duke of Normandy.

Harold reigned only a few months.

ΓΟΥΛΛΙΕΛΜΟΣ Α'. Ο ΔΟΡΙΚΤΗΤΩΡ.

(*William I.—Surnamed the conqueror*).

William was the son of Robert, Duke of Normandy. Ethelred had married Emma, sister of Richard, Duke of Normandy. Edward the Confessor was their son; and William, thus related to him on his mother's side, pretended that Edward had called him, as his kinsman, to the throne.

At the head of a fine army, composed of French and Normans, William landed at Pevensey⁴, on the Sussex coast; and, sending back his fleet, proceeded to Hastings⁵.

Harold, son of Earl Godwin, who had got⁶ possession of the crown, soon appeared with some gallant troops to oppose the invader. They fought⁷. Harold performed all that skill or courage could inspire, and died in the thickest of the fight, with his sword in his hand, amidst heaps of fallen foes. His death decided the struggle, and William was proclaimed King of England.

The English had formerly paid⁸ a tax called Danegelt, either to be sent as a tribute to the Danes, or as a fund to protect the kingdom from the Danes. Edward had abolished this tax: William revived it. He was fond

¹) 'Ο 'Ομολογητής. "Ορ. 'Ιστ. 'Αγ. Τόμ. Α'. σελ. 55. ²) Αὐτ. σελ. 54.
³) To call in, προσκαλῶ. ⁴) Πόλις τῆς 'Αγγλίας ἐν Συσσεξίᾳ. ⁵) Πόλις παραθαλασσία τῆς 'Αγγλίας. ⁶) Μετ. παθ. τοῦ get. ⁷) Παρ. τοῦ fight. ⁸) Μετ. παθ. τοῦ pay.

of hunting; and, to enjoy this recreation, he destroyed several villages, and sent their houseless inhabitants to wander abroad, without homes, or without any compensation for the homes he had taken from them. You know the New Forest, in Hampshire; that was the scene of this iniquitous proceeding; and thirty miles of land were there planted with trees, to serve as sporting ground for the King.

He caused² an account of all lands, their value, and their inhabitants, to be compiled in regular order; and this account, when completed, was called Domesday Book³.

William introduced the feudal system⁴ into England, dividing the land into portions, and requiring from those to whom he gave them a promise of military service for the gift.

He tried⁵ to make the French language generally spoken⁶; but in this he could not succeed. In the courts of law⁷, business was done in that foreign tongue; and there, even to this day, some French phrases are in use. Indeed, you can suppose, what is the truth, that the English language has many words derived from the French and Saxon tongues, and also several from the Latin; and, as Greece was the country where the arts and sciences early flourished, the terms of art and science are generally taken from Greek words.

One excellent service was performed by William for the people he had conquered. He established the trial by jury⁸, which the Saxons and Normans had long practiced. A jury means twelve men of nearly the same rank in life with the person about to be tried.

¹) Μεσημερινόν κομητάτον τῆς Ἀγγλίας. ²) To cause, κάμνω, διατάσσω νὰ . . . ³) Domesday book, βιβλίον ἀπογραφῆς. ⁴) The feudal system, τὸ φεουδαλικὸν ἢ τιμαριωτικὸν σύστημα. ⁵) Παρ. τοῦ try.

⁶) Μετ. παθ. τοῦ speak. ⁷) Court of law, δικαστήριον. ⁸) Οἱ ἔνορκοι, οἱ ἐπὶ τῆς διαγνώσεως τῶν ποινικῶν δικῶν πολῖται. Ἦτο δὲ γνωστὸν τὸ jury κατὰ τοὺς χρόνους τοῦ Ἐθελρέδου Α΄., καὶ ἀνεγνώθη ὑπὸ τοῦ Ἀλφρέδου.

These twelve men hear all that is said for and against the prisoner, and then declare, on their oath, whether they think him « guilty » or « not guilty; » according to what they declare¹, the judge condemns or acquits the prisoner. Before this admirable regulation, the English had strange modes of trying offences: sometimes the accused was made² to walk blindfold³ among red hot ploughshares⁴; and if he escaped being burned⁵, he was pronounced guiltless. You plainly perceive that chance, not justice, determined the point.

Sometimes the accused person was tied⁶ hand and foot, and thrown into water; if he sank⁷, he was pronounced innocent; if he swam⁸, he was deemed guilty, as accomplishing so difficult and unnatural an act. Observe, that in either case the accused lost his life; this plan then was worse than the other.

Sometimes the accused and the accuser fought together, and the victor was proclaimed guiltless. Skill and strength were in these cases the deciders.

William, as a king and a conqueror, might be thought⁹ an object of envy¹⁰; but his heart was wounded by piercing sorrows, by that keenest of woes, — the ingratitude of children.

Robert, his eldest son, a rash impetuous youth, strove¹¹ to seize upon Normandy. William hastened to punish him. In a skirmish, the father and son met¹²: their helmets so covered their faces that neither knew the other. The prince threw¹³ his father from his horse, wounded him in the arm, and would in another moment

¹) According κτλ. κατὰ τὰ ὑπ' αὐτῶν ἀποφαινόμενα, κατὰ τὰς ἀποφάσεις αὐτῶν. ²) Μετ. παθ. τοῦ make. ³) Blindfold, με δεμένους ὀφθαλμούς. ⁴) Ploughshare, ὄνιον, μέρος τοῦ ἀρότρου. ⁵) If he escaped κτλ. ἂν ἀπέφευγε τὸ νὰ καῖ, ἂν δὲν ἐκαίετο. ⁶) Μετ. παθ. τοῦ tie.

⁷) Παρ. τοῦ sink. ⁸) Παρ. τοῦ swim. ⁹) Might κτλ. ἤθελέ τις τὸν ὑπολάβει. ¹⁰) Ὡς ἐπίφθονον, ὡς ἄξιον φθόνου, ἐπὶ καλ. ¹¹) Παρ. τοῦ strive. ¹²) Παρ. τοῦ meet. ¹³) Παρ. τοῦ throw.

have killed him, had not William called aloud for help. Robert instantly recognized his father's voice; and, shocked at the crime he was about to commit, jumped from his horse, and assisted his parent to rise. Then, throwing himself on his knees, he shewed¹ that some goodness yet remained in his bosom, some wisdom in his mind, by confessing his fault, imploring pardon, and promising amendment.

So great a fault could not be easily overlooked; but, after some time, Robert was forgiven² by his justly offended father. The reason of this young prince's rebellion was a quarrel with his brothers. When they were boys at play together³, the three younger sportively threw water at their elder brother: this offence Robert never properly forgave⁴; yet, whilst thus harbouring animosity, he presumed to ask pardon of his father for a fault how much greater! Do not copy⁵ this bad example, but freely forgive others, as you would be⁶ freely forgiven.

William died at a village near Rouen, in Normandy, in the sixty-first year of his age; twenty-one of which he had sat on the English throne.

Like all other usurpers, he was always afraid of plots against him; and therefore, to prevent secret and nightly meetings of the people, he ordered that at eight o'clock every evening, at the sounding of a bell, all fires and candles should be extinguished. Couvre-feu, the Norman term, was the origin of curfew⁸, the English name for this law.

¹) Παρ. τοῦ show. ²) Μετ. παθ. τοῦ forgive. ³) When they were κτλ. ὅτε ἦσαν παῖδες καὶ συνέπαιζον ὁμοῦ. ⁴) Παρ. τοῦ forgive.

⁵) 'Αντιγράφω· μιμοῦμαι. ⁶) As you would be forgiven, ὡς καὶ σεῖς ἠθέλετε ἐπιθυμήσει νὰ σᾶς συγχωρήσωσι. ⁷) Παρ. τοῦ sit. ⁸) Curfew (Γαλ. couvre-feu), χρυσοφως ἢ χρυσίφως. "Ορ. 'Ις. 'Αγ. Τόμ. Α'. σελ. 67.

ΠΡΩΤΗ ΣΤΑΥΡΟΦΟΡΙΑ.

(*First Crusade*).

Jerusalem was the capital of Palestine: a country in which Jesus Christ was born, and lived, and died: Palestine was therefore called the Holy Land; it was always revered and loved by Christians, and they frequently travelled thither to offer up their prayers. In process of time, a very fierce and warlike people, called Turks, became masters of this venerated country; and, as they were very great enemies to the Christians, they oppressed them heavily, and all the sovereigns of Europe, as well as their subjects, were sadly grieved that this sacred spot should belong¹ to these infidels, as they were called.

There lived at that time², in Amiens, a town of Picardy, in France, a man remarkable for his piety, zeal, and secluded life: he was called Peter the Hermit³. He had made a pilgrimage to Jerusalem; and, shocked to think that the holy city should be in the power of infidels, he went to Rome, and described the wretched condition of the Christians living in Palestine.

The Pope was very willing⁴ to subdue the Turks, the followers of Mohammed, and to rescue the followers of Christ: he therefore sent Peter to all the states of Italy and France, to tell his mournful story, and describe the misery he had felt⁵ and seen.

By degrees, the different nations were aroused to fight in the cause; and, as the Pope gave the soldiers leave to wear a figure of the cross on their shoulders, the enterprise was called the « Crusade. » An order was also instituted, called « The Knights of Jerusalem⁶. » You will often hear of such institutions, and must

¹) Were κτλ. πικρῶς ἐλυποῦντο διότι τὸ ἱερὸν τοῦτο ἔδαφος ἀνῆκεν.

²) There lived κτλ. ἔζη δὲ τότε. ³) Πέτρος ὁ Ἐρημίτης. ⁴) The pope κτλ. ὁ Πάπας ἔδειξε μεγάλην προθυμίαν. ⁵) Μετ. παθ. τοῦ feel.

⁶) Οἱ ἱππῶται τῆς Ἱερουσαλήμ, οἱ καὶ νοσοκόμοι λεγόμενοι.

understand that such titles were bestowed by kings and potentates as marks of honour and distinction.

Peter the Hermit himself led¹ the first army that proceeded from Europe to Palestine; but this army was almost all cut² to pieces, and Peter with a few troops only escaped.

Godfrey of Bouillon, Robert of Normandy, and several other illustrious personages, followed, with a second army, in 1096. These conquered the Turkish sultan, Solyman; and then advancing to Jerusalem, they besieged and took it. The inhabitants of this city were barbarously murdered, the Christians alone excepted.

After they had taken possession of the city, the crusaders began to think that they must have a king to govern it; and they chose³ Godfrey of Bouillon, a very brave and a very good man. The great princes, therefore, took him to the church of the Holy Sepulchre⁴ of our Saviour, and were going to crown him: but he refused a crown of gold, which they offered him, saying. — « They should never see him wear⁵ so magnificent a crown in the place where the Saviour of the world had been crowned with thorns. » He also refused to be called king, and would only have the title of « Defender of the Holy Sepulchre. »

After the city of Jerusalem had been taken, most of the troops returned to Europe; and on their arrival they so astonished⁶ their friends and neighbours with accounts of what they had seen and achieved, that numberless people left⁷ their homes, and travelled to Palestine to pay their devotions at the shrine of the blessed Saviour; and those who undertook⁸ this long journey obtained the name of pilgrims⁹.

¹) Παρ. τοῦ lead. ²) Μετ. παθ. τοῦ cut. ³) Παρ. τοῦ choose. ⁴) The Holy Sepulchre, ὁ ἅγιος τάφος. ⁵) They should κτλ. ποτὲ δὲν ἤθελε τὸν ἰδεῖν. ⁶) To astonish, ἐν. ἐκπλήσσω, ἐκθαμβῶ. ⁷) Παρ. τοῦ leave. ⁸) Παρ. τοῦ undertake. ⁹) Pilgrim, προσκυνητής, χατζής.

ΕΡΡΙΚΟΣ Β'. ΠΛΑΝΤΑΓΕΝΕΤΗΣ¹.*(Henry II. Plantagenet).*

According to the treaty with Stephen, Henry II. grandson of Henry I. ascended the throne of England. Henry was young, vigorous, and well educated, when he thus became² the head of a powerful nation.

How elevating³ to a generous and virtuous mind, to be at once possessed⁴ of the power of causing the felicity of thousands of one's fellow-creatures!

Henry was no usurper⁵; he therefore was not compelled to admit of faults, to prevent his own from being too closely noticed. He was the lawful prince, and had an undisputed right, as he seemed to have a wish steadily to govern.

By marriage and inheritance⁶, he possessed many provinces in France; and was considered the most powerful monarch of his age.

¹) Ἐπεκλήθη οὕτως ἡ δυναστεία τῶν Πλανταγενετῶν ἐκ τοῦ plantagenest, κλάδου σπάρτου, ὃν ὁ ἐπὶ καλλονῇ περιβόητος Γοδοφρέδος, κόμης Ἀνδεγαυίας (Γαλ.) ἔφερεν ὡς λοφιδὸν ἐπὶ τοῦ κράνους του. Οὗτος δὲ συζευχθεὶς τὴν αὐτοκρατορίσσαν Μαθίλδην (χήραν μὲν τοῦ αὐτοκράτορος Ἐρρίκου Ε', θυγατέρα δὲ τοῦ Ἐρρίκου Α'. βασιλέως τῆς Ἀγγλίας) ἔσχεν υἱὸν τὸν περὶ οὗ ὁ λόγος Ἐρρίκον Β', ὃς καὶ συνέστησε τὴν σπάρτον ὡς διακριτικὸν σύμβολον τοῦ οἴκου των. Ἰστ. Ἀγγλ. Τόμ. Α'. Σελ. 83, 89. ²) Παρ. τοῦ become. ³) How elevating, πόσον ὑψηλόν.

⁴) to be at once possessed, κατέχω διὰ μιᾶς, αἰφνης. Ἀποθνήσκων ὁ Ἐρρίκος Α'. (βασιλεὺς τῆς Ἀγγλίας) ἔβαλε τοὺς βαρὼνους νὰ ὀρκισθῶσιν ὅτι ἄλλον ἀντὶ τοῦ ἐγγόνου του Ἐρρίκου δὲν ἤθελον παραδεχθῆ ἡγεμόνα των· ἀλλ' ὁ Στέφανος, υἱὸς τῆς νεωτέρας θυγατρὸς Γουλλιέλμου τοῦ Δορικτήτορος, ἤρπασε τὸν θρόνον, οὐ μικρὸν διαφιλονεικήσας περὶ αὐτοῦ μετὰ τῆς Μαθίλδης, ὃν ὅμως ἀκολούθως ἔλαβεν ὁ Ἐρρίκος Β', αἰφνης τελευτήσαντος τοῦ Στεφάνου. ⁵) Ὁ Ἐρρίκος Β' δὲν ἦτον ἄρπαξ, ὡς ὁ πρὸ αὐτοῦ βασιλεύσας Στέφανος, ὅστις ἐνεκα τούτου ἦτον ἡναγχασμένος νὰ ὑπέικη εἰς τὰς θελήσεις τῶν εὐγενῶν του, πλείστας εἰς αὐτοὺς ποιῶν παραχωρήσεις. ⁶) Διὰ πατρικῆς κληρονομίας ὁ Ἐρρίκος παρέλαβε τὰ κομητάτα τῆς Ἀνδεγαυίας καὶ Μαίνης, ἐκυρίευσε δὲ καὶ τὴν Νορμανδίαν· διὰ δὲ τοῦ μετὰ τῆς Ἐλεονώρας γάμου του ἔλαβε παρ' αὐτῆς τὸ λαμπρὸν δουκάτον τῆς Ἀκυτανίας.

Thomas à Becket⁴, the son of a London citizen, was made Archbishop of Canterbury by Henry, who, when he conferred this honour, was little aware² of the troubles about to ensue from it. The clergy³ in those days were proud and licentious, rich and powerful, yet desiring increased riches and power. Henry did not like to hear of their oppression and luxury, and deemed it advisable that such oppression should be punished, and such luxury prevented.

He expected, by making Becket head of the church, that he should in him possess a ready and sagacious friend. But Becket disappointed⁴ his generous master, and was more anxious to increase the privileges of the clergy than to diminish them, more inclined to limit the prerogative of the crown than to enlarge it.

The offended King and his unworthy subject were involved in continual disputes. Becket, to win the favour of the Pope, submitted himself to severe austerities; he wore sackcloth next his skin, fed⁵ upon bread and water, and beat⁶ himself with rods. He daily washed the feet of thirteen beggars⁷, and affected excessive humility and self-denial.

The Pope, as he expected, espoused⁵ his cause; and the Pontiff and the King were irritated against each other. By great concessions, a sort of reconciliation was effected between the Archbishop and his sovereign; but Becket, continuing his haughty over-bearing carriage, Henry, in a moment of anger and vexation, exclaimed,

⁴) A Becket, ἡ πρόθ. ἂ σημαίνει σχέσιν μετὰ τινος, εἴτε διὰ συγγενείας, εἴτε διὰ τοῦ τόπου, οἷον Thomas à Becket, Θωμᾶς ὁ Βεκκετίου· Thomas à Kenipis, Θωμᾶς ὁ ἐκ Κεμπίας (χωμοπ. Κολονίας). ²) Was little aware, ὀλίγον, ἤτοι διόλου δὲν ἐπρόσμενε, δὲν ἐφαντάζετο. ³) Ὁ κληρὸς, ὡς περιληπτικὸν συντάσσεται μετὰ πληθ. ῥήματος. ⁴) To disappoint, ψεύδομαι τινὸς τὰς ἐλπίδας, τὸν κάμνω νὰ ἀπατηθῇ, νὰ ἀποτύχη.

⁵) Παρ. τοῦ feed. ⁶) Παρ. τοῦ beat. ⁷) Ἐπλυνε τοὺς πόδας δεκατριῶν ἐπαϊτῶν, κατὰ μίμησιν τοῦ Χριστοῦ, πρὸς δεῖγμα ταπεινοφροσύνης· εἰς τὸν ἀριθμὸν τοῦτον συμπεριελάμβανε καὶ τὸν Ἰησοῦν. ⁸) Ὅρ. Α. 2.

— « I have no friends about me, or I should not so long » have been harassed by the insults of that ungrateful » hypocrite. »

The words of the great are often powerfully impressive. Some courtiers who heard this exclamation, instantly retired from the presence-chamber¹, and, binding themselves by a solemn oath, hastened to fulfil what they considered the wishes of their monarch.

The conspirators proceeded to Canterbury, and entered the palace of the Archbishop. They reproached him with his faults, and, following him into his chapel, just as he had reached the altar, and was about to begin his vespers² (or evening prayers), they fell³ upon him and killed him with many blows.

This dreadful murder greatly shocked the King, who had tried⁴ to prevent it; and it was a long time before he recovered his spirits. The people, too, were much affected; and Henry projected an expedition against Ireland, to divert them from their mournful reflections...

Becket had been canonized, and a church at Canterbury was dedicated to his memory, as St. Thomas of Becket⁵. To this church Henry repaired, walking barefoot through the town to the altar: there he fasted, prayed, and was beaten with rods. This ceremony was deemed a full expiation of his crime; and he was thenceforth considered pardoned.

The eldest son of Henry behaved insolently⁶ towards his father, though he had been raised to the throne, and made a sharer⁷ of the regal state. At his coronation, Henry, to do him honour, waited on him at table, and

¹) Presence-chamber, ἡ αἴθουσα τῆς ὑποδοχῆς. ²) Vespers, Λατ. λ. (ἐκ τοῦ ἐσπέρας) ἐσπερινός. ³) Παρ. τοῦ fall. ⁴) Μετ. παθ. τοῦ try.

⁵) Ὁ Θωμᾶς Βεκκέτιος ἐκανονίσθη ὑπὸ τοῦ Πάπα Ἀλεξάνδρου Γ', ἐορταζόμενος τὴν 29 Δεκ., ἀλλ' ὅτε ὁ Ἑρρίκος Η' ἀπεχωρίσθη τῆς Ῥωμαϊκῆς Ἐκκλησίας, ἐξήλειψε τὸ ὄνομα αὐτοῦ ἐκ τοῦ μηνολογίου.

⁶) To behave insolently, φέρομαι ἀναιδῶς, ἀπρεπῶς.

remarked how honourably he was attended. The prince scornfully replied, "What is there so very wonderful in the son of a count¹ waiting on the son of a king?"

These words bespoke² a base and ungrateful character. For the young prince should have remembered that, if he had the greater dignity in being the son of a king, he owed that dignity to his father.

But young Henry died, and never obtained that undivided dominion for which he panted. He and his brothers had rebelled against their father; but the valiant Henry overcame them, and widely spread around³ his fame.

Η ΣΥΣΤΑΣΙΣ ΤΟΥ ΙΕΡΟΥ ΔΙΚΑΣΤΗΡΙΟΥ.

(The Inquisition established.)

The inhabitants of Alby, in the Pays de Vaud (a province of Switzerland⁴), presumed to avow religious opinions contrary to the Catholic church. The pope, as the peculiar head of the Catholic church, established a commission to try and punish these heretics. A crusade was sent against the Albigenses⁵, for so were these people called; and Simon de Montford⁶ was its leader.

The tribunal instituted to judge these dissenters from the Catholic religion was found so useful, and so likely to extend and confirm the papal authority, that Pope Innocent⁷ III. rendered it a permanent establishment,

¹) Ἐπειδὴ ὁ πατήρ του, ὡς ἀνεφέραμεν, ἦτον υἱὸς τοῦ κόμητος Ἀνδεγαυίτας. ²) Παρ. τοῦ bespeak; these words bespoke, οἱ λόγοι οὗτοι ἔδειξαν. Τὸ Σαξ. bes σημαίνει εἰς τὴν σύνθ. ὅ,τι τὸ by. "Ορ. Γρ. Μέρ. Β'.

³) Παρ. τοῦ spread; to spread around, διαχύνω, διαδίδω. ⁴) Ἡ Ἑλβετία.

⁵) Ἀλβιγιανοὶ (Γαλ. Albigeois). Κακῶς συγγέονται ὑπὸ τινων μετὰ τῶν Βαλδαίων. ⁶) Εἰς τὴν κατὰ τῆς Ἀλβιγιανῆς λεγομένης αἵρέσεως οἰκτρὰν σταυροφορίαν διεκρίθη μὲν ὁ Σίμων Μοντφόρδος ἐπὶ γενναιότητι, ἀλλὰ καὶ μετὰ μεγάλης ἐφέρθη ἀπηνείας πρὸς τοὺς ἐχθρούς τε. Ὀνομάσθη διὰ τὸν ζῆλόν τε ὁ Μακκαβαῖος τοῦ αἰῶνός τε. ⁷) Ὁ Πάπας οὗτος ἐσάθη περίφημος, οὐχὶ μόνον διότι ἐπηύξησε τὰς χώρας τε, καὶ κατέστη ἀπόλυτος δεσπότης τῆς Ῥώμης, ἀλλὰ καὶ διότι ἐπαιξε τὰς τύχας τῶν βασιλέων τῆς Γαλλίας

under the name of the Inquisition. Thus it became a perpetual court, to try all offenders against the church and the clergy.

St. Dominic, a monk, the founder of the order of Dominicans, was allowed, with his followers, to control and have the principal management of this new tribunal.

Pope Innocent III. was the pontiff who not only sanctioned the foundation of the institution, but established its perpetual authority. «The Inquisition,» or «Holy office,» long held¹ the minds of men in slavery and awe. Its laws were despotic, its power unquestioned, its decrees unhesitatingly obeyed. The accused were seized in the midst of their families and friends; not one arm was raised, not one word was uttered, to rescue them. The most prominent blemish in an institution, in which every part was faulty, was, that the accused was never confronted with his accuser, was never told who had informed against him; hence, the evil-minded and revengeful could, by a few words of whispered malice, cause the imprisonment, and perhaps the death, of the innocent and happy. Nay, sometimes, the accused never discovered what they were suspected of; all justification was therefore impossible.

The head of this new court was the «Inquisitor-General,» who acknowledged no other superior than the Pope. The name of the tribunal² explains its office, to inquire for, and discover, all offenders. As soon as detected, the unhappy person was secretly and forcibly dragged from his home and his family, thrust³ into a damp dark cell, tried in the dead of night, and punished by torture, imprisonment, flagellation, or death, ac-

καὶ τῆς Ἀγγλίας ἔξ τοῦ αὐτοκράτορος τῆς Γερμανίας διὰ τοῦ ἀφορισμοῦ, καὶ γενικὸν ἐπήγαγε τρόπον διὰ τῆς συστάσεως τοῦ ἱεροῦ δικαστηρίου.

¹) Περ. τοῦ hold. ²) Inquisition, (Λατ. inquisitio), αὐστηρὰ ἔρευνα, ἐξέτασις. ³) Μετ. παθ. τοῦ throw.

according to the will of his merciless judge, the inquisitor-general.

The faults that drew down¹ this mysterious and merciless condemnation were sometimes very trivial; a few words carelessly spoken against the clergy, an unintentional incivility to an officer of the holy office, etc.

Numbers of human beings were annually hurried² from their friends, without the shortest notice; and if they ever emerged from their secret dungeons, it was generally after long captivity and severe sufferings, weakened in body and in mind: melancholy evidences of the detestable system under which they had been groaning.

The first courts of Inquisition were established in Italy. Afterwards, Spain and Portugal were disgraced and gloomed by institutions of the same kind. In those barbarous times, when one half of the people were cunning, and the other half ignorant, and all were comparatively unrefined, such horrid tribunals were not so much to be wondered at; but, I regret to say, in Spain there are persons friendly³ to this institution at the present moment, desirous, should they come into power, to re-establish the Inquisition.

The procession of the « Auto-da-Fé⁴ » was a horrible and imposing spectacle. The poor wretches condemned to death by the Inquisition appeared clothed in a strange and terrific garb: the inquisitor general, richly attired, and seated on a white horse, surrounded by nobles, attended the unhappy culprits; monks, familiars, and various officers, also followed in the train.

The whole procession moved slowly forward to the place of execution, the bell of the cathedral mournfully

¹) Παρ. τοῦ draw. ²) Μετ. παθ. τοῦ hurry. ³) Ἐπ. φίλοι, φιλικῶς διακείμενοι. ⁴) Ἰσπ. λέξις σημαίνουσα ἔργον πίστεως· ἦτο δὲ τὸ Auto-da-Fé πρᾶξις δικαστικὴ τοῦ ἱεροῦ δικαστηρίου, καταδίκη καὶ ποινὴ (ὡς ἐπὶ τὸ πλεῖστον διὰ πυρὸς) τῶν θεωρουμένων ὡς ἐνόχων.

tolling, and crowds of persons of both sexes attentively watching the melancholy scene.

Arrived at the appointed place, some of the devoted sufferers were strangled, and then burnt¹; whilst others were more cruelly burnt alive; the mob shouting and approving the severity of their inhuman rulers.

Hideous and exquisitely painful as must have been the sufferings of the condemned, yet their previous misery must have been almost greater. Imagine a solitary wretch, immured perhaps for years in a small dark dungeon, a bundle of rushes his only bed, bread and water his only food: perhaps ignorant of his crime, certainly uninformed of his accusers; not only without friends, but surrounded with hideous-looking men, who were doing all in their power to alarm and terrify him: with a body wasted by confinement and bad food not unfrequently lacerated by torture and various inflictions.

This is no exaggerated picture of a prisoner of the Inquisition.

You will not easily forget under what pope this tribunal was erected. It was the most iniquitous that ever existed; but the pontiff who established it assumed the name of Pope Innocent III; a curious and remarkable misnomer²!

TAMEPΛΑΝΟΣ.—ΜΑΡΓΑΡΙΤΑ.

(*Tamerlane.—Margaret*).

In the reign of our second Richard³, Timour Beg; better known by the name of Tamerlane, was the hero of the day.

Tamerlane was a Tartar prince, who considered himself as descended from the famous Zingis Khan⁴. He

¹) Μετ. παθ. τοῦ burn. ²) Innocent, σημαῖνον ἀθῶος, ἄκακος, ἄδολος, εἰλικρινής. ³) 'Ριχάρδος Β'. ὁ ἐπονομαζόμενος Βορδιγαλλικός. ⁴) 'Ο περι-
βόητος τάταρος Γεγγις-Χάν, ὁ εἰσελάσας εἰς Κίναν, Περσίαν, 'Ελλάδα,
'Ρωσσίαν καὶ Πολωνίαν.

was a soldier at the early age of twelve years; and at twenty-five was looked up to¹ as the most promising warrior of his warlike tribe. He was so ambitious, that it has been said of him, "The conquest and monarchy of the world was the first object of the ambition of Timour."

In 1380, he began his triumphant military career, conquering in Tartary, Persia, and India. Beyond the victories of Alexander he pushed his military exploits; passed the Ganges, and took the city of Delhi, in Hindoostan.

Bajazet² I. was then Emperor of the Turks: he was the son of Amurath I. who had embodied the Janizaries. Bajazet was also ambitious and fond of war, had gained many victories, and caused the Emperor of Constantinople to tremble on his throne. He was on the point of besieging that city, when, Tamerlane appearing³ with a large army against him, he was obliged to think of his own defence.

The two haughty warriors addressed each other in terms of contempt and defiance; and, having mutually aroused their indignation, they prepared to settle their contest with the sword. On the plains of Angoria⁴ a desperate battle was fought. Bajazet proved himself skilful as a general, and valiant as a soldier; but some of his troops, being bribed by Tamerlane, deserted, and Bajazet was taken prisoner.

It has been related, that he was confined in an "iron cage;" but this account is not now believed⁵. Other

¹) He was looked, ἀνύψονε τὴν κεφαλὴν, ἐθεωρεῖτο. ²) Βαϊαζήτης, ὁ ἐπονομαζόμετος ἀστραπή. Παρεκτὸς πολλῶν ἄλλων νικῶν τοῦ εἰς τὴν Ἀσίαν, ἐκυρίευσεν οὗτος καὶ τὴν Βουλγαρίαν, Μακεδονίαν καὶ Θεσσαλίαν, καὶ τὸν αὐτοκράτορα Μανουὴλ κατέστησεν ὑποτελεῖ φόρου. ³) Tamerlane appearing, ὄν. ἀπόλ. ἀντὶ γεν. καθ' ἡμᾶς, τοῦ Ταμερλάνου ἐμφανισθέντος. ⁴) Τῆς ἐν Φρυγίᾳ Ἀγκύρας. ⁵) Οὐχὶ μόνον λέγεται ὑπό τινων. ὅτι ἐκλείσθη εἰς σιδηροῦν κλωβίον ὁ Βαϊαζήτης, ἀλλ' ὅτι ὁ Ταμερλάνος μετεχειρίζετο αὐτὸν ὡς ἀνάβαθρον, ὅτε ἐμελλε γὰ ἀναβῆ ἑφ' ἵππου.

writers extol the excessive clemency and affability of Tamerlane to his captive. Such undue condescension is but the refined exertion and expression of superiority: at least it strikes me so.

We may not compare our victorious Black Prince¹ with the half-civilized Tartar chief. But the recorded description of their excessive graciousness to their prisoners awakens similar disapprobation. In the various contradictory accounts of historians, it is impossible to ascertain the acts — how much more impossible to ascertain the feelings — of departed heroes!

Bajazet died soon after his defeat²; and Tamerlane sent his body to be interred at Bursa, in the monument which he had there erected. Bajazet was the first Turkish chief who took the title of Sultan; his predecessors having been content with the designation of Emir³.

The Emperor of Constantinople consented to pay a considerable tribute to Tamerlane; and the Sultans of Egypt, with rich presents, prevented his intention of turning his arms towards their territory. Solyman I. the son of Bajazet, held⁴ his power at the gift of the conqueror: and Samarcand⁵, the capital of Tamerlane, was enriched by the treasures of distant climes.

Are the ambitious ever satisfied? Are warlike heroes ever disposed to rest and peace? In the seventieth year of his age, Tamerlane projected and commenced the conquest of China. In the severity of winter, mounted on horseback, he led his hostile troops to the invasion of that distant and immense empire. But his progress was arrested by death. After suffering in a short but severe fever, he expired at Ortar, 1405.

¹) 'Ο Μέλας 'Ιππότης, ὁ οὐχ ἦττον τοῦ πατρὸς τοῦ γενναῖος υἱὸς τοῦ 'Εδουάρδου Γ'. , βασιλέως τῆς Ἀγγλίας. ²) 'Ο Βαϊαζίτης ἐτελεύτησεν ἐξ ἀποπληξίας ὀκτὼ μῆνας μετὰ τὴν αἰχμαλωσίαν τοῦ. ³) Τὸ ὄνομα τοῦτο δίδεται τανῦν εἰς τοὺς ἐκ γυναικὸς ἀπογόνους τοῦ Μωάμεθ, οἵτινες καὶ ἔχουσι τὸ προνόμιον τοῦ φορεῖν πράσινον χρῶμα ἐπὶ κεφαλῇς. ⁴) Παρ. τοῦ hold. ⁵) Πόλις τῆς κεντρικῆς Ἀσίας.

And what became of all his mighty conquests? The same fate attended them¹ that generally attends the success of warriors. No lasting benefits accrued; no permanent empire existed. His sons and grandsons contested for superiority; but none of them were celebrated. Most of the nations he had subdued recovered their freedom at his death; China remained unmolested; and the successors of Bajazet rendered the Turkish empire more powerful than it had ever been.

While Tamerlane was rendering himself celebrated in one part, a female heroine was acquiring a deathless fame in another. Margaret, the daughter of Valdimar IV². King of Demmark, by her talent and spirit obtained the name of the Semiramis of the North. You remember the Semiramis of more southern climes?

Margaret married Hakon³, King of Norway; and shewed so much prudence and energy in the management of public affairs, that her father frequently said, "Nature had intended her soul for the body of a man, and not for that of a woman."

Upon the death of Hakon, her husband, and that of Oloff her son, she contrived to be proclaimed Queen of Norway, Denmark, and Sweden; thus uniting in herself the sovereignty of those three states. When Albert, who had been chosen king of Sweden, styled her in derision "the King in petticoats", she did not answer him by woman's weapons, words⁴; but made her actions speak for her: and he bitterly lamented his joke, when he found himself vanquished by this despised sovereign,

¹) Αὐτάς, ἤτοι τὰς κατακτήσεις. ²) Ἡ Μαργαρίτα, ἡ ἐπικληθεῖσα Σεμίραμις τῆς Ἀρκτοῦ, διαδεχθεῖσα τὸν μὲν πατέρα τῆς Βαλδέμαρον εἰς τὸ βασίλειον τῆς Δανίας, τὸν δὲ σύζυγόν τῆς εἰς τὸ τῆς Νορβηγίας, καὶ τὸν βασιλέα τῆς Σουηδίας Ἀλβέρτον Μεκλεμβούργιον, διὰ λαμπρᾶς νίκης, ἀναγκάσασα νὰ παραιτηθῇ, συνήνωσε τὰ τρία βασίλεια εἰς ἓν, ἀναγορεύσασα διάδοχόν τῆς τὸν μικρανεψιόν τῆς Ἐρικον. Ἐτελεύτησε τῷ 1412. ³) Haquin, παρ' ἄλλοις. ⁴) Βασιλέα μὲ τὰ φουστάνια, χλευάζων αὐτὴν ὡς πράττεσαν ἔργα ἀνδρός. ⁵) Μὲ τὰ γυναικεῖα ὄπλα, τὰ λόγια.

made her prisoner¹, and indebted for his life to her mercy. After procuring a glorious peace for her subjects, she long preserved it for them; and at her death left the three kingdoms, which she had united, to her successor.

ΠΤΩΣΙΣ ΤΗΣ ΑΝΑΤΟΛΙΚΗΣ ΑΥΤΟΚΡΑΤΟΡΙΑΣ.

(*Fall of the eastern Empire*).

We have traced the history of the Romans, from the foundation of their city to the removal of the seat of government to Constantinople. We have beheld the extinction of the Western Empire, and seen the sceptre of the Cæsars pass into the hands of the Popes². We are now to note the extinction of the Eastern Empire, and see Constantinople exchange the Greek Emperors for the rule of a Turkish Sultan.

Constantine Palæologus held the reins of government when Mohammed II. Sultan of the Turks, planned and executed the wishes of his father, Amurath II. by the taking of Constantinople. It is curious, that the founder and loser of that city, like the founder and loser of Rome, should bear the same name: a Romulus founded Rome, and a Romulus³ lost⁴ it; a Constantine founded Constantinople, and a Constantine lost it⁵. Judicious reflection on such coincidences greatly assist the remembrance of the events with which they are associated.

Mohammed vigilantly and ardently pushed on⁶ his operations against this city, and, after the siege, in which cannon was used against the walls, he effected a breach, and the Turks entered sword in hand⁷. The siege lasted fifty days, and the slaughter was immense. It has been finally said, that the last speech of Constantine Palæo-

¹) Her prisoner, αἰχμάλωτος αὐτῆς. ²) Ἐννοεῖ ἡ Συγγραφεὺς ἕτερον αὐτῆς πόνημα. ³) Romulus Mornyllus Augustus, ὁ πρὸς καταφρόνησιν ἐπικληθεὶς Augustulus (Αὐγουστύλος, Αὐγουστίδιον). ⁴) Παρ. τοῦ lose. ⁵) To push on, δίδω ὤθησιν, ἐπισπεύδω. ⁶) Sword in hand, τὸ ξίφος ἐν τῇ χειρὶ (γυμνὸν φέροντες τὸ ξίφος).

logus « was the funeral oration of the Roman empire.¹ » The nobles fought² around the Emperor with desperate valour, and he seemed only fearful of falling alive into the hands of the barbarians. « Cannot there be found a Christian to cut off my head? » was his mournful exclamation. The death he sought³ he found: as he had thrown off the distinguishing purple, his body lay beneath heaps of the slain, unknown and unhonoured.

With him fell the last pillar of the Roman greatness; and, of all its ancient splendour and dominion, nothing now remains but the ruins of her palaces and columns, and the account recorded in the historian's page. Do not forget, that the memorable event of the taking of Constantinople by the Turks, under Mohammed II. took place on the 29th May 1453. A pathetic description of this interesting circumstance is given by Mr. Gibbon; and you will read it, I am sure, with mournful feelings.

Disorder and rapine reigned in the conquered city till Mohammed himself entered it; and his first care was to preserve the magnificent edifices that met⁴ his eye. Waving his scimitar, he observed that, if he had yielded the people and their property for spoil, the public buildings he reserved for himself. The churches were used as mosques; the crosses were demolished; and every vestige of the Christian religion was removed or destroyed.

As Mohammed gazed upon the naked walls of the palaces of so many illustrious successor of Constantine, he is related to have repeated the lines of a Persian poet, of which the following is the sense:— « The spider has woven⁵ his web in the imperial palace; and

¹) The funeral κτλ. ὁ ἐπιτάφιος λόγος τοῦ Ῥωμαϊκοῦ κράτους. Ἡ φράσις αὕτη ἀπαντᾶται εἰς τὴν περὶ πτώσεως τῆς Ῥωμαϊκῆς αὐτοκρατορίας περίφημον ἱστορίαν τοῦ Γίββωνος, ²) Παρ. τοῦ fight. ³) Ὁρ. Σελ. 39. σ. 5. ⁴) Ὁρ. Σελ. 69. σ. 12. ⁵) ᾧ wove, Μετ. παθ. τοῦ weave.

the owl has sung her watch-song on the towers of Afrasiab.»

How true a comment on all sublunary¹ splendour! This world, «and all that it inherits,» shall pass away; and the place and the persons now most illustrious shall one day be as the dust of the earth! Wherefore² is man proud of advantages, which are as perishable as himself!

Η ΡΩΣΣΙΑ ΑΥΤΡΩΘΕΙΣΑ ΑΠΟ ΤΩΝ ΤΑΤΑΡΩΝ.

(Russia freed from the Tartars.)

In 1462, when Ivan III. Vassilievitch ascended the throne of Moscow, Russia was divided into many small principalities, the rulers of which were continually at war with each other. Most of them were tributary to the Great Duke of Moscow, and he and all of them were vassals to the Tartars³.

To prove how much the Great Duke was in the power of these barbarians, it is related that, when they sent an embassy to Moscow, the ambassadors were seated on rich furs in the audience chamber, and read aloud the Khan's⁴ letter; whilst the Duke and his nobles knelt⁵ around, and respectfully listened. The Duke also went forth to meet the ambassadors, and, as a token of respect, offered them a cup of mare's milk⁶.

Ivan I. delivered his country from this ignominious vassalage; he was valiant as a warrior, and fortunate as a statesman. During his reign Moscow was first visited

¹) Sublunary, ὑποσέληνος, ἐπίγειος. ²) Wherefore, τίνος ἕνεκα, διὰ τί. ³) Ἡ Ῥωσσία κυριευθεῖσα ὑπὸ τῶν Τατάρων, ἐπὶ Γεωργίου Β', δύο περίπου αἰῶνας ἔμεινεν ὑπὸ τὸν ζυγὸν αὐτῶν. ⁴) Khan, χάνης, ἡγεμὼν, κρατηγὸς κτλ. παρὰ Τατάρους. ⁵) Ὅρ. Σελ. 34. σ. 8. ⁶) Συνήθως δ' ὁ πρέσβυς ἔπινεν ἑφιππος τὸ προσφερόμενον αὐτῷ ποτήριον τοῦ γάλακτος· ὁ δὲ Ῥώσσης ἡγεμὼν ὤφειλε νὰ ᾔῃαι προσεκτικὸς, ὥστε ἂν σταγὼν γάλακτος ἔπιπτεν ἐπὶ τοῦ ἵππου νὰ γλείφῃ αὐτὴν ἀμέσως. Ταύτην δὲ καὶ ἄλλας τοιοῦτου εἶδους ταπεινώσεις μὴ φέρουσα ἡ Σοφία ἠνάγκασε τὸν Ἰβάν νὰ ἐπιχειρήσῃ τὴν ἀπολύτρωσιν τοῦ λαοῦ τοῦ ἀπὸ τοῦ Ταταρικοῦ ζυγοῦ.

by ambassadors from the several powers of Europe ; and he relieved his subjects from the heavy tribute so long exacted by the Tartars. He introduced the use of gunpowder into Russia, and erected many stately edifices. In short, he seems well to have earned the title of Great, which posterity bestowed upon him ; since he gave freedom to his people, and raised their credit among surrounding nations. His mind and manners were much softened and improved by the society and influence of his wife Sophia¹, a Grecian princess, beautiful and accomplished. She was the niece of the brave but unfortunate Constantine Palæologus, and had quitted Constantinople with her father, on the taking of that city. Sophia resided some time at Rome, under the protection of the Pope, who arranged her marriage with the Great Duke. Probably, it was by Sophia's desire, that her husband introduced Italian artists and builders into his dominions ; and it is related that she urged and encouraged him in his efforts for the liberation of his people. All this may be easily believed, for Sophia is not a solitary example of female heroism and female talent ; history records the names of many women who have benefited and refined a nation.

Ivan the Great died in 1505 : his tomb is still to be seen in the cathedral of St. Michael, in the Kremlin, at Moscow, and can never be approached without inspiring sentiments of respect in the spectator.

The Kremlin is a portion of the city peculiarly appropriated to the use of the sovereign. It is enriched with palaces, churches, convents, and various public buildings, and is described as singularly splendid and imposing.

Ivan is sometimes called John Basilides, in history. Remember this, that you may not be confused, in reading

¹) Πρῶτος ὁ Ἰβάν Γ'. ἐπεκλήθη Κσάρ, καὶ μετὰ τῆς Σοφίας (δευτέρης αὐτοῦ συζύγου) ἔλαβε ἃ τὸν δικέφαλον ἀστὸν τῆς Κωνσταντινουπόλεως.

different accounts of the early history of Russia. The son of Ivan was very unworthy of his illustrious parents, and disgraced his rank as much as they had honoured theirs. He gave himself up to every species of folly and debauchery; and it is reported that, in a fit of passion, he killed his own son. It seems, however, that he gave a code of laws to his subjects; some of which were excellent, and others most wild and oppressive. It is related that some English merchants, landing at Archangel¹, proceeded to Moscow during his reign, and were received by him with joy, and offered his protection for a continuance of their trade. His name is distinguished from his father's by the odious appellation of the tyrant²!

Η ΑΜΕΡΙΚΗ ΑΝΑΚΑΛΥΦΘΕΙΣΑ ΥΠΟ ΧΡΥΣΤΟΦΟΡΟΥ
ΚΟΛΟΜΒΟΥ.

(*America discovered by Christopher Columbus.*)

Spain, like all other countries in their early state, was composed of many small kingdoms. Granada³ was the capital city of the Moors, who continued to possess a large territory in Spain.

By the marriage of Isabella, heiress of Castille, with Ferdinand⁴, King of Arragon, those two monarchies were united. Ferdinand, by cunningly causing an increase of rebellion in the kingdom of Granada, where a nephew was struggling to dethrone his uncle and make himself King, so effectually weakened both parties, that, on the death of one, he easily conquered the other, and made himself master of the contested province.

Thus the Moors were finally expelled from Spain; and

¹) "Ορ. 'Ιστ. τῆς Ἀγγ. Τόμ. Β'. σελ. 201. ²) 'Ο 'Ιβάν Δ'. καλούμενος Τρομερός ὑπῆρξεν ὁ Νέρων τῆς 'Ρωσσίας. 'Ο βίος αὐτοῦ εἶναι ἱκανῶς περίεργος διὰ τὰς μεγάλας ἀπηνθρωπίας του καὶ τὰς ἀλλοκότας πράξεις του. Ἀνάγν. τὴν ἡμετέραν ἱστορίαν τῆς 'Ρωσσίας. ³) Granada, 'Ισπ. λέξις. ἢ ἄλλως λεγομένη Γρενάδα. ⁴) Φερδινάνδος Ε'. ἐπικαλούμενος Καθολικός.

their dominion in that country ceased, after it had subsisted¹ about eight hundred years.

By the union of so many principalities, Ferdinand enjoyed such extensive authority, that he took upon himself the title of King of Spain.

The Jews, banished from France by Charles VI. in 1394, were expelled from Spain by Ferdinand in 1492, just one century later: and these persecuted people have continued to wander over the world, without possessing any country for their own, yet residing in all as fugitives and exiles.

The wealth of Spain was to be supplied² by fresh sources, now that she had driven away the most ingenious and industrious of her artificers, the Jews.

Christopher Colon, commonly called Columbus, a native of Genoa, was an experienced sailor; and, from observations he had made during his numerous voyages, and from reflection on the observations of others, felt³ assured that another continent must exist in the space between those already known.

Look at a map of the world: you see Europe, Asia, and Africa, are united to each other, and so contiguous that the existence of each must be known to others. But America stands in the expanded ocean, between the western side of Europe and Africa, and the eastern side of Asia, unconnected with either of the three⁴.

Columbus was convinced that a passage to the East Indies by sea was attainable, as also that vast unknown lands remained to be discovered. By reading his life, you will find by what circumstances and considerations he came to this conviction; and hence it will be seen that the discovery he made was not by accident, but the result of the reasoning of a great mind.

¹) After it κτλ. ἀφοῦ διήρκεσεν. ²) Was to be κτλ. ἔμελλε νὰ ἐφοδιασθῇ. ³) Παρ. τοῦ feel. ⁴) Τὸ either σημαίνει ἐν ἑκ τῶν δύο· καταχρηστικῶς ἐνταῦθα λέγεται ἐπὶ τριῶν. "Ορ. Γραμμ. Σελ. 42.

In the prosecution of his mighty undertaking, he required ships, men, and money, and the protection of some sovereign power. He applied to the Genoese, to Portugal, Spain, and England, and was by all those powers refused assistance. Ferdinand and Isabella, the sovereigns of Spain, at length agreed to forward the views of the enterprising Columbus. By their aid, he commenced his voyage, and never gave up the pursuit until he had fully discovered the extensive continent of America. This was not easily effected: few valuable labours are easy of execution¹. But the great mind of Columbus was aware of this²: he expected difficulties; he was prepared to combat, and, if possible, overcome, them; and he did so. To read in a book that Columbus discovered America, raises in the mind no ideas of the numerous and severe hardships and disappointments encountered in the pursuit: but read the narrative of his voyage of discovery, and you will better appreciate the various merits of the navigator — his patience, perseverance, fortitude, and ingenuity. You will better comprehend, that, if you desire to be eminent in any way, you must exert all your faculties, never remit your exertions, never despair of the accomplishment of your rational expectations.

You will be as angry as is every one else that the real discoverer of the New World did not give his name to it. Americus Vesputius³, a Florentine gentleman, had that undeserved honour, although he did not visit the country till some years after Columbus had landed on it.

It is with severe regret I inform you, that, after performing this eminent service to Spain — after having given such undeniable testimony of a superior mind — a base cabal united against Columbus. On some trifling

¹) Easy of execution, ἐκτελοῦνται εὐκόλως. ²) To be aware of, προσμένω, προαισθάνομαι, γνωρίζω τι. ³) Ὁ Ἀμέρικος Βεσπούττιος (Amerigo Vespucci) ἐπεσκέφθη τὸν νέον Κόσμον, τῷ 1497 ἢ 1499.

and unfounded charges, he was removed from the government of his newly discovered country, which had been solemnly promised to him as the reward of his exertions, and sent to Spain loaded with fetters¹. The captain of the vessel, shocked² at the ungrateful conduct of his countrymen, approached his illustrious prisoner with respect, and offered to take off³ his chains. — “No!” said the indignant captive; “the rulers of Spain have given orders for my bondage, and I will obey them in this, as I have done in all other commands. By their will I am fettered, — by their will alone will I be freed.”

Ferdinand blushed⁴ for his injustice, and liberated his noble prisoner, but never rewarded him. Columbus, after a life dignified by extraordinary talent and merit, died at Valladolid⁵, worn⁶ out with fatigue, sorrow and disappointment — a memorable instance of the ingratitude of kings!

His funeral was splendid — the tardy homage to excellence; and words to the following effect were inscribed on his tomb, in Spanish. I give you the brief but comprehensive epitaph in English:

«To Castille and Leon⁷
A new world gave Colon.»

You will suppose that only a small part of America was discovered by Columbus, and that by degrees its extent and form were ascertained. Of its aborigines (native inhabitants) you must read a full account. Some of them are wild savages; but the Peruvians and Mexicans were found in a very advanced state of civilization.

The Empire of Mexico had subsisted for a century:

¹) Ἀντικαταστηθεὶς εἰς τὴν κυβέρνησιν τοῦ ὑπὸ τοῦ Βοβεδίλλα, ἀπεστάλη ὑπ’ αὐτοῦ εἰς τὴν Ἰσπανίαν ἀλυσόδετος. ²) Shocked, συγκινηθεὶς. ³) Τὸ take off, κτλ. νὰ ἐκβάλῃ (θραύσῃ) τὰς ἀλύσους τοῦ.

⁴) Παρ. τοῦ blush, ἠρυθρίασε. ⁵) Πόλις τῆς Ἰσπανίας, ἐν τῷ βασιλείῳ τῆς Λεόνης. ⁶) Μετ. παθ. τοῦ wear. Τὸ wear out, ἀπαυδῶ, ἀποκάμνω. ⁷) Εἰς τὴν Καστιλλίαν καὶ Λεόνην, τὰ δύο περίφημα βασίλεια τῆς Ἰσπανίας, συνενωθέντα εἰς ἓν ὑπὸ Φερδινάνδου.

that of Peru, governed by its Incas¹, was also a flourishing state. Both were adorned with magnificent cities; and, being rich in gold and silver mines, tempted the avarice of the Spaniards. Mexico was conquered by Cortez, 1521; Peru was ravaged and subjugated by Pizarro, 1527.

I forbear to describe the inhuman cruelties practised by the Spaniards on these unoffending people. Your hearts will bleed when you read of them: my hand is not firm enough to write of them. I can only tell you, that every form of injustice, barbarity, insult, and rapine, was committed by the refined people of Spain on the ill-fated aborigines of America. I am glad I am not one of a nation so eternally disgraced!

ΕΠΠΙΚΟΣ Η' ΒΑΣΙΛΕΥΣ ΤΗΣ ΑΓΓΛΙΑΣ.

(*Henry VIII. King of England.*)

We are now come to a very interesting portion of history; for in the reign of Henry VIII. a new form of religion was introduced into Europe, and established in England. The Roman Catholic religion, of which the Pope was the head, had been the religion of the civilized world for many centuries, and had originated in the doctrines of Jesus Christ.

But some persons began in time to consider that the Roman Catholic was not precisely the religion taught by Christ, and they gradually formed a new creed.

Martin Luther, a monk of the order of St. Augustine, was displeased at some of the ordinances of the Pope, and publicly reprobated them. Now the power of the Pope at this epocha⁵ was enormous. You have seen him

¹) Ὄνομα τῆς εἰς Περού βασιλευούσης δυναστείας, πρὶν ἔτι ὁ Ἰσπανὸς Πίζάρρος κυριεύσῃ τὴν χώραν ταύτην (τῷ 1533). Ἐλέγοντο δὲ οὗτοι ὅτι κατήγοντο ἐκ τοῦ ἡλίου, καὶ μετὰ θάνατον ἐλατρεύοντο ὡς θεοί.

²) Μετ. παθ. τοῦ teach. ³) Λατ. λ. ἐκ τῆς Ἑλλ. ἐποχή.

take away and bestow crowns, and lay monarchs and nations under the penalty of excommunication. Reflecting persons began to doubt whether such excessive authority ought to be possessed by any individual; and also whether the Pope rightly explained and faithfully performed the precepts of the blessed Jesus. These reflections caused the momentous subject to be more closely investigated; and a party soon appeared, professing a new faith.

As the members of this new faith solemnly protested against some articles of belief they were required to accept, they were called Protestants¹; a title by which professors of the new form of religion have ever since been known. Luther was at the head of the Reformers in Germany: but our English monarch wrote a book in favour of the Pope², for which composition his Holiness conferred upon him the title of « Defender of the Faith. » But mark the inconsistency of Henry. He happened afterwards to fall in love with a beautiful lady, called Anne Boleyn; and, that he might marry her, desired to be divorced from his wife Catherine. Marriage being a holy rite, the Pope, as head of the church in those times, was the only person who could authorize a divorce. To him, therefore, Henry applied for the privilege of separating himself from Catherine, on the plea of her being too nearly related to him (as the widow of his brother) for her second marriage to be lawful. Because the Pope would not consent to this request, Henry, in a violent rage, denied the supremacy of his Holiness³, called himself « Head of the Church⁴, » divorced Catherine, and married the fair Anne Boleyn.

A new form of religion was now instituted; a

¹) Διαμαρτυρόμενοι ἐκ τοῦ Α. protest. ²) Τῆς ἀγιότητος, τῆς μακαριότητος τοῦ (ὁ πάπας). ³) Denied κτλ. ἀπηρνῆθη, ἀπέρριψε τὴν ὑπεροχὴν τῆς Α. Ἀγιότητος. ⁴) Ὅρ. Ἰστ. Ἀγγλ. Τόμ. Β'. Σελ. 57.

translation of the Bible into English was ordered to be read in the churches, and all monasteries were dissolved. Pray remember this, as the period of the Reformation in England—1534.

Besides the two already named, Henry had four wives; in all, six; and his cruelty towards them all has rendered him infamous in every well-regulated mind. They were in the following order:

1. Catherine of Arragon was divorced; and, with her little daughter Mary¹, retired from court; and spent the remainder of her days in peace and privacy.

2. Anne Boleyn was beheaded, under pretext of faultiness; but, in reality, because her husband was tired of her, and in love with another lady. Anne left a daughter, called Elizabeth².

3. Jane Seymour, the next Queen, only escaped the tyrant's cruelty by her early death, which was accompanied with some circumstances of inhumanity on the part of Henry. Edward VI. was her son.

4. Anne of Cleves, a German princess, was espoused³ by Henry, to strengthen his dower abroad; but, as she was not handsome, he soon divorced her.

5. Catherine Howard now became his wife, and so remained till he wished for a fresh bride. She had certainly been very faulty, and, being tried for her crimes, was beheaded.

6. Catherine Parr was the sixth and last wife of this English Bluebeard⁴, and she stood a chance of suffering by his tyranny; but, acting with the greatest circumspection, she secured her safety, and survived her cruel husband.

¹) Ἡ μετὰ ταῦτα ἡγεμονεύσασα, καὶ γνωστὴ ὑπὸ τὸ ὄνομα αἰμοδόρος Μαρία (Bloody Mary), ἡ ἐπαναγαγοῦσα τὸν Καθολικισμόν εἰς τὴν Ἀγγλίαν. ²) Ἡ περίφημος Ἑλισάβετ, ἡ κυρίως συστήσασα τὸν προτεσταντισμόν ἐν Ἀγγλίᾳ. ³) Ὁρ. Α. 1. ⁴) Γνωσταὶ εἰς τὰ παραμύθια τῆς κ. ὁ Barbebleu, ἣν ἡ συγγραφεὺς ἡμῶν μετέφρασε διὰ τῆς λ. Bluebeard (οἶονε! Κυανόθριξ).

It would have been well, if Henry had only acted cruelly as a husband; but a long catalogue of sufferers, during his reign, mournfully denotes his barbarously despotic temper.

His favourite (for he had no friends) was Thomas Wolsey, the son of a gentleman at Ipswich¹, not of a butcher, as it is sometimes reported. Wolsey made himself very useful to the King, and hence gained great power and riches. He contrived to be elected one of the cardinals of Rome (a body of eminent persons, from among whom the Pope is chosen), and he had some expectation of being chosen Pope himself. In this he was disappointed²; and his enormous wealth drew on him the displeasure of his royal master. Despoiled of all his authority, and of all his possessions, he died broken-hearted and humbled, at Leicester Abbey; bequeathing to posterity these memorable words:— « Had I served my God half as diligently as I have served my King, he would not have forsaken my grey hairs. »

Henry made a rather better figure abroad than he did at home. His meeting with Francis I. King of France, was attended with every circumstance of magnificence. It took place near Palais; and, from the splendour displayed by both sovereigns, the place so distinguished was called « The Field of the Cloth of Gold³. » Henry met Francis with great cordiality, and they they retired together into a rich tent. As they met to complete a treaty of alliance, Henry began reading the articles of it: « I, Henry, King—. He stopped a moment, and, instead of adding the customary term « of France, » only subjoined « of England ».

¹) Πόλις τῆς Ἀγγλίας, ἐν τῷ κομητάτῳ τῆς Συφολκίας. ²) Τὸ be disappointed, ἀποτυγχάνω, ψεύδομαι τῶν ἐλπίδων. ³) The Field κτλ. Τὸ πεδίον τοῦ χρυσοῦ Πέπλου. Τὰ περὶ τῆς συνεντεύξεως ταύτης "Ορ. Ιστ. Ἀγγλ. Τόμ. Β'. Σελ. 33—35.

Francis observed and applauded this delicacy; and really, I think, it did Henry great honour.

Francis was not behind-hand¹ in generosity; for he was truly a gallant prince. Instead of visiting Henry surrounded by guards, as was the custom of royal visitors. Francis one morning galloped to the tent of Henry, attended only by a couple of gentlemen, calling out to the English guards as he passed them, "We are your prisoners."

Henry was charmed with this mark of confidence, and, politely acknowledging himself the captive (as bound by the chain of obligation), he placed a collar of pearls on the neck of Francis, begging him to wear it for the sake of the prisoner. Francis graciously accepted the gift, and gave Henry a bracelet of great value. From that moment, the Kings lived together in the greatest harmony and friendship, and parted with regret.

After a long and painful illness, Henry expired in the fifty-sixth year of his age and thirty-eighth of his reign.

¹) Was not behind-hand, δὲν ὑπελείπετο, δὲν ἡλαττοῦτο.

ΣΤ'. ΔΙΔΑΚΤΙΚΑ ΤΕΜΑΧΙΑ—DIDACTIC PIECES.

ΑΙ ΥΠΟ ΤΗΣ ΘΕΙΑΣ ΠΡΟΝΟΙΑΣ ΠΑΡΕΧΟΜΕΝΑΙ
ΗΜΙΝ ΤΕΡΨΕΙΣ¹.

(Pleasures prepared for us by Providence).

In the morning of life, when the soul first makes her entrance into the world², all things look³ fresh and gay; their novelty surprises, and every little glitter or gaudy colour⁴ transports the stranger. But by degrees⁵ the sense grows⁶ callous, and we lose that exquisite relish of trifles by the time⁷ our minds should be supposed ripe for rational entertainments.

I cannot make this reflection without being touched with a commiseration of that species called « beaus⁸, » the happiness of those men necessarily terminating with their childhood, who, from a want of knowing other pursuits, continue a fondness for the delights of that age after the relish of them is decayed.

Providence hath with a bountiful hand prepared a variety of pleasures for the various stages of life. It behoves us not to be wanting to ourselves in forwarding⁹ the intention of nature by the culture of our minds and a due preparation of each faculty for the enjoyments of

¹) Ἐκ τοῦ Περιοδικοῦ συγγράμματος ὁ φύλαξ (The guardian), συντασσομένης ὑπὸ τοῦ Ἀδδισῶνος (1716 καὶ κθξ.). Ἡ ἔννοια τοῦ τεμαχίου τούτου ὅτι ὀφείλομεν παντοίαις δυνάμεσι νὰ καθιστώμεθα ἄξιοι τῶν τέρψεων ἃς ἡ Πρόνοια μᾶς προετοιμάζει διὰ τὰς διαφόρους φάσεις τῆς ὑπάρξεως ἡμῶν. ²) When the soul κτλ. Ὅταν ἡ ψυχὴ εἰσέρχεται τὸ πρῶτον εἰς τὸν κόσμον. ³) Look, φαίνονται. ⁴) And every κτλ. πᾶσα μικρὰ λάμψις ἢ φωτεινὸν χρῶμα. ⁵) By degrees, βαθμηδόν. ⁶) To grow, αὐξάνω, to — callous, ἀποτραχύνομαι, ἀπομωραίνομαι. ⁷) By the time, πρὶν ἢ. ⁸) Γαλ. λέξ. σημαίνουσα « ὠραῖος. Ἐνταῦθα ἐπὶ μυκτηρισμοῦ σημαίνει « πέρπερος, καλλωπιστῆς, ματαιόσχυλος, ἐρωτότροπος, γυναικοπίπης. » ⁹) Τὸ forward, προάγω τι, δίδω ὥθησιν εἰς

those objects it is capable of being affected with. Hence I regard our public schools and universities not only as nurseries of men for the service of the Church and State, but also as places designed to teach mankind the most refined luxury¹, to raise the mind to its due perfection, and give it a taste for those entertainments which afford the highest transport, without the grossness or remorse that attend² vulgar enjoyments.

In those blessed retreats men enjoy the sweets of solitude, and yet converse with the greatest geniuses³ that have appeared in every age, wander through the delightful mazes of every age and science, and as they gradually enlarge their sphere of knowledge, at once rejoice in their present possessions, and are animated by the boundless prospect of future discoveries. There, a generous emulation, a noble thirst of fame, a love of truth and honourable regards, reign in minds as yet untainted from the world. There, the stock of learning transmitted⁴ down from the ancients is preserved, and receives a daily increase; and it is thence propagated by men who, having finished their studies, go into the world, and spread that general knowledge and good taste throughout the land, which is so distand from the barbarism of its ancient inhabitants or the fierce genius of its invaders. And as it is evident that literature is owing to the schools and universities, so it cannot be denied that those are owing to religion. It was chiefly, if not altogether, upon religious considerations that princes, as well as private persons, have erected colleges, and assigned liberal endowments to students and professors. Upon the same account they meet with encouragement and protection from all Christian states, as being esteem-

¹) The most refined luxury, τὰς καθαρωτάτας, ἀγνοτάτας ἀπολαύσεις καὶ τέψεις. ²) That attend ἀντὶ that attends. ³) Genius (Λατ. λέξι.) πνεῦμα, εὐφυΐα, with the greatest geniuses, μετὰ τοὺς μεγαλοφροσύνας τοὺς ἄνδρας. ⁴) Μετ. παθ. τοῦ transmit.



ed a necessary means to have the sacred oracles and primitive conditions of Christianity preserved and understood.

Η ΤΕΧΝΗ ΤΟΥ ΑΡΕΣΚΕΙΝ¹.

(The art of pleasing.)

The art of pleasing is a very necessary one to possess, but a very difficult one to acquire. It can hardly be reduced to rules; and your own good sense and observation will teach you more of it than I can. Do as you would be done by², is the surest method that I know of pleasing: observe carefully what pleases you in others, and probably the same things in you will please others. If you are pleased with the complaisance and attention of others to your humours, your tastes, or your weaknesses, depend upon it³, the same complaisance and attention on your part to theirs will equally please them. Take the tone of the company that you are in, and do not pretend to give it; be serious, gay, or even trifling, as you find the present humour of the company; this is an attention due from every individual to the majority⁴. Do not tell stories in company; there is nothing more tedious and disagreeable: if by chance you know a very short story, and exceedingly applicable to the present subject of conversation, tell it in as few words as possible; and even then, throw out that you do not love to tell stories, but that the shortness of it tempted you⁵. Of

¹) Ἐκ τῶν περιφήμων εἰς τὸν υἱὸν τοῦ ἐπιστολῶν τοῦ Chesterfield (γεν. τῷ 1694 καὶ ἀπ. τῷ 1773). Ἡ ἔννοια τοῦ τεμαχίου ὅτι δυσσπόκτητος ἡ τέχνη τοῦ ἀρέσκειν, μαρτυρεῖται δὲ διὰ τῆς παρατηρήσεως καὶ τῆς πείρας. ²) Do as you would be done by. Ὁ Rendu θεωρεῖ τὴν παθ. ταύτην φράσιν ὡς ἀντιγοιχοῦσαν πρὸς τὴν do by others as you would that others did by you ἢ deal by others as you would that others dealt by you, ποιεῖτε πρὸς τοὺς ἄλλους, ὅπως θέλετε ἵνα ποιῶσιν (οἱ ἄλλοι) πρὸς ὑμᾶς. ³) Depend upon it, ἔσο βέβαιος ἐκ τούτου, ὅτι. . . . ⁴) Κατὰ τὴν ἡμετέραν κοινὴν παροιμίαν, ὅ,τι κόσμος καὶ Κοσμάς, ⁵) Tempted you, σὲ ἔφευρεν εἰς πειρασμόν, σὲ παρέκίνησε νὰ εἴπῃς αὐτὴν (τὴν ἱστορίαν, ἢ αὐτὸ τὸ διήγημα).

all things, banish egotism¹ out of your conversation, and never think of entertaining people with your personal concerns, or private affairs; though they are interesting to you, they are tedious and impertinent to every body else, besides that one cannot keep one's own private affairs too secret. Whatever you think your own excellencies may be, do not affectedly display them in company; nor labour, as many people do, to give that turn to the conversation, which may supply you with an opportunity of exhibiting them. If they are real, they will infallibly be discovered, without your pointing them out yourself, and with much more advantage. Never maintain an argument with heat and clamour, though you think or know yourself to be in the right, but give your opinion modestly and coolly, which is the only way to convince; and, if that does not do, try to change the conversation, by saying, with good humour: «We shall hardly convince one another, nor is it necessary that we should; so let us talk of something else.»

At last², remember that there is a local propriety to be observed in all companies, and that what is extremely proper in one company, may be, and often is, highly improper in another.

These are some of the arcana³ necessary for your initiation in the great society of the world. I wish I had known them better at your age; I have paid the price of three and fifty years for them, and shall not grudge it, if you reap the advantage. Adieu.

¹) Λέγεται καὶ ὀρθ. egoisme, ἐκ τοῦ Ἑλ. ἐγωϊσμός. ²) Ἐπὶ τέλους, ἐν βραχυλογίᾳ. ³) Arcana πληθ. τοῦ arcane καὶ arcanum, ἀπόρρητον, ἀπόκρυφον, μυστικόν. Περὶ τοῦ σχηματισμοῦ τούτου τοῦ πληθυντικοῦ, Ὁρ. Γραμματικ. Σελ. 26. ζ'.

ΠΕΡΙ ΤΗΣ ΓΝΩΣΕΩΣ ΤΟΥ ΚΟΣΜΟΥ¹.*On the knowledge of the world.*

Nothing has so much exposed men of learning to contempt and ridicule as their ignorance of things which are known to all but themselves². Those who have been taught to consider the institutions of the schools as giving the last perfection to human abilities are surprised to see men, wrinkled with study, yet wanting to be instructed in the minute circumstances of propriety³, of the necessary forms of daily transactions, and quickly shake off their reverence for modes of education which they find to produce no ability above the rest of mankind.

Books, says Bacon⁴, can never teach the use of books. The student must learn, by commerce with mankind, to reduce his speculations to practice and accommodate his knowledge to the purposes of life.

It is too common for those who have been bred⁵ to scholastic professions, and passed much of their time in academies where nothing but learning confers honours, to disregard every other qualification⁶, and to imagine that they shall find mankind ready to pay homage to their knowledge, and to crowd about them for instruction. They therefore step out of their cells⁷ into the open world, with all the confidence of authority and dignity of importance; they look round about them at once with ignorance and scorn on a race of beings to whom they are equally unknown and equally contempt-

¹) Ἐκ τῶν τοῦ Rambler. Ἡ ἔννοια τοῦ τεμαχίου τούτου ὅτι ἡ μετὰ τοῦ κόσμου σχέσις μᾶς διδάσκει νὰ πραγματοποιοῦμεν ὅ,τι τὰ βιβλία μᾶς ἐδίδαξαν, ἄνευ τοῦ ὁποίου καταντῶμεν ἄξιοι γέλωτος. ²) To all κτλ. εἰς πάντας τοὺς ἄλλους, παρεκτὸς τοῦ ἑαυτοῦ των. ³) Propriety, τὸ πρέπον, τὰ καθήκοντα. ⁴) Βάκων, περιβόητος φιλόσοφος τῆς Ἀγγλίας, (γεν. 1561 ἀπ. 1626). Ὁρ. Ἰς. Ἀγγλ. Τόμ. Γ'. σελ. 469—470. ⁵) Μετ. παθ. τοῦ breed. ⁶) Qualification, πλεονέκτημα, προτέρημα. ⁷) Ἦτοι step out of theis cells and enter into.

ible, but whose manners they must imitate, and with whose opinions they must comply, if they desire to pass their time happily amongst them.

To lessen that disdain with which scholars¹ are inclined to look on the common business of the world, and the unwillingness with which they condescend to learn what is not to be found in any system of philosophy, it may be necessary to consider that, though admiration is excited by abstruse researches and remote discoveries, yet pleasure is not given, nor affection conciliated, but by² softer accomplishments and qualities more easily communicable to those about us. He that can only converse upon questions about which only a small part of mankind has knowledge sufficient to make them³ curious, must lose his days in unsocial silence, and live in the crowd of life without a companion. He that can only be useful on great occasions, may die without exerting his abilities and stand a helpless spectator of a thousand vexations which fret away⁴ happiness, and which nothing is required to remove but a little dexterity of conduct and readiness of expedients.

No degree of knowledge attainable by man⁵ is able to set him above the want of hourly assistance, or to extinguish the desire of fond endearments and tender officiousness; and therefore no one should think it unnecessary to learn those arts by which friendship may be gained. Kindness is preserved by a constant reciprocation of benefits or interchange of pleasures; but such benefits only can be bestowed as others are capable of receiving, and such pleasures only imparted as others are qualified to enjoy.

¹) Scholars, οἱ πεπαιδευμένοι, οἱ περὶ τὰ γράμματα.

²) But by, οὐχὶ ἄλλως, εἰμὴ διὰ ³) To them ἀναφέρεται εἰς τὸ mankind, καὶ τοι τὸ περιληπτικὸν τοῦτο ὄνομα ἔχει ῥῆμα ἐν. ἀριθμ.

⁴) To fret away, φθείρω, ἐξαφανίζω. ⁵) Attainable by man, εἰς τὴν ὁποίαν δύναται νὰ φθάσῃ (τὴν ὁποίαν δύναται νὰ λάβῃ) ὁ ἄνθρωπος.

By this descent from the pinnacles of art no honour will be lost; for the condescensions of learning are always overpaid¹ by gratitude. An elevated genius, employed in little things, appears, to use the simile² of Longinus, like the sun in his evening declination: he remits⁴ his splendour but retains his magnitude, and pleases more though he dazzles less.

Η ΑΞΙΑ ΤΗΣ ΚΑΛΗΣ ΑΝΑΤΡΟΦΗΣ⁵.

(*The importance of good education*).

I consider a human soul without education, like marble in the quarry⁶, which shows none of its inherent beauties until the skill of the polisher fetches out the colours, makes the surface shine, and discovers every ornamental cloud, spot, and vein, that runs through the body of it. Education, after the same manner⁷, when it works upon a noble mind, draws out⁸ to view every latent virtue and perfection, which, without such helps, are never able to make their appearance.

If my reader will give me leave to change the allusion so soon upon him, I shall make use of the same instance to illustrate the force of education, which Aristotle⁹ has brought to explain his doctrine of substantial forms, when he tells us, that a statue lies hid in a block of marble; and that the art of the statuary only clears away the superfluous matter, and removes the rubbish. The figure is in the stone, and the sculptor only finds it. What sculpture is to a block of marble, education¹⁰ is to

¹) Μετ Παθ. τοῦ overpay; overpaid, πληρόνεται μὲ τὸ παρεπάνω.

²) Τὰ αὐτὰ, τὴν αὐτὴν ἔκφρασιν. ³) Λογγῖνος, φιλόσοφος καὶ φιλόλογος. Ἑλλην, γεν. τῷ 210 Μ. Χρ. σώζεται αὐτοῦ ἀξιόλογον πόνημα περὶ Ὑψους.

⁴) Ἀποτίθεται, χάνει. ⁵) Ἐκ τῶν τοῦ Ἀδδισῶνος. ⁶) Λατομεῖον, λιθοτομεῖον. ⁷) After the same manner, κατὰ τὸν αὐτὸν τρόπον, ὁμοίως.

⁸) To draw out, ἐκθέτω, παρουσιάζω. ⁹) Ὁ Ἀριστοτέλης. ¹⁰) What sculpture κτλ. ὅ,τι ἡ γλυπτικὴ εἶναι εἰς τὸν ὄγκον τοῦ μαρμάρου, (τὸ αὐτὸ) καὶ ἡ ἀνατροφή . . .

a human soul. The philosopher, the saint, or the hero, the wise, the good, or the great man, very often lies hid and concealed in a plebeian, which a proper education might have disinterred, and have brought to light. I am therefore much delighted with reading the accounts of savage nations; and with contemplating those virtues which are wild and uncultivated, to see courage exerting itself in fierceness, resolution in obstinacy, wisdom in cunning, patience in sullenness and despair.

Men's passions operate variously, and appear in different kinds of actions, according as they are more or less rectified and swayed by reason. When one hears of negroes, who, upon the death of their masters, or upon changing their service, hang themselves upon the next tree, as it sometimes happens in our American plantations, who can forbear admiring their fidelity, though it expresses itself in so dreadful a manner? What might not that savage greatness of soul, which appears in these poor wretches on many occasions, be raised to, were it rightly cultivated? And what colour of excuse can there be, for the contempt with which we treat this part of our species; that we should not put them upon the common foot of humanity? that we should only set an insignificant fine upon the man who murders them; nay, that we should, as much as in us lies, cut them off from the prospects of happiness in another world, as well as in this; and deny them that which¹ we look upon as the proper means for attaining it?

It is therefore an unspeakable blessing, to be born in those parts of the world where wisdom and knowledge flourish; though it must be confessed there are even in these parts, several poor uninstructed persons, who are but little above the inhabitants of those nations of which

¹) That which. . . upon, ἐκεῖνο (upon which), ἐπὶ τὸ ὅποτον, ἥτοι ὅ, τι θεωροῦμεν.

I have been here speaking; as those who have had the advantages of a more liberal education, rise above one another by several different degrees of perfection. For to return to our statue in the block of marble, we see it sometimes only begun to be chipped, sometimes rough-hewn, and but just sketched into a human figure; sometimes we see the man appearing distinctly in all his limbs and features; sometimes, we find the figure wrought up to great elegance; but seldom meet with any to which the hand of a Phidias or a Praxiteles¹ could not give several nice touches and finishings.

ΠΕΡΙ ΤΟΥ ΣΚΕΠΤΕΣΘΑΙ².

(*On Thinking.*)

There is not a more singular character in the world than that of a thinking man. It is not merely having a succession of ideas, which lightly skim³ over the mind, that can with any propriety be styled by that denomination. It is observing them separately and distinctly, and ranging them under their respective classes; it is calmly and steadily viewing our opinions on every side, and resolutely tracing them through all their consequences and connexions, that constitutes the man of reflection, and distinguishes reason from fancy. Providence, indeed, does not seem to have formed any very considerable number of our species for an exercise of this higher faculty; as the thoughts of the far greater part of mankind are necessarily restrained within the ordinary purposes of animal life: but even if we look up to those who move in much

¹) Γνωστοί οἱ περίφημοι γλύπται τῆς ἀρχαιότητος Φειδίας ἔ. Πραξιτέλης.

²) Ἐκ τῶν τοῦ Γουλλιέλμου Melmoth (γεν. τῷ 1666 ἀπ. τῷ 1743). Ἐγραψεν οὗτος ἀξιόλογον πόνημα περὶ θρησκευτικοῦ βίου ὅπερ ἐξεδόθη πολλάκις. Ἡ δ' ἔννοια τοῦ τεμαχίου περὶ τοῦ τίνες μεταξὺ τῶν πεπαιδευμένων δύνανται νὰ ἐμπεριληφθῶσιν εἰς τὴν τάξιν τῶν (παρὰ τοῖς ἀρχαίοις) λεγομένων φροντιστικῶν, ἥτοι τῶν βαθέως φιλοσοφούντων, τῶν ἔχοντων ἔξιν βαθυγνωμοσύνης. ³) Ἐπιπολάζουσιν.

superior orbits¹, and who have opportunities to improve, as well as leisure to exercise their understandings, we shall find that thinking is one of the least exerted or privileges of cultivated humanity.

It is, indeed, an operation of the mind which meets with many obstructions to check its just and free direction; but there are two principles which prevail more or less in the constitutions of most men that particularly contribute to keep this faculty of the soul unemployed; I mean pride and indolence. To descend to truth through² the tedious progression of well examined deductions, is considered as a reproach to the quickness of understanding, as it is by much³ too laborious a method for any but those who are possessed of a vigorous and resolute activity of mind. For this reason the greater part of our species generally choose either⁴ to seize upon their conclusions at once, or to take them by rebound from others, as best suiting with their vanity or their laziness. Accordingly Mr. Locke⁵ observes that there are not so many errors and wrong opinions in the world as is generally imagined. Not that he thinks mankind are⁶ by any means uniform in embracing truth; but because the majority of them, he maintains, have no thought or opinion at all about those doctrines concerning which they raise the greatest clamour. Like the common soldiers in an army, they follow where their leaders direct, without knowing or even inquiring into the cause for which they so warmly contend.

¹) To those who κτλ. τοὺς κινουμένους εἰς πολὺ ἀνωτέρας (ὕψηλότερας) τροχιάς. ²) To descend κτλ. νὰ καταβῇ τις εἰς τὴν ἀλήθειαν διὰ τῶν . . . ³) Τὸ by εἶναι ὡς πλεονασμός, διότι οὐχ ἥττον λέγεται by much καὶ ἀπλ. much. (ὕτω καὶ by far καὶ ἀπλῶς far.

⁴) Ἐν ἐκ τῶν δύο, εἴτε. Τὸ either συνεπάγεται εἰς ἑτέραν φράσιν τὸ οἱ. ⁵) Ἰωάννης Λώκιος, περίφημος Ἀγγλος φιλόσοφος (γεν. τῷ 1632 ἀπ. τῷ 1704) συνέγραψε πρὸς τοῖς ἄλλοις πολλοῦ λόγου ἄξιον «Δοκίμιον περὶ τῆς ἀνθρωπίνης διανοίας. ⁶) Τὸ ἀνθρώπινον γένος (οἱ ἄνθρωποι) εἶναι . . . Τὸ mankind ὡς περιληπτικὸν συντάσσεται μετὰ πληθ. ἀριθμοῦ. Οὕτω καὶ τὸ παρακατιὸν the majority of them have no.

This will account for the slow steps by which truth has advanced in the world on one side, and for those absurd systems which at different periods have had a universal currency on the other. For there is a strange disposition in human nature, either blindly to tread¹ the same paths that have been traversed by others, or to strike out² into the most devious extravagances; the greater part of the world will either totally renounce their reason, or reason only from the wild suggestions of a heated imagination.

From the same source may be derived those divisions and animosities which break the union both of public and private societies, and turn the peace and harmony of human intercourse into dissonance and contentions; for, while men judge and act by such measures as have not been proved by the standard of dispassionate³ reason, they must equally be mistaken in their estimates both of their own conduct and that of others.

If we turn our view from active to contemplative life, we may have occasion, perhaps, to remark that thinking is no less uncommon in the literary than in the civil world. The number of those writers, who can with any justness of expression be termed thinking authors, would not form a very copious library, though one were to take in all of that kind which both ancient and modern times have produced. Necessarily, I imagine, must one exclude from a collection of this sort all critics, commentators, modern Latin poets, translators, and, in short, all that numerous undertribe in the commonwealth of others. I should reject, for the same reason, such compilers as Valerius Maximus and Aulus Gellius⁴: though it must be

¹) Τὸ tread, ἢ βαδίζωσι. ²) Ἡ δὲ ῥίπτωνται, ἢ ὁρμῶσιν.

³) Dispassionate, ἡσυχος, ἀτάραχος. ⁴) Ἱστορικὸς Ῥωμαῖος ζῶν ἐπὶ τῶν χρόνων τοῦ Τιβερίου εἰς ὃν καὶ ἀφιέρωσε τὴν συλλογὴν αὐτοῦ « De dictis fastisque mirabilibus ». Περιέχονται δ' ἐν αὐτῇ ἀνέκδοτα ἢ ἱστορίδια, ὑπὸ γενικοῦς τίτλους κατατεταγμένα, (ἤτοι περὶ θρη-

owned, indeed, their works have acquired an accidental value, as they preserve to us several curious trace of antiquity, which time would otherwise have entirely worn out. Those teeming¹ geniuses likewise, who have propagated the fruits of their studies through a long series of tracts², would have little pretence, I believe, to be admitted as writers of reflection: for this reason I cannot regret the loss of those incredible numbers of compositions which some of the ancients are said to have produced. It is obvious to imagine³ with what sort of materials the productions of such expeditious workmen were wrought up; sound thought and well matured reflections could have no share, we may be sure, in these hasty performances. Thus are books multiplied whilst authors are scarce; and so much easier is to write than to think!

ΠΕΡΙ ΤΗΣ ΤΑΧΥΤΗΤΟΣ ΤΟΥ ΚΑΙΡΟΥ⁴.

(On the swiftness of time).

The natural advantages which arise from the position of the earth which we inhabit, with respect to the other planets, afford much employment to mathematical speculation, by which it has been discovered that no other conformation of the system could have given such com-

σκείας, περὶ γάμου, περὶ ἀνδρίας, περὶ ὑπομονῆς κτλ.) Τὸ ὕφος αὐτῶν δὲν εἶναι ἄξιον τῆς ἐποχῆς τοῦ Αὐγούστου. Ὁ δὲ Aulus Gellius ἦτο Γραμματικὸς Ῥωμαῖος ζῶν περὶ τὰ 130 Μ. Χρ. Σώζεται αὐτοῦ πόνημα ἐπιγραφόμενον Ἀττικαὶ νύκτες, διότι συνέθεσεν αὐτὸ ἐν Ἀθήναις, κατὰ τὰς νύκτας τοῦ χειμῶνος. Ἐν αὐτῷ περιέχονται πολλὰ τεμάχια ἀπολεσθέντων συγγραμμάτων, καὶ κριτικαὶ καὶ γραμματικαὶ συζητήσεις.

¹) Teeming μετ. παθ. τοῦ teem, γόνιμος, εὐκαρπος. ²) Φυλλάδιον· ἐνταῦθα σημαίνει γενικώτερον τὸ πόνημα. ³) Ἀντὶ τοῦ obvious προτιμότερον ἤθελεν εἶσθαι τὸ easy. Συνήθως λέγεται obvious to the eye ἢ easy to see. ⁴) Ἡ ἔννοια τοῦ ὠραίου τούτου τεμαχίου, ὅτι ἐπειδὴ ὁ καιρὸς παρέρχεται οὕτω ταχέως, ὀφείλομεν νὰ προσπαθῶμεν νὰ μεταχειριζώμεθα αὐτὸν ὅσον οἶόν τε ὠφελίμως.

modious distributions of light and heat, or imparted fertility and pleasure to so great a part of a revolving sphere.

It may be perhaps observed by the moralist, with equal reason, that our globe seems particularly fitted for the residence of a being placed here only for a short time, whose task is to advance himself to a higher and happier state of existence by unremitted vigilance of caution and activity of virtue.

The duties required¹ of a man are such as human nature does not willingly perform, and such as those are inclined² to delay who yet intend some time to fulfil them. It was therefore necessary that this universal reluctance should be counteracted, and the drowsiness of hesitation wakened into resolve³; that the danger of procrastination should be always in view, and the fallacies of security be hourly detected.

To this end all the appearances of nature uniformly conspire. Whatever we see on every side reminds us of the lapse of time and the flux of life. The day and night succeed each other; the rotation of seasons divides the year: the sun rises, attains the meridian, declines and sets; and the moon every night changes its form.

The day has been considered as an image of the year, and a year as the representation of life. The morning answers to the spring, and the spring⁴ to childhood and youth; the noon corresponds to the summer, and the summer to the strength of manhood. The evening is an emblem of autumn, and autumn of declining life. The

¹) Τὰ ἀπαιτούμενα, ὅσα ἀπαιτοῦνται παρὰ τοῦ ἀνθρώπου. ²) Those are κτλ. ἐκεῖνοι κλίνουσι. ³) Wakened into resolve ἀντιστοιχεῖ πρὸς τὸ roused and brought to resolution, ἦτοι (ἢ ληθαργία, ἢ νωθρεία, ἢ ῥαθυμία) ἐγειρομένη καὶ καταντῶσα νὰ λάβῃ ἀπόφασιν τινα.

⁴) Τὸ πρῶτὸ ἀνταποκρίνεται πρὸς τὴν ἄνοιξιν (θεωρουμένης τῆς ἡμέρας ὡς εἰκόνας τοῦ ἐνιαυτοῦ), καὶ ἡ ἄνοιξις ἀνταποκρίνεται εἰς τὴν παιδικὴν καὶ νεανικὴν ἡλικίαν (θεωρουμένου τοῦ ἔτους ὡς παριστῶντος τὴν ζωὴν).

night, with its silence and darkness, shows the winter, in which all the powers of vegetation are benumbed, and the winter points out the time when life shall cease with its hopes and pleasures.

He that is carried forward, however swiftly, by a motion equable and easy, perceives not the change of place but by the variation of objects. If the wheel of life, which rolls thus silently along, passed on through undistinguishable uniformity, we should never mark its approaches to the end of the course. If one hour were like another, if the passage of the sun did not show that the day is wasting, if the change of seasons did not impress upon us the flight of the year, quantities of duration equal to days and years would glide unobserved. If the parts of time were not variously coloured, we should never discern their departure or succession, but should live, thoughtless of the past and careless of the future, without will, and perhaps without power, to compute the periods of life, or to compare the time which is already lost with that which may probably remain.

But the course of time is so visibly marked, that it is even observed by the passage, and by nations who have raised their minds very little above animal instinct. There are human beings whose language does not supply them with words by which they can number five, but I have read of none that¹ have not names for Day and Night, for Summer and Winter.

Yet it is certain that these admonitions of nature, however forcible, however importunate, are too often vain; and that many, who mark with such accuracy the course of time, appear to have little sensibility of the

¹) I have read of none κτλ. ἀντιστοιχεῖ πρὸς τὸ my reading tells me of none, εἰς οὐδὲν μέρος (πουθενά) δὲν ἀνέγνωσα ὅτι ὑπάρχουσιν ἀνθρώπινα ὄντα ἅτινα.

decline of life. Every man has something to do which he neglects; every man has faults to conquer which he delays to combat.

So little do we accustom ourselves to consider the effects of time, that things necessary and certain often surprise us like unexpected contingencies¹. We leave the beauty in her bloom, and, after an absence of twenty years, wonder, at our return, to find her faded. We meet those whom we left² children, and can scarcely persuade ourselves to treat them as men. The traveller visits in age those countries through which he rambled in his youth, and hopes for merriment at the old place. The man of business, wearied with unsatisfactory prosperity, retires to the town of his nativity³, and expects to play away⁴ the last years with the companions of his childhood, and recover youth in the fields where he once was young.

From this inattention, so general and so mischievous, let it be every man's study to exempt himself. Let him that desires to see others happy, make haste to give while his gift can be enjoyed, and remember that every moment of delay takes something from the value of his benefaction. And let him, who proposes his own happiness, reflect that, while he forms his purpose, the day rolls on, and "the night cometh, when no man can work."

¹) Contingencies, συμβεβηκότα, περιστατικά. ²) Παρ. τοῦ leave.

³) The town of his nativity, ἡ γεννήσασα αὐτὸν πόλις, ἡ πατρίς του.

⁴) To play away, ἀντιστοιχεῖ πρὸς τὸ to spend in play, to spend play fully, νὰ διέλθῃ εὐαρέστως.

Η ΜΩΡΙΑ ΤΩΝ ΑΣΤΑΘΩΝ ΠΡΟΣΔΟΚΙΩΝ¹.

(*The folly of inconsistent expectations.*)

This world may be considered as a great mart² of commerce where fortune exposes to our view various commodities, riches, ease, tranquillity, fame, integrity, knowledge. Every thing is marked at a settled³ price. Our time, our labour, our ingenuity, is so much ready money which we are to lay out⁴ to the best advantage. Examine, compare, choose, reject; but stand to your own judgment, and do not, like children, when you have purchased one thing, repine that you do not possess another which you did not purchase. Such is the force of well-regulated industry, that a steady and vigorous exertion of our faculties, directed to one end, will generally insure success. Would you, for instance, be rich? Do you think that single point worth the sacrificing⁵ every thing else to? You may then be rich. Thousands have become so, from the lowest beginnings, by toil and patient diligence, and attention to the minutest articles of expense and profit. But you must give up the pleasures of leisure, of a vacant mind, of a free unsuspicious temper. If you preserve your integrity, it must be a coarse-spun and vulgar honesty. Those high and lofty notions of morals, which you brought with you from the schools, must be considerably lowered, and mixed with the baser alloy of a jealous and worldly-minded prudence. You must learn to do hard, if not unjust, things; and, for the nice embarrassments of a

¹) Ἐκ τῶν τῆς Ἀννης Λουκίας Barbauld (1743—1825), ἥτις συνέγραψε διάφορα περὶ ἠθικῆς καὶ ἀνατροφῆς. Ἡ ἔννοια τοῦ τεμαχίου ὅτι δὲν ὀφείλομεν νὰ ἀνυψῶμεν τὴν φαντασίαν ἡμῶν εἰς ἀντικείμενα ἔκτος τῆς περιφερείας μας, μηδὲ νὰ ἐγκαταλιμπανώμεθα εἰς ἐξάλλους ἐλπίδας. ²) Mart, ἀγορά. ³) Settled price, προσδιωρισμένη (κοιν. κομμένη) τιμή. ⁴) To lay out, πληρόνω, δαπανῶ. ⁵) Do you thing κτλ. νομίζεις ὅτι τὸ μόνον τοῦτο ἀντικείμενον εἶναι ἄξιον ὥστε νὰ θυσιάσωσιν εἰς αὐτό.

delicate and ingenuous spirit, it is necessary for you to get rid of them as fast as possible. You must shut your heart against the Muses, and be content to feed your understanding with plain household truths. In short, you must not attempt to enlarge your ideas, or polish your taste, or refine your sentiments; but must keep on in¹ one beaten track, without turning aside either to the right hand or to the left. « But I cannot submit to drudgery like this; I feel a spirit above it. » 'Tis well; be above it then; only do not repine that you are not rich.

Is knowledge the pearl of price? That too² may be purchased by steady application, and long solitary hours of study and reflection. Bestow these, and you shall be wise. « But, » says the man of letters, « what a hardship is it that many an illiterate fellow, who cannot construe the motto of the arms on his coach, shall raise a fortune and make a figure, while I have little more than the common conveniences of life? » Was it in order to raise a fortune that you consumed the sprightly hours of youth in study and retirement? Was it to be rich that you grew pale over the midnight lamp, and distilled the sweetness from the Greek and Roman spring? You have then mistaken your path and ill-employed your industry. « What reward have I then for all my labours? » What reward! A large comprehensive soul, well purged from vulgar fears, and perturbations, and prejudices; able to comprehend and interpret the works of man, of God. A rich, flourishing, cultivated mind, pregnant with inexhaustible stores of entertainment and reflection; a perpetual spring of fresh ideas, and the conscious dignity of superior intelligence. Good Heaven! and what reward can you ask besides?

« But is it not some reproach upon the economy of Providence, that such a one, who is a mean dirty fellow,

¹) To keep on in, ἐπιδιώχω, θηρεύω, ζητῶ. ²) Καὶ αὐτή.

• should have amassed wealth enough to buy half a nation? » Not in the least. He made himself a mean dirty fellow, for that very end. He has paid his health, his conscience, his liberty for it; and will you envy him his bargain? Will you hang your head and blush in his presence because he outshines¹ you in equipage and show? Lift up your brow with a noble confidence, and say to yourself, « I have not these things, it is true; but it is because I have not sought, because I have not desired them; it is because I possess something better. I have chose my lot; I am content and satisfied. »

You are a modest man, you love quiet and independence, and have a delicacy and reserve in your temper, which renders it impossible for you to elbow your way in the world², and be the herald of your own merits. Be content then with a modest retirement, with the esteem of your intimate friends, with the praises of a blameless heart, and a delicate ingenious spirit; but resign the splendid distinctions of the world to those who can better scramble for them³.

The man, whose tender sensibility of conscience and strict regard to the rules of morality make him scrupulous and fearful of offending, is often heard to complain of the disadvantages he lies under⁴ in every path of honour and profit. « Could I but get over⁵ some nice points, and conform to the practice and opinion of those about me, I might stand as fair a chance as others⁶ for dignities and preferment. » And why can you not? What

¹) To outshine, ὑπερβαίνω, ὑπερτερῶ τινὰ κατὰ τὴν λάμψιν. ²) To elbow your way, νὰ ἀνοίξης δρόμον εἰς σεαυτὸν διὰ κτυπημάτων τοῦ ἀγκωνός σου· λέγεται ἀκόμη καὶ to fight one's way. ³) Παρβ. τὸ τοῦ Ἐπικτήτου Ἐγχειρίδιον, ὅπερ ἡ ἠθικολόγος ἡμῶν εἶχε βεβαίως ὑπ' ὄψιν τὰ ἀνωτέρω γράφουσα. ⁴) He lies under, ὑφ' ἧς κεῖται, εὐρίσκεται, ἦται τὰς ὁποίας δοκιμάζει· λέγουσιν ἔτι he labours under. ⁵) To get over, ὑπερνικῶ, ὑπερπηδῶ, καταβάλλω, θριαμβεύω. ⁶) I might κτλ. ἡδυνάμην νὰ προαχθῶ, νὰ ἐπιτύχω ἄριστα ὡς καὶ ἄλλοι.

hinders you from discharging¹ this troublesome scrupulosity of yours which stands so grievously in your way? If it be a small thing to enjoy a healthful mind, sound at the very core, that does not shrink from the keenest inspection; inward freedom from remorse and perturbation; unsullied whiteness and simplicity of manners; a genuine integrity,

Pure in the last recesses of the mind; if you think these advantages an inadequate recompense for what you resign, dismiss your scruples this instant, and be a slave-merchand, a director, or what you please.

Ἡ ΠΑΡΟΥΣΑ ΖΩΗ ΘΕΩΡΟΥΜΕΝΗ ΜΟΝΟΝ ΩΣ ΔΥ-
ΝΑΜΕΝΗ ΝΑ ΦΕΡΗ: ΕΙΣ ΤΗΝ ΕΥΔΑΙΜΟΝΙΑΝ
ΤΗΣ ΜΕΛΛΟΥΣΗΣ².

*(The present life to be considered only as it may
conduce to the happiness of a future one.)*

A lewd young fellow³ seeing an aged hermit go by him barefoot, "Father," says he, "you are in a very miserable condition, if there is not another world." — "True, son," said the hermit; "but what is thy condition, if there is?" Man is a creature designed⁴ for two different states of being, or rather for two different lives. His first life is short and transient; his second, permanent and lasting. The question we are all concerned in⁵ is this, in which of those two lives is it our chief interest to make ourselves happy? Or, in other words, whether we should endeavour to secure to ourselves

¹) To discharge, ἀπαλλάσσομαι, παραιτῶ. ²) Ἐκ τοῦ Spectator (Θεατοῦ), περιοδικοῦ συγγράμματος, ἐκδιδομένου ὑπὸ τοῦ Ἀδδισῶνος καὶ ἄλλων (1711 κθξ.). Ἡ δ' ἐννοία τοῦ τεμαχίου, ὅτι διὰ τοῦ ὀρθοῦ λόγου ὀφείλομεν νὰ θεωρῶμεν τὰς ἐπὶ γῆς ἡμέρας ἡμῶν ὡς χρόνον δοκιμασίας, καθ' ὃν προσκαλούμεθα νὰ ἐτοιμαζώμεθα δι' ἄλλην καλλιτέραν ζωὴν.

³) A lewd διεφθαρμένος τις νέος. ⁴) Man is κτλ. Ὁ ἄνθρωπος εἶναι δημιουργήμα προσδιωρισμένον. ⁵) The question κτλ. Τὸ ζήτημα εἰς ὃ πάντες ἐμπεριλαμβανόμεθα.

the pleasures and gratifications of a life which is uncertain and precarious, and, at its utmost length, of a very inconsiderable duration; or to secure to ourselves the pleasures of a life that is fixed and settled, and will never end? Every man, upon the first hearing of this question, knows very well which side of it he ought to close with¹. But however right we are in theory, it is plain that, in practice, we adhere to the wrong side of the question. We make provisions for this life, as though it were never to have an end, and for the other life, as though it were never to have a beginning.

Should a spirit of superior rank, who is² a stranger to human nature, accidentally alight³ upon the earth, and take a survey of its inhabitants, what would his notions of us be? would not he think that we are a species of beings made for quite different ends and purposes than we really are? Must not he think that it was our duty to toil after⁴ wealth, and station, and title? Nay, would not he believe we were forbidden poverty⁵ by threats of eternal punishment, and enjoined to pursue our pleasures under pain of damnation? He would certainly imagine that we were influenced by a scheme⁶ of duties quite opposite to those which are indeed prescribed to us. And truly, according to such an imagination, he must conclude that we are a species of the most obedient creatures in the universe: that we are constant to our duty; and that we keep a steady eye on the end for which we were sent hither.

But how great would be his astonishment when he learnt⁷ that we were beings not designed to exist in this

¹) To close with, συμφωνῶ, παραδέχομαι. ²) Who is... ἐπειδὴ ἡ φράσις εἶναι ὑποθετικὴ, ἀντὶ τοῦ ἵς προτιμότερον ἤθελεν εἶσθαι τὸ was.

³) To alight, ῥ. οὐδ. καταβαίνω. ⁴) To toil after, ἐργάζομαι, ταλαιπωροῦμαι, μοχθῶ ἐπιδιώκων. ⁵) Nay, would not he κτλ. Ἐπὶ μᾶλλον δὲ, δὲν ἤθελε πιστεύσει ὅτι μᾶς ἀπαγορεύεται ἡ πενία. ⁶) Scheme, σύστημα. ⁷) when he learnt, ὡς καὶ ἡμεῖς λέγομεν, ὅτε ἐμάνθανεν, ἀντὶ τοῦ when he should learn, ὅτε ἤθελε μάθει, καθὼς καὶ παρακατιόντες

world above threescore¹ and ten years; and that the greatest part of this busy species fall short even of that age! How would he be lost² in horror and admiration when he should know that this set of creatures, who lay out³ all their endeavours for this life, which scarce deserves the name of existence, when, I say, he should know that this set of creatures are to exist to all eternity in another life, for which they make no preparations? Nothing can be a greater disgrace to reason, than⁴ that men, who are persuaded of these two different states of being, should be perpetually employed in providing for a life of threescore and ten years, and neglecting to make provision for that which, after many myriads⁵ of years, will be still new and still beginning; especially when we consider that our endeavours for making ourselves great, or rich, or honourable, or whatever else we place our happiness in, may, after all, prove unsuccessful; whereas, if we constantly and sincerely endeavour to make ourselves happy in the other life, we are sure that our endeavours will succeed, and that we shall not be disappointed of our hope.

The following question is started by one of the schoolmen. Supposing the whole body of the earth were a great ball or mass of the finest sand, and that a single grain or particle of this sand should be annihilated every thousand years: supposing then that you had it in your choice to be happy all the while this prodigious mass of sand was consuming by this slow method till there was not a grain of it left, on condition you were to be miserable for ever after; or supposing you might be

βλέπομεν when he should know. ¹) Score, εἴκοσι, "Ορ. Γραμ. Σελ. 33. threescore and ten, ἐβδομήκοντα, κατὰ τὸ Δαυϊδικόν, « αἱ ἡμέραι τῶν ἐτῶν ἡμῶν ἐβδομήκοντα ἔτη. » ²) Would he be lost, ἤθελε χαθῆ, ἢ ὡς κοιν. λέγομεν ἤθελε τὰ χάσει. ³) Who lay out, ἄτινα ἀναπτύσσουσι, καταβάλλουσι. ⁴) Than that, ἔλλειψ. ἀντὶ τῆς τῆς, παρὰ (αὐτῇ) τὴν ὁποίαν. ⁵) Myriad, ἑλ. λέξ. μυριάς.

happy for ever after, on condition you would be miserable till the whole mass of sand were thus annihilated, at the rate¹ of one sand in a thousand years, which of these two cases would you make your choice?

It must be confessed in this case, so many thousands of years are to the imagination as a kind of eternity, though in reality they do not bear so great a proportion to that duration which is to follow them as an unit² does to the greatest number which you can put together in figures, or as one of those sands to the supposed heap. Reason therefore tells us, without any manner of hesitation, which would be the better part in this choice. However, as I have before intimated, our reason might in such case be so overset by the imagination, as to dispose some persons to sink under the consideration of the great length of the first part of this duration and of the great distance of that second duration which is to succeed it. The mind, I say, might give itself up to that happiness which is at hand, considering that it is so very near and that it would last so very long. But, when the choice we actually have before us is this, whether we will chuse to be happy for the space of only three score and ten years, nay, perhaps, of only twenty or ten years, I might say, of only a day or an hour, and miserable to all eternity; or, on the contrary, miserable for this short term of years, and happy for a whole eternity, what words are sufficient to express that folly and want of consideration which in such a case makes a wrong choice?

I here put the case, even at the worst, by supposing, what seldom happens, that a course of virtue makes us miserable in this life; but, if we suppose, as it generally happens, that virtue will make us more happy, even in this life, than a contrary course of vice, how can we

¹) At the rate, κατὰ λόγον, κατ' ἀξίαν. ²) Unit, μονάς (Ἀριθμ.).

sufficiently admire the stupidity or madness of those persons who are capable of making so absurd a choice?

Every wise man, therefore, will consider this life only as it may conduce to the happiness of the other, and cheerfully sacrifice the pleasures of a few years to those of an eternity.

ΠΡΟΣΛΑΛΙΑ ΕΙΣ ΤΟΥΣ ΝΕΟΥΣ¹.

Address to the Young.

Determine to be somebody in the world. To be thought something, is not sufficient: the point you are to aim at², is, to be so. As a motive to this, let me urge, in the first place, a regard to your own happiness. To this you are by no means indifferent³ at present. Nay⁴, the attainment of happiness is your first object. You seek it in every desire, word, and action.

But you sometimes mistake the road that leads to it, either for the want of a friendly hand to guide you, or because you refuse to be guided. Or, what is most common, you grasp at a smaller good, which is near, and apparently certain; and in so doing cut yourselves off from the enjoyment of a good which is often infinitely larger, though more remote.

Let me urge, in the second place, a regard for the family to which you belong. You cannot know—at least till you are parents yourselves,—how their hearts are bound up in yours⁵. But, again, it is due to the nation

¹) Ἐκ τοῦ ἐπιγραφομένου Young Man's Guide (Ὁδηγὸς τοῦ νέου). Ἡ προσλαλία δὲ αὕτη, ἀποτεينوμένη εἰς τοὺς νέους τῆς Ἀμερικῆς, γέμει πατριωτισμοῦ. ²) You are to aim at, εἰς ὃ ὀφείλεις νὰ ἀποβλέπῃς. Οἱ λόγοι οὗτοι μᾶς ὑπενθυμίζουν τὸν ὑπὸ τοῦ Πλουτάρχου (εἰς βίον Ἀριστείδου) ἀναφερόμενον στίχον τοῦ Αἰσχύλου:

«Οὐ γὰρ δοκεῖν δίκαιος, ἀλλ' εἶναι θέλει.»

³) By no means indifferent, διόλου δὲν εἴσθε ἀδιάφοροι. ⁴) Nay, μᾶλλον δέ. ⁵) How their hearts, πόσον αἱ καρδίαι των εἶναι συνδεδεμέναι μετὰ τῶν ἰδικῶν σας.

and age to which you belong, that you fix upon a high standard of character. I am addressing American youth. American! did I say? This word, alone, ought to call forth all your energies, and if there be a slumbering faculty within you, arouse it to action.

Never, since the creation, were the youth of any age or country so imperiously called upon to exert themselves, as those whom I now address. Never before were there so many important interests at stake. Never were such immense results depending upon a generation of men as upon that which is now approaching the stage of action.

These rising millions are destined, according to all human probability, to form by far the greatest nation that ever constituted an entire community of freemen, since the world began. To form the character of these millions, involves a greater amount of responsibility, individual and collective, than any work to which humanity has ever been called. And the reasons are, it seems to me, obvious.

Now, it is for you, my young friends, to determine whether these weighty responsibilities shall be fulfilled. It is for you to decide whether this greatest of free nations shall, at the same time, be the best. And as every nation is made up of individuals, you are each, in reality, called upon, daily, to settle this question:

Shall¹ the United States, possessing the most ample means of instruction brought within the reach of all her citizens, the happiest government, the healthiest of climates, the greatest abundance of the best and most wholesome nutriment, with every other possible means for developing all the powers of human nature, be peopled with the most vigorous, powerful, and happy race of human beings which the world has ever known?

¹) Τὸ shall ἀποδίδεται εἰς τὸ be peopled, κατ' Ἀγγλ. ἰδίωμα.

There is another motive to which I beg leave, for one moment, to direct your attention. You are bound to fix on a high standard of action from the desire of obeying the will of God. He it is who has cast your lot¹ in a country which—all things considered—is the happiest below the sun.

He it is who has given you such a wonderful capacity for happiness, and instituted² the delightful relations of parent and child, and brother and sister, and friend and neighbor.

I might add, He it is, too, who has given you the name American,—a name which alone furnishes a passport to many civilized lands, and like a good countenance, or a becoming dress, prepossesses³ every body in your favor.

Some may think there is danger of setting too high a standard of action. I am fully convinced, however, that this is not so. He who only aims at little will accomplish but little. Expect great things, and attempt great things. A neglect of this rule produces more of the difference in the character, conduct, and success of men, than is commonly supposed.

Some start⁴ in life without any leading object at all; some with a low one, and some aim high:—and just in proportion to the elevation at which they aim, will be their progress and success. It is an old proverb that he who aims at the sun, will not reach it, to be sure; but his arrow will fly higher than if he aims at an object on a level with himself. Exactly so it is, in the formation of character.

Let me repeat the assurance, that as a general rule,

¹) Who has cast your lot, κ. λ. ἔρριψε τὸν κληρόν σας, ἐκλήρωσεν ὑμᾶς εἰς ἔχαμεν αὐτὴν πατρίδα σας. ²) Συνέστησεν, διώρισεν, ἔχαμε. ³) To preposses, προκαταλαμβάνω. ⁴) To start, Ρ. οὐδ. ἀνατέλλω, ἀναφαίνομαι.

you may be whatever you will resolve to be. Determine that you will be something in the world, and you shall be. Young persons seem to me utterly unconscious¹ of what they are capable of being and doing. Their efforts are often few and feeble, because they are not awake to a full conviction that any thing great or distinguished is in their power.

But whence came an Alexander, a Cæsar, a Charles XII.², or a Napoleon? Or whence the better order of spirits,—an Alfred³, a Howard⁴, a Franklin,⁵ a Washington⁶? Were not these men once like yourselves? What but self-exertion, seconded by the blessing of Heaven, ever placed their names high on the catalogue of human fame?

Rely upon it,—what these men once were, you may be. Not that the same individual may successfully imitate them all; but those of you who fix upon any one of them as a model, may be pretty sure of rising to the same, or a higher eminence. Resolution is almost omnipotent. Those little words, “try, and begin”, are sometimes great in their results. “I can’t,” never accomplished any thing; — “I will try,” has achieved wonders.

This position might be proved and illustrated by in-

¹) Utterly unconscious, ὅλως διόλου δὲν γνωρίζουσιν. ²) Ὁ διὰ τὰς περιπετείας μᾶλλον τῆς τύχης τοῦ διαθρυλληθεὶς ἥρως Κάρολος ΙΒ΄., βασιλεὺς τῆς Σουηδίας. ³) Ἀλφρέδος, ὁ Μέγας, βασιλεὺς τῆς Ἀγγλίας. Ὁρ. Σελ. 59 τῆς παρούσης Χρηστομαθείας. ⁴) Howard, ἀρχαία καὶ ἔνδοξος οἰκογένεια τῆς Ἀγγλίας. Ἐνταῦθα ἐννοεῖ τὸν Ἰωάννην Χουάρδον, περίφημον ἐπὶ φιланθρωπία Ἀγγλον (γεν. τῷ 1726, ἀπ. τῷ 1796), ὅστις αἰχμαλωτισθεὶς καὶ αὐτὸς ὑπὸ πειρατῶν καὶ μείνας ἐν φυλακῇ, περιῆλθεν ἅπασαν τὴν Εὐρώπην, ἐπισκεπτόμενος τὰς φυλακάς, τὰ νοσοκομεῖα καὶ τὰ λοιμοκαθαρτήρια, καὶ ἅπαντα τὸν βίον αὐτοῦ καταναλώσας πρὸς βελτίωσιν αὐτῶν. ⁵) Βενιαμὶν Φραγκλῖνος (γεν. τῷ 1706, ἀπ. τῷ 1790), περίφημος φιλόσοφος, ἐπιστήμων καὶ ἠθικολόγος τῆς Ἀμερικῆς, συντελέσας τὰ μέγιστα εἰς τὴν ἀνεξαρτησίαν τῆς πατρίδος τῆς Ἀμερικῆς, συντελέσας τὰ μέγιστα εἰς τὴν ἀνεξαρτησίαν τῆς πατρίδος τῆς Ἀμερικῆς, καὶ πρῶτος αὐτῆς πρόεδρος χρηματίσας. ⁶) Γεώργιος Οὐάσιγκτων (γεν. τῷ 1732, ἀπ. τῷ 1799), θεμελιωτῆς τῆς δημοκρατίας τῶν Ἠνωμένων Πολιτειῶν τῆς Ἀμερικῆς, καὶ πρῶτος αὐτῆς πρόεδρος χρηματίσας.

numerable facts; but one must suffice. A young man who had wasted, in a short time, his patrimony, in profligacy, while standing, one day, on the brow of a precipice, from which he had determined to throw himself, formed the sudden resolution to regain what he had lost.

The purpose thus formed, was kept; and though he began by shovelling a load of coals into a cellar, for which he only received twelve and a half cents, yet he proceeded from one step to another till he more than recovered his lost possessions, and died worth sixty thousand pounds sterling.

You will derive much advantage from a careful perusal of the lives of eminent individuals, especially of those who were good as well as great. You will derive comparatively little benefit from reading the lives of those scourges of their race who have drenched the earth in blood, except so far as it tends to show you what an immense blessing they might have been to the world, had they devoted to the work of human improvement those mighty energies which were employed in human destruction.

Could the physical and intellectual⁴ energy of Napoleon, the order and method of Alfred, the industry, frugality, and wisdom of Franklin and Washington, and the untiring perseverance of Howard be united in each individual of the rising generation, who can set limits to the good, which they might, and inevitably would accomplish! Is it too much to hope that some happier age will witness the reality? Is it not even probable that the rising generation may afford many such examples?

⁴) Physical and intellectual, σωματικὴ καὶ διανοητικὴ.

Z'. ΑΛΛΗΓΟΡΙΑΙ.—ALLEGORIES.

ΙΩΝΣΩΝΟΣ.

Ὁ Σαμὴλ Ἰώνσων, περίφημος φιλόλογος τῆς Ἀγγλίας (γεν. τῷ 1709, ἀπ. τῷ 1784), ἦτον υἱὸς πτωχοῦ τινός βιβλιοπώλου, καὶ ἱκανὸν χρόνον ἐβίωσε καὶ οὗτος ἐν πενίᾳ, ὑποδιδάσκαλος τὸ πρῶτον χρηματίσας, εἶτα δὲ μεταφραστὴς ἐπὶ μισθῷ. Διεκρίθη κατ' ἀρχὰς διὰ τινος σατύρας του, ἀκολούθως δ' ἀνέλαβε τὴν σύνθεσιν Λεξικοῦ τῆς Ἀγγλικῆς γλώσσης, ὃ περ καὶ νῦν θεωρεῖται ὡς πρότυπον τοῦ εἵδους τούτου. Συγχρόνως δ' ἐξέδωκε τὸ Rambler (Περιπλανώμενον), φιλολογικὴν καὶ ἠθικὴν ἐφημερίδα καὶ τὸν Idler (Ῥάθυμον). Τῷ δὲ 1759 ἐδημοσίευσε τὸν Ῥασσέλλαν, ἦτοι τὸν βασιλόπαιδα τῆς Ἀδυσσινίας, ἠθικὸν μυθιστόρημα, ὃπερ συνέγραψεν ἐντὸς ὀκτῶ ἡμερῶν ἵνα προμηθευθῇ τὸ ἀναγκαιοῦν πρὸς ταφὴν τῆς μητρὸς του ἀργύριον. Ἐδημοσίευσεν εἰσέτι λαμπρὰν ἔκδοσιν τοῦ Σαχεσπήρου. Οἱ βίοι τῶν Ἀγγλῶν ποιητῶν (οὓς συνέγραψε κατὰ τὸ ἑβδομηκοστὸν ἔτος τῆς ἡλικίας του) θεωροῦνται ὡς ἐν τῶν καλλιτέρων αὐτοῦ πονημάτων. Κατὰ τὸ τέλος τοῦ βίου του ἔλαβε σύνταξιν τινα, δι' ἧς ἐπέραςεν ἐν ἀνέσει τὸ ὑπόλοιπον τῆς ζωῆς του. Οὐδεὶς δὲ συνεισέφερε τοσοῦτον εἰς μόρφωσιν τῆς Ἀγγλικῆς γλώσσης ὅσον ὁ Ἰώνσων.

ΜΙΑΣ ΗΜΕΡΑΣ ΟΔΟΙΠΟΡΙΑ¹.

(*The journey of a day;*)

Obidah, the son of Abensina, left the caravansera² early in the morning, and pursued his journey through the plains of Indostan. He was fresh and vigorous with rest; he was animated with hope; he was incited by desire; he walked swiftly forward over the valleys, and saw the hills gradually rising before him. As he passed along, his ears were delighted with the morning song of the

¹) Ἡ ἔννοια τοῦ τεμαχίου ὅτι μιᾶς ἡμέρας ὁδοιπορία εἶναι εἰκὼν τῆς ἀνθρωπίνης ζωῆς. ²) καὶ Caravansary, ξενοδοχεῖον (ἐν Ἀσίᾳ), ἥ τὸ μέρος ἔνθα αἱ συνοδαὶ (τουρκ. καρβάνια) καταλύουσιν.

bird of paradise; he was fanned by the last flutters of the sinking breeze, and sprinkled with dew by groves of spices. He sometimes contemplated the towering height of the oak, monarch of the hills, and sometimes caught the gentle fragrance of the primrose, eldest daughter of the spring: all his senses were gratified, and all care was banished from his heart.

Thus he went on¹ till the sun approached his meridian, and the increased heat preyed upon his strength: he then looked round about him for some more commodious path. He saw on his right hand, a grove that seemed to wave its shades as a sign of invitation; he entered it, and found the coolness and verdure irresistibly pleasant. He did not, however, forget whither he was travelling; but found a narrow way, bordered with flowers, which appeared to have the same direction with the main road; and was pleased, that, by this happy experiment, he had found means to unite pleasure with business, and to gain the rewards of diligence without suffering its fatigues. He, therefore, still continued to walk for a time, without the least remission of his ardour, except that he was sometimes tempted to stop by the music of the birds, which the heat had assembled in the shade; and sometimes amused himself with plucking the flowers that covered the banks on either side, or the fruits that hung upon the branches. At last, the green path began to decline from its first tendency, and to wind among hills and thickets, cooled with fountains, and murmuring with water-falls. Here Obidah paused for a time, and began to consider whether it were longer safe to forsake the known and common track; but remembering that the heat was now in its greatest violence, and that the plain was dusty and uneven, he resolved to pursue the new path, which he supposed only to make a few meanders

¹) He went on, προεχώρησε, προέβη.

in compliance with the varieties of the ground, and to end at last in the common road.

Having thus calmed his solicitude, he renewed his pace, though he suspected that he was not gaining ground. This uneasiness of his mind inclined him to lay hold on every new object, and give way to every sensation that might sooth or divert him. He listened to every echo; he mounted every hill for a fresh prospect; he turned aside to every cascade, and pleased himself with tracing the course of a gentle river that rolled among the trees, and watered a large region with innumerable circumvolutions. In these amusements, the hours passed away unaccounted, his deviations had perplexed his memory, and he knew not towards what point to travel. He stood pensive and confused, afraid to go forward lest he should go wrong, yet conscious that the time of loitering was now past. While he was thus tortured with uncertainty, the sky was overspread with clouds; the day vanished from before him, and a sudden tempest gathered round his head. He was now roused by his danger to a quick and painful remembrance of his folly; he now saw how happiness is lost when ease is consulted; he lamented the unmanly impatience that prompted him to seek shelter in the grove, and despised the petty curiosity that led him on² from trifle to trifle. While he was thus reflecting, the air grew³ blacker, and a clap of thunder broke his meditation⁴.

He now resolved to do what yet remained in his power to tread back the ground which he had passed, and try to find some issue where the wood might open into the plain. He prostrated himself on the ground, and recom-

¹) Lest he should κτλ. μὴ ἤθελε λάβει κακὴν πορείαν. ²) Led, παρ. τοῦ lead; that led him on, ἥτις τὸν ἔκαμε νὰ προχωρήσῃ. ³) Grew, παρ. τοῦ grow, αὐξάνω κτλ. the air grew blacker, ὁ ἀήρ ἐγένετο ζοφερώτερος. ⁴) Παρ τοῦ break; and a clap of thunder broke his meditation, καὶ πῦγμα κεραυνοῦ διέκοψε τὴν μελέτην του.

mended his life to the Lord of Nature. He rose with confidence and tranquillity, and pressed on with resolution. The beasts of the desert were in motion, and on every hand were heard the mingled howls of rage and fear, and ravage and expiration. All the horrors of darkness and solitude surrounded him: the winds roared in the woods; and the torrents tumbled from the hills.

Thus forlorn and distressed, he wandered through the wild, without knowing whither he was going, or whether he was every moment drawing nearer to safety, or to destruction. At length, not fear, but labour, began to overcome him; his breath grew short¹, and his knees trembled; and he was on the point of lying down² in resignation to his fate, when he beheld, through the brambles, the glimmer of a taper. He advanced towards the light; and finding that it proceeded from the cottage of a hermit, he called humbly at the door, and obtained admission. The old man set before him such provisions as he had collected for himself, on which Obidah fed³ with eagerness and gratitude.

When the repast was over, "Tell me," said the hermit, "by what chance thou hast been brought hither! I have been now twenty years an inhabitant of the wilderness, in which I never saw a man before." — Obidah then related the occurrences of his journey, without any concealment or palliation.

"Son," said the hermit, "let the errors and follies, the dangers and escape of this day, sink deep into thy heart. Remember, my son, that human life is the journey of a day. We rise in the morning of youth, full of vigour and full of expectation; we set forward⁴ with spirit and hope, with gayety and with diligence, and travel on awhile in the direct road of piety towards the

¹) Ἠλαττώθη. ²) Lying, Μετ. τοῦ lie; to lie down κατὰκειμαι, πίπτω κάτω. ³) Παρ, τοῦ feed. ⁴) To set forward, προχωρῶ, προβαίνω.

mansions of rest. In a short time, we remit our fervour, and endeavour to find some mitigation of our duty, and some more easy means of obtaining the same end. We then relax our vigour, and resolve no longer to be terrified with crimes at a distance; but rely upon our own constancy, and venture to approach what we resolve never to touch. We thus enter the bowers of ease, and repose in the shades of security. Here the heart softens, and vigilance subsides; we are then willing to inquire whether another advance cannot be made, and whether we may not, at least, turn our eyes upon the gardens of pleasure. We approach them with scruple and hesitation; we enter them, but enter timorous and trembling; and always hope to pass through them without losing the road of virtue, which, for a while, we keep in our sight, and to which we purpose to return. But temptation succeeds temptation¹, and one compliance prepares us for another; we in time lose the happiness of innocence, and solace our disquiet with sensual gratifications. By degrees, we let fall the remembrance of our original intention, and quit the only adequate object of rational desire. We entangle ourselves in business, immerse ourselves in luxury, and rove through the labyrinths of inconstancy; till the darkness of old age begins to invade us, and disease and anxiety obstruct our way. We then look back upon our lives with horror, with sorrow, with repentance; and wish, but too often vainly wish, that we had not forsaken the ways of virtue. Happy are they, my son, who shall learn from thy example not to despair; but shall remember, that, though the day is past, and their strength is wasted, there yet remains one effort to be made: that reformation is never hopeless, nor sincere endeavours ever unassisted; that the wanderer may at length return after all his errors; and

¹) Temptation κτλ. ὁ εἰς πειρασμὸς φέρει (εἰς) ἄλλον πειρασμόν.

that he who implores strength and courage from above¹ shall find danger and difficulty give way before him. Go now, my son, to thy repose: commit thyself to the care of Omnipotence; and when the morning calls again to toil, begin anew thy journey and thy life. »

ΑΙΚΙΝΟΥ.

Ἰωάννης Ἀϊκῖνος, περίφημος φιλολόγος (γεν. τῷ 1747, ἀπ. τῷ 1822), ἀδελφὸς τῆς δεσπ. Barbauld. Κατ' ἀρχὰς μετῆλθε τὴν ἰατρικὴν, ἀλλ' ἀκολούθως παραιτήσας αὐτὴν, ἐδόθη εἰς τὸ συγγράφειν. Μεταξὺ τῶν ἄλλων πονημάτων του, τὸν πρῶτον τόπον ἐπέχουσι τὰ ὑπομνήματά του ἐπὶ τῶν ἱατρῶν τῆς Μ. Βρετανίας, Περιγραφή τῆς Ἀγγλίας, Βίος τοῦ Χουάρδου, Χρονικὰ τῆς βασιλείας τοῦ Γεωργίου Γ'. καὶ γενικὴ τις βιογραφία δεκάτομος. Ἐν τῇ ἀλληγορίᾳ του ταύτῃ (ἐμπεριλαμβανομένη εἰς τὰ Σύμμικτα αὐτοῦ), ὁ Ἀϊκῖνος περιγράφει τὰς δυσκολίας ἃς ὀφείλομεν νὰ ὑπερνικήσωμεν ἵνα φθάσωμεν εἰς τὴν Ἐπιστήμην, καὶ δι' αὐτῆς εἰς τὴν Ἀλήθειαν.

ΤΟ ΟΡΟΣ ΤΗΣ ΕΠΙΣΤΗΜΗΣ.

The Hill of Science.

In that season of the year when the serenity of the sky, the various fruits which cover the ground, the discoloured foliage of the trees, and all the sweet, but fading graces of inspiring autumn, open the mind to benevolence and dispose it for contemplation, I was wandering in a beautiful and romantic country, till curiosity began to give way² to weariness; and I sat down on the fragment of a rock overgrown with moss; where the rustling of the falling leaves, the dashing of waters, and the hum of the distant city, soothed my mind into a most perfect tranquillity: and sleep insensibly stole upon me, as I was indulging the agreeable reveries, which the objects around me naturally inspired.

¹) Ἀνωθεν. ²) To give way, ὑποχωρῶ.

I immediately found myself in a vast, extended plain, in the middle of which arose a mountain higher than I had before any conception of. It was covered with a multitude of people, chiefly youth, many of whom pressed forwards with the liveliest expression of ardour in their countenance, though the way was in many places steep and difficult. I observed, that those who had but just begun to climb the hill, thought themselves not far from the top: but as they proceeded, new hills were continually rising to their view; and the summit of the highest they could before discern seemed but the foot⁴ of another, till the mountain at length appeared to lose itself in the clouds. As I was gazing on these things with astonishment, a friendly instructor suddenly appeared²: The mountain before thee, « said he, « is the Hill of Science. On the top is the temple of Truth, whose head is above the clouds, and a veil of pure light covers her face. Observe the progress of her votaries: be silent and attentive. »

I saw that the only regular approach to the mountain was by a gate called the gate of Languages. It was kept by a woman of a pensive and thoughtful appearance, whose lips were continually moving, as though she repeated something to herself. Her name was Memory³. On entering this first enclosure I was stunned with a confuse murmur of jarring voices and dissonant sounds, which increased upon me to such a degree, that I was utterly confounded, and could compare the noise to nothing but the confusion of tongues at Babel. The road was also rough and stony, and rendered more difficult by heaps of rubbish continually tumbled down from the higher parts of the mountain, and broken ruins of

⁴) And the summit of κτλ. καὶ ἡ κορυφή τοῦ ὑψηλοτάτου τὸν ὅποιον μόλις διέκρινον πρὶν ἐφαίνετο ὅτι ἦσαν πρόποδες. ²) Παρβ. Εἰς πολλὰ τὸν Πίνακα τοῦ Κέβητος. ³) Μνήμη, Μνημοσύνη.

ancient buildings, which the travellers were obliged to climb over at every step; insomuch that many, disgusted with so rough a beginning, turned back, and attempted¹ the mountain no more²; while others, having conquered this difficulty, had no spirits to ascend further, and sitting down on some fragment of the rubbish, harangued the multitude below with the greatest marks of importance and self-complacency.

About half way up the hill I observed on each side the path a thick forest covered with continual fogs and cut out into labyrinths, cross alleys, and serpentine walks entangled with thorns and briars. This was called the wood of Error:³ and I heard the voices of many, who were lost up and down in it, calling to one another, and endeavouring in vain to extricate themselves. The trees in many places shot their boughs over the path, and a thick mist often rested on it⁴; yet never so much but that it was discernible by the light which beamed from the countenance of Truth.

In the pleasantest part of the mountain were placed the bowers of the Muses, whose office it was to cheer the spirits of the travellers and encourage their fainting steps with songs from their divine harps. Not far from hence were the fields of Fiction⁵, filled with a variety of wild flowers springing up in the greatest luxuriance, of richer scents⁶ and brighter colours than I had observed in any other climate. And near them was the dark walk of Allegory, so artificially shaded, that the light at noonday was never stronger than that of a bright moonshine. This gave it a pleasingly romantic air for those who delighted in contemplation. The paths and alleys were perplexed with intricate windings, and were all

¹) And attempted κτλ. καὶ δὲν ἀπεπειρῶντο πλέον νὰ ἀναβῶσι τὸ ὄρος. ²) Having conquered, ὑπερνικήσαντες. ³) Τὸ δάσος τῆς Πλάνης. ⁴) On it, ἐπ' αὐτῆς (τῆς ὁδοῦ). ⁵) Τὰ πεδία, αἱ κοιλάδες τοῦ Ψεύδους. ⁶) Scents, εὐωδία.

terminated with the statue of a Grace, a Virtue, or a Muse.

After I had observed these things, I turned my eye towards the multitudes who were climbing the steep ascent; and observed amongst them a youth of a lively look, a piercing eye, and something fiery and irregular in all his motions. His name was Genius¹. He darted like an eagle up the mountain, and left his companions gazing after him with envy and admiration: but his progress was unequal, and interrupted by a thousand caprices. When Pleasure warbled in the valley, he mingled in her train². When Pride beckoned³ towards the precipice, he ventured to the tottering edge. He delighted in devious and untried paths; and made so many excursions from the road, that his feebler companions often outstripped him. I observed that the muses beheld him⁴ with partiality; but Truth often frowned⁵, and turned aside her face. While Genius was thus wasting his strength in eccentric flights, I saw a person of very different appearance, named Application⁶. He crept along with a slow and unremitting pace, his eyes fixed on the top of the mountain, patiently removing every stone that obstructed his way, till he saw most of those below him, who had at first derided his slow and toilsome progress. Indeed there were few who ascended the hill with equal and uninterrupted steadiness: for, besides the difficulties of the way, they were continually solicited to turn aside by a numerous crowd of appetites, passions, and pleasures, whose importunity when once complied with, they⁷ became less and less able to resist: and though they

¹) Λέξ. Λατ. Πνεῦμα, δαιμόνιον. ²) When Pleasure κτλ. ὅτε ἡ Ἡδονὴ ἐτραγώδει εἰς τὴν κοιλάδα, συνηνοῦτο μετὰ τοῦ θιάσου της. ³) Beckoned, διὰ νεύματος διέτασσε. ⁴) Παρ. τοῦ behold; beheld him, τὸν ἔβλεπον. ⁵) Frowned, συνέσπα τὰς ὀφρύας, συνωφρυόωτο. ⁶) Σπουδὴ, ἐπιμέλεια· προσωποποιεῖ δ' ὁ συγγραφεὺς τὸ application δι' ἀρσενικοῦ γένους. ⁷) Whose importunity when once complied with they, ἦτοι with whose importunity when they had once complied.

often returned to the path, the asperities of the road were more severely felt; the hill appeared more steep and rugged; the fruits which were wholesome and refreshing, seemed harsh and ill-tasted; their sight grew dim¹; and their feet tript at every little obstruction.

I saw, with some surprise that the muses, whose business was to cheer and encourage those who were toiling up the ascent, would often sing in the bowers of Pleasure, and accompany those who were enticed away at the call of the Passions; they accompanied them, however, but a little way; and always forsook² them when they lost sight of the hill. The tyrants then doubled their chains upon the unhappy captives, and led them away³, without resistance, to the cells of Ignorance, or the mansions of Misery. Amongst the innumerable seducers, who were endeavouring to draw away⁴ the votaries of Truth from the path of Science, there was one, so little formidable in her appearance, and so gentle and languid in her attempts, that I should scarcely have taken notice of her, but for the numbers she had imperceptibly loaded with her chains. Indolence⁵, (for so she was called), far from proceeding to open hostilities, did not attempt to turn their feet out⁶ of the path, but contented herself with retarding their progress, and the purpose she could not force them to abandon she persuaded them to delay⁷. Her touch had a power like that of the torpedo⁸, which withered the strength of those who came within its influence. Her unhappy captives still turned their faces towards the temple, and always hoped to arrive there; but the ground seemed to

1) Their sight grew dim, ἡ ὄψις των ἐγένετο εἰδεχθῆς, φρικαλέα.

2) Παρ. τοῦ forsake. 3) And led them away, ἀπήγαγον αὐτούς.

4) To draw away, ἀποσπῶ. 5) Ῥαθυμία, ῥαστώνη, ἀμέλεια. 6) To turn κτλ. νὰ ἀποστρέψῃ τοὺς πόδας αὐτῶν ἀπό. 7) And the purpose she could not κτλ. καὶ τοὺς κατέπειθε νὰ βραδύνωσι τὸν σκοπὸν ὃν δὲν ἔδύνατο νὰ βιάσῃ αὐτοὺς νὰ ἀφήσωσιν. 8) Ἡ νάρκη.

slide from beneath their feet, and they found themselves at the bottom, before they suspected they had changed their place. The placid serenity, which at first appeared in their countenance, changed by degrees into a melancholy languor, which was tinged with deeper and deeper gloom, as they glided down the stream of Insignificance¹; a dark and sluggish water, which is curled by no breeze, and enlivened by no murmur, till it falls into a dead sea, where startled passengers are awaked by the shock, and the next moment buried in the gulph of Oblivion².

Of all the unhappy deserters from the paths of Science, none seemed less able to return than the followers of Indolence. The captives of Appetite and Passion could often seize the moment when their tyrants were languid or asleep, to escape from their enchantment; but the dominion of Indolence was constant and unremitted; and seldom resisted, till resistance was in vain.

After contemplating these things, I turned my eyes towards the top of the mountain, where the air was always pure and exhilarating, the path shaded with laurels and other ever-greens, and the effulgence which beamed from the face of Science seemed to shed a glory round her votaries. Happy, said I, are they who are permitted to ascend the mountain! — But while I was pronouncing this exclamation with uncommon ardour, I saw, standing beside me, a form of diviner features, and a more benign radiance. « Happier » said she, « are they whom virtue conducts to the mansions of Content! » « What, » said I, « does Virtue then reside in the vale? » « I am found, » said she, « in vale, and I illuminate the mountain. I cheer the cottager at his toil, and inspire the sage at his meditation. I mingle in the crowd of cities, and bless the hermit in his cell. I have a

¹) Insignificance, εὐτέλεια, μηδαμινότης, τὸ μηδὲν σημαίνειν.

²) Oblivion, Λήθη.

temple in every heart that owns my influence; and to him that wishes for me, I am already present. Science may raise thee to eminence, but I alone can guide thee to felicity!» — While Virtue was thus speaking, I stretched out my arms towards her, with a vehemence which broke my slumber. The chill dews were falling around me, and the shades of evening stretched over the landscape. I hastened homeward; and resigned the night to silence and meditation.

ΑΔΔΙΣΩΝΟΣ.

Ὁ Ἰωσήφ Ἀδδισὼν, περίφημος συγγραφεὺς, γεν. τῷ 1672, ἀπ. τῷ 1719. Ἐκ νεαρᾶς ἡλικίας ἐδόθη εἰς τὴν φιλολογίαν, καὶ εἰς ἡλικίαν εἴκοσι δύο ἐτῶν συνέθεσε Λατινικόν τι ποίημα περὶ τῆς ἐν Ῥωσσίᾳ εἰρήνης, ἐφ' ᾧ τε καὶ ἔλαβε σύνταξιν 300 λιρ. στ. παρὰ τοῦ Γουλλιέλμου Γ'. εἰς ὃν εἶχεν ἀφιερῶσαι αὐτό. Τῷ 1704 διὰ λαμπροῦ ποιήματος (The Campaign) ἐξύμνησε τὴν παρὰ Βλεγγεῖμῃ μάχην, οὗ ἕνεκα ἐτιμήθη διὰ διαφορῶν πολιτικῶν θέσεων. Ἀπὸ τοῦ 1709 ἐνησχολήθη μετὰ τοῦ Στῆλ (ἐτέρου ἐνδόξου συγγραφέως), εἰς συγγραφὴν καὶ ἔκδοσιν ἀξιολόγων περιοδικῶν, ἥτοι τοῦ Λάλου, τοῦ Θεατοῦ, τοῦ Φύλακος. Τῷ 1713 ἡ παράστασις τῆς τραγωδίας τοῦ «Ὁ Κάτων» παρέσχε μεγάλην φήμην εἰς αὐτόν. Τῷ 1717 ἐγένετο ἀρχιγραμματεὺς τοῦ κράτους, ἀλλὰ παρητήθη ὅσον οὕπω τῆς θέσεως ταύτης, λαμβάνων σύνταξιν 1500 λιρ. στ. Ἐξέδοτο δὲ καὶ ἄλλα διάφορα πονήματα καὶ ἄλλα ἀφῆκεν ἡμιτελῆ (οἷον τὸ περὶ Χριστιανικῆς θρησκείας). Διακρίνεται ἐξόχως ὁ Ἀδδισὼν διὰ τὸ γλαφυρὸν καὶ κομψὸν αὐτοῦ ὕφος.

Η ΟΠΤΑΣΙΑ ΤΟΥ ΜΙΡΖΑ¹.

(*The Vision of Mirza*²).

On the fifth day of the moon³, which, according to the custom of my forefathers, I always kept holy, after

¹) Ἐν τῇ ἀλληγορίᾳ ταύτῃ ὁ Ἀδδισὼν ἐκθέτει εὐφυέστατα τὴν ἀσταςίαν καὶ τὸ εὐμετάβολον τῶν ἀνθρωπίνων πραγμάτων. — Ὁ ἄνθρωπος δὲν εἶναι ἄλλο εἰμὴ σκιά, ἢ δὲ ζωὴ ἡμῶν ὄνειρον. ²) Mirza, Ἀνατολικὸν ὄνομα. ³) Γνωστὸν ὅτι οἱ ἀνατολικοὶ λαοὶ ἀριθμοῦσι διὰ τῆς Σελήνης.

having washed myself, and offered up my morning devotions, I ascended the high hills of Bagdad¹, in order to pass the rest of the day in meditation and prayer. As I was here airing myself² on the tops of the mountains, I fell into a profound contemplation on the vanity of human life; and passing from one thought to another, "Surely," said I, "man is but a shadow, and life a dream³." Whilst I was thus musing, I cast my eyes towards the summit of a rock that was not far from me, where I discovered one in the habit of a shepherd with a little musical instrument in his hand. As I looked upon him, he applied it to his lips, and began to play upon it. The sound of it was exceeding⁴ sweet, and wrought into⁵ a variety of tunes that were inexpressibly melodious and altogether different from any thing I had ever heard: they put⁶ me in mind of those heavenly airs that are played to the departed souls of good men upon their first arrival in Paradise, to wear out⁷ the impressions of the last agonies, and qualify them for the pleasures of that happy place. My heart melted away in secret raptures.

I had been often told that the rock before me was the haunt of a Genius, and that several had been entertained with that music who had passed by it⁸, but never heard that the musician had before made himself visible. When he had raised my thoughts by those transporting airs which he played to taste the pleasures of his conversation, as I looked upon him like one astonished, he beckoned to me⁹, and by the waving of his hand directed me to approach the place where he sat.

¹) Βαγδάτιον, παρὰ τῇ ἀρχαίᾳ Βαβυλῶνι. ²) Airing myself, ἀεριζόμενος, λαμβάνων τὸν αἶρα μου. ³) Παραβ. τὸ τοῦ Δαυὶδ ρμδ'. ⁴) καὶ τὸ τοῦ Ἐκκλησιαστοῦ ἡ. 13. ⁴) Exceeding, ἀρχαῖσμ. ἀντὶ exceedingly, καθ' ὑπερβολὴν, λίαν. ⁵) Μετ. παθ. τοῦ work; wrought into, ἐποίει, ἀπετέλει. ⁶) Παρ. τοῦ put. ⁷) To wear out, ἐξαφανίζω, ἐξαλείφω. ⁸) Τὸ by it δύναται, νὰ ἀναφερθῇ καὶ εἰς τὴν μουσικὴν· προτιμότερα ἤθελεν εἶσθαι ἡ φράσις οὕτως ἔχουσα, that several, who had passed by it, had been entertained with that music. ⁹) He beckoned to me, μὲ προσε-

I drew near with that reverence which is due to a superior nature, and as my heart was entirely subdued by the captivating strains I had heard, I fell down at his feet and wept¹. The Genius smiled upon me with a look of compassion and affability that familiarized him to my imagination, and at once dispelled all the fears and apprehensions with which I approached him. He lifted me from the ground, and taking me by the hand, «Mirza,» said he, «I have heard thee in thy soliloquies: follow me.»

He then led² me to the highest pinnacle of the rock, and placing me on the top of it, «Cast thine eyes eastward,» said he, «and tell me what thou seest.» «I see,» said I, «a huge valley, and a prodigious tide of water rolling through it.» «The valley that thou seest,» said he, «is the Vale of Misery, and the tide of water that thou seest, is part of the great tide of Eternity.» «What is the reason,» said I, «that the tide I see rises out of a thick mist at one end, and again loses itself in a thick mist at the other?» «What thou seest,» said he, «is that portion of Eternity which is called Time, measured out by the Sun, and reaching from the beginning of the world to its consummation. Examine now,» said he, «this sea that is bounded with darkness at both ends, and tell me what thou discoverest in it?» «I see a bridge,» said I, «standing in the tide.» «The bridge thou seest,» said he, «is Human Life; consider it attentively.» Upon a more leisurely survey of it, I found that it consisted of threescore and ten entire arches³, with several broken arches, which, added to those that were entire, made up the number about a hundred. As I was counting the arches, the Genius told me that this bridge consisted at first of a thousand arches, but that a

κάλεσε διὰ νεύματος. ¹) Παρ. τοῦ weep. ²) Παρ. τοῦ lead. ³) Παρβ. τὴν προλαβοῦσαν ἀλληγορίαν τοῦ Ἀϊκίνου.

great flood had swept away the rest and left the bridge in the ruinous condition I now beheld it. « But tell me further, » said he, « what thou discoverest on it. » « I see multitudes of people passing over it, » said I, « and a black cloud hanging on each end of it. » As I looked more attentively, I saw several of the passengers dropping through the bridge into the great tide that flowed underneath it; and, upon further examination, perceived that there were innumerable trap-doors that lay concealed in the bridge, which the passengers no sooner trod upon but¹ they fell through them into the tide and immediately disappeared. These hidden pit-falls were set very thick at the entrance of the bridge, so that throngs of people no sooner broke through the cloud than many of them fell into them. They grew thinner towards the middle, but multiplied and lay closer together towards the end of the arches that were entire.

There were indeed some persons, but their number was very small, that continued a kind of hobbling march on the broken arches, but fell through one after another, being quite tired and spent with so long a walk.

I passed some time in the contemplation of this wonderful structure and the great variety of objects which it presented. My heart was filled with a deep melancholy to see several dropping unexpectedly in the midst of mirth and jollity, and catching at every thing that stood by them to save themselves. Some were looking up towards Heaven in a thoughtful posture, and in the midst of a speculation² stumbled and fell out of sight³. Multitudes were very busy in the pursuit of bubbles that glittered in their eyes and danced before them;

¹) Τὸ but ἐνταῦθα ἰσοδυναμεῖ τοῦ than, ὅπερ καὶ τίθεται εἰς τὴν ἀ-
κόλουθον περίοδον. ²) In the midst of a speculation, ἐνόσω τὸν ἐθεώ-
ρουν· τὴν σήμερον ἤθελεν εἰπεῖ τις in the midst of speculation ἢ of
contemplation. ³) Fell out of sight κτλ. ἐπιπτον ἐκτὸς τῆς ὄψεως,
τῆς ὁράσεως, ἤτοι ἐπιπτον καὶ ἐγίνοντο ἄφαντοι.

but often, when they thought themselves within the reach of them, their footing failed, and down they sunk. In this confusion of objects, I observed some with scimitars in their hands, who ran to and fro¹ upon the bridge, thrusting several persons on trap-doors which did not seem to lie in their way, and which they might have escaped, had they not been thus forced upon them.

The Genius, seeing me indulge myself² in this melancholy prospect, told me I had dwelt long enough³ upon it. « Take thine eyes off the bridge, » said he, « and tell me if thou seest any thing thou dost not comprehend. » Upon looking up, « What mean, » said I, « those great flights of birds that are perpetually hovering about the bridge and settling upon it from time to time ? I see vultures, harpies, ravens, cormorants, and among many other feathered creatures, several little winged boys, that perch in great numbers upon the middle arches. » « These, » said the Genius, « are Envy, Avarice, Superstition, Love, with the like cares and passions that infest human life. »

I here fetched a deep sigh : « Alas ! » said I, « man was made in vain ! how is he given away to misery and mortality ! tortured in life, and swallowed up in death ! » The Genius, being moved with compassion towards me, bid me quit so uncomfortable a prospect. « Look no more, » said he, « on man in the first stage of his existence, in his setting out for Eternity ; but cast thine eye on that thick mist into which the tide bears the several generations of mortals that fall into it. »

I directed my sight as I was ordered, and (whether or no the good Genius strengthened it with any supernatural force, or dissipated part of the mist that was before too thick for the eye to penetrate) I saw the

¹) To and fro τῇ δε κακέϊσε. ²) Seeing me indulge myself, ὅτι παρεδόθην, ἀφέθην. ³) Dwelt παρ. τοῦ dwell ; I had dwelt enough, ἱκανῶς προσηλώθην, ἔρριψα τὰ βλέμματα.

valley opening at the farther end, and spreading forth into an immense ocean, that had a huge rock of adamant running through the midst of it, and dividing it into two equal parts. The clouds still rested on one half thereof, insomuch that I could discover nothing in it: but the other appeared to me a vast ocean planted with innumerable islands that were covered with fruits and flowers, and intewoven¹ with a thousand little shining seas that ran among them. I could see persons dressed in glorious habits, with garlands upon their heads, passing among the trees, lying down by the sides of fountains, or resting on beds of flowers, and could hear a confused harmony of shining birds, falling waters, human voices and musical instruments. Gladness grew in me upon the discovery of so delightful a scene. I wished for² the wings of an eagle that I might fly away to those happy seats, but the Genius told me there was no passage to them except through the gates of death, that I saw opening every moment upon the bridge. « The islands, » said he, « that lie so fresh and green before thee, and with which the whole face of the ocean appears spotted as far as thou canst see, are more in number than the sand on the seashore; there are myriads of islands behind those which thou here discoverest, reaching farther than thine eye or even thine imagination can extend itself. These are the mansions of good men after death, who, according to the degree and kinds of virtue in which they excelled, are distributed among these several islands, which abound with pleasures of different kinds and degrees, suitable to the relishes and perfections of those who are settled in them; every island is a Paradise accommodated to its respective inhabitants. Are not these, O Mirza, habitations worth

¹) Μετ. παθ τοῦ interweave. ²) To wish for κτλ. ἐπεθύμουν διὰ... ἤτοι ἐπεθύμουν νὰ εἶχον.

contending for¹? Does life appear miserable, that gives thee opportunities of earning such a reward? Is death to be feared, that will convey thee to so happy an existence? Think not man was made in vain, who has such an eternity reserved for him. » I gazed with inexpressible pleasure on these happy islands. « At length, » said I, « show me now, I beseech thee, the secrets that lie hid under those dark clouds which cover the ocean on the other side of the rock of adamant. » The Genius making me no answer, I turned about to address myself to him a second time, but I found that he had left me. I then turned again to the vision which I had been so long contemplating; but, instead of the rolling tide, the arched bridge, and the happy islands, I saw nothing but the long hollow valley of Bagdad, with oxen, sheep, and camels grazing upon the sides of it.

ΚΑΡΟΛΙΝΗΣ ΦΡΑΥΣ.

ΕΜΦΥΤΟΣ ΔΥΣΑΡΕΣΚΕΙΑ.

(*Discontent.*)

Ἐν τῇ εὐφρεῖ ταύτῃ ἀλληγορίᾳ, ἣ μᾶλλον τῷ μύθῳ, παριστᾷ ἡ συγγραφεὺς διάφορα ζῶα καὶ φυτὰ, μηδόλως εὐχαριστούμενα εἰς τὴν εὐρίσκονται κατάστασιν, καὶ προτιμῶντα τὴν τῶν ἄλλων.

One day—if it was not in the days of Æsop, it must have been in some region not very commonly known—I was wandering by myself in the fairest of scenes, on the finest of days, and in the best of humors. Every thing was beautiful, and every thing, as I thought, seemed happy. A crowd of living creatures gave animation to the scene, and each one appeared, in my delighted vision, exactly formed to be what it was, and to do

¹) Worth contending for, ἄξια ὥστε νὰ ἀγωνιζώμεθα δι' αὐτὰ, νὰ ἀναζητῶμεν αὐτά.

what it was doing; and could any one be other than itself, I thought it must lose something of its fitness and its charms.

The Maker of the world, then, has made no mistakes, has done no injustice. Every thing, as he has arranged it, is what it should be¹, and is placed where it should be, and none can repine, and none complain. I thought so; but could it be that I was mistaken? things are very different when you come to look into them, from what they appear on superficial observation. Viewed from a distance, the troubled ocean seems an unbroken surface; go closer, it becomes a scene of tumult and destruction. Instead of all being fitness, beauty, and harmony serene, I had to learn² that all was absolutely wrong, and nothing could be altered without being amended.

First, from the tall summit of a rocking fir-tree, I heard the solitary Raven³ thus bewail himself⁴: «It is surely hard that I am doomed to dwell forever on the top of this tall tree, battered by every storm that blows, and chilled by every bitter blast. For many an age my ancestors, they say, dwelt here before me; but why must one be born to a destiny not of one's own choosing? Yon⁵ tiny Linnet's nest, could I get into it, would suit my taste exactly, and I might spend my days in quietness and peace.»

«This element,» said a Trout⁶ to his fellow, as they glided down the stream, «is neither healthy nor agreeable. The sunbeam plays upon the surface but to mock us, and never comes beneath to warm our blood. There is no reason that ever I have heard, why fishes have

¹) What it should be, ὅ,τι ὤφειλε νὰ ᾔῃ. ²) I had to learn; εἶχον (ᾔτοι ἔμελλον) νὰ μάθω. ³) Κόραξ. ⁴) Thus bewail himself, νὰ θρηνῇ οὕτως ἑαυτόν. ⁵) Yon καὶ yonder, ἐπ. καὶ ἐπὶ. ἔχει κάτω· yon tiny Linnet's nest, ἡ ἔχει κάτω ὠραία φωλεὰ τοῦ Σπίνου. ⁶) Trout, τρώγλης, εἶδος ποταμίου ἰχθύος, ἐκ τοῦ γένους τῶν ἀττακέων.

not as much right to fly in the air, as either birds or butterflies. » — « True, » replied his fellow, « and we would try it in despite of fortune, but that our lungs are so badly formed, I am not sure we could breathe when we came there. »

« I am a contented creature, » croaked out a Frog¹, that sat crouching by the streamlet's side — « I like my condition well enough, nor ever wish to live but in this mud: yet I confess I see no reason why that gay Pheasant² should wear such brilliant feathers, while I have none. The gifts of Providence are very partially distributed, methinks³. »

A bulky Cabbage⁴, (for in those days vegetables could speak quite as well as animals,) from an unweeded bed, where, without much care, it had grown full, large, and round, was just then looking through the window of a green-house, and with no small bitterness of tone exclaimed, « How blinded, how misjudging are mankind! While I, a most wholesome and useful vegetable, am left here to grow as I may, through summer heat and winter cold, those tawdry Flowers, fit for nothing but to look at, are to be nursed, and warmed, and watered. It is hard indeed to bear the world's injustice! »

« And I, » rejoined an Ox, comfortably grazing in a field, who had, doubtless, overheard the last remark, « had I the management of this world's good, would have a very different arrangement, and if any did not labour, neither should they have food. I, who have toiled all day, am fed on grass, and sent forth to gather it for myself, while yonder idle Spaniel⁵ is reared on dainties from his master's hand. But ere he be allowed⁶ to eat,

¹) Βάτραχος. ²) Φασιανός (κ. φαζάνει) πτηνὸν ἀλεκτοροειδὲς ἐκ τῶν περὶ Φάσιν (ποταμὸν τῆς Κολχίδος), καλλίπτιλον καὶ καλὸν εἰς βρώσιν.

³) Methinks, μοι φαίνεται, νομίζω. ⁴) A bulky Cabbage, ὀγκῶδες λάχανον. ⁵) Yonder κτλ. τὸ ἐκεῖ κάτω ῥάθυμον (Ἰσπανικὸν) κυνίδιον.

⁶) But ere he be κτλ. ἀλλὰ πρὶν τῷ δοθῇ, πρὶν τῷ ἐπιτραπῇ.

he ought to be yoked as we are, and sent forth to plough. »

«It is true,» replied a team Horse, his companion ; «I see reason why we, of animals the largest and the best, should be obliged to do the work for all. Why should not those idle Blackbirds¹ come down and prepare the ground for casting² in the seed, while we go sit upon the tree and sing³, till it suits our appetites to come and pick up what others sow? »

«Alas ! alas ! » whistled a pretty, painted Goldfinch⁴, with whom berries that day were rather scarce ; «to what a hard destiny am I condemned ! Were I yon ugly barn-door Fowl, I should be fed and sheltered for the sake of my eggs and chickens ; but in this sordid, selfish age, beautiful as I am, no one cares for me, because I can give them nothing in return. »

And next there came buzzing by me, a fine gilded Fly⁵, fluttering and feasting itself upon every smaller insect it could catch, till I began to wonder where its appetite would be stayed : when, finely spun⁶ between the branches of a rose, a strong Spider's web⁷ caught the gay reveller, and held him fast in chains. «So ! » exclaimed the prisoner, «thus it is to live in a world of treachery and crime : placed by Providence at the mercy of every bloated Spider ; the innocent still the victim of the base ! »

Can it be then, I said withing myself, that He, the Beginning and the End of all things, Creator, Lord, Disposer of the world, has done in justice to every creature he has placed in it ? There are those, it is true, who have made it what He made it not, and have

¹) Κόσσυφοι, μαυροπούλια. Why should not come down, διατί νὰ μὴν ἔρχωνται κάτω. ²) To cast in, ἐρρίπτω, ῥίπτω μέσα εἰς. ³) While we go sit upon the tree and sing? ἡμεῖς δὲ γὰρ (πηγαίνωμεν καὶ νὰ) καθήμεθα ἐπὶ τῶν δένδρων καὶ νὰ κελαδῶμεν ; ⁴) Ἀκανθίς, καρδερίνι.

⁵) Μύια. ⁶) Μετ. παθ. τοῦ span, ἐμπεριπλεχθεῖς. ⁷) Spider's web, ὁ ιστός, τὸ ὕφασμα τῆς ἀράχνης.

introduced for themselves sins and miseries, which he at first ordained not; but it is not of these we hear so much complaining: the perpetual cry is against the providential circumstances, of nature or of fortune, to which each is subjected.

Examine the minutest flower, and see with what wonderful forethought, as it were, it is supplied with organs, active, though to all appearance motionless, to feed itself, to grow, and to produce its fruit; not all alike, but each one differently. Had they been all alike, all must have grown on the same soil, in the same aspect. Now, from the hardy lichen that braves the rigor of the poles, to the tender offspring of a tropical sun, there are some that can thrive in all.

There is no doubt that of two plants of certain descriptions, placed near each other, each one, from its different formation, will imbibe the different juices suited to itself; on which its companion would perhaps have died. It is certainly not without a reason, whether that reason can be traced or not, that one leaf is clothed with silken hairs, while another has a coat of glossy smoothness.

Why has the vine the long, winding tendril¹ that never grows upon the oak? Why are the seeds of the mistletoe denied the power of rooting in the earth, and yet have a quality no other seed possesses, of adhering to the bark of trees on which they take root and live? Why, but because it is the place that God assigns them?

Why has the beetle rough, harsh scales upon its wings, when it could fly like the butterfly without them? Plainly because it was meant to dwell in holes and crevices, where, without them, its wings would be broken and destroyed. Why is the bill of the sparrow drawn to

¹) Tendril (Γαλ. vrille), ἡ ἐλιξ, ἡ ἄκρα τοῦ κλήματος ἡ προσεκτομένη εἰς τὰ περίξ σώματα.

a sharp, straight point, while that of the hawk is curved and hooked? Because the sparrow is to pick out the minute seed from its hiding place in the flower, and the hawk is to rend the flesh of the animals it feeds upon¹.

The same Being who created the animal and the vegetable race, determined for us our powers, our characters, and circumstances. So exactly right in those, can it be here only he is wrong²? Can he have placed one of us in a situation in which we ought not to be, denied us any natural advantages it would be desirable we should possess, or given us powers and faculties unsuited to the part he means us to perform? It is impossible.

We come into the world very differently moulded and endowed; our minds as little resembling each other as our persons; and equally various are the portions to which we are born. The circumstances of after life³, as much the arrangement of our Maker as our first introduction to it, make even more difference, perhaps, than our original constitution.

The result is, that each one has character, talents, powers, habits, feelings, necessities, and capabilities, as peculiarly his own and distinct from others, as his station in life, which, as we know, can be occupied but by one. Now, whatever these be, we may rest assured we have no right whatever to complain: no injustice has been done us, and no unfitness is imposed on us: where Providence has placed us, is where we ought to be.

As much right has the worm to complain that he has not the beetle's wings, or the raven that he is not as small as the linnet, as we⁴ to complain that we have not

¹) To rend the flesh κτλ. νὰ διασχίζη τὰς σάρκας τῶν ζώων ἐξ ὧν τρέφεται. ²) So exactly κτλ. ἐνῶ κατ' ἐκεῖνα εἶναι τοσοῦτον ἀκριβὲς καὶ εὐθὺς, εἶναι δυνατόν εἰς ἡμᾶς μόνον νὰ πράξη κακῶς; ³) Of after life, τῆς μετέπειτα, τῆς μελλούσης ζωῆς. ⁴) Ἐγ. have, οὕτω καὶ ἡμεῖς ἔχομεν.

the talents, the beauty, or the fortune of another. As reasonable is it for the ox to desire to sit upon the tree and sing, while the blackbird tills the soil, as for men to envy and hate each other for being differently placed and differently accommodated.

We cannot read, indeed, the fitness and propriety of things in the affairs of men as we can in the natural world; because we know not our own hearts; but are we not bound to believe it? And if to believe it, to act, and speak, and feel, as if we did so? Are we at liberty to suppose that we alone, of all created things, are misformed, mismanaged, and misplaced?

ΑΔΙΣΩΝΟΣ.

Η ΟΠΤΑΣΙΑ ΤΟΥ ΜΑΡΑΤΤΩΝΟΣ.

(*The Vision of Marraton*).

The Americans¹ believe that all creatures have souls, not only men and women, but brutes, vegetables, nay, even the most inanimate things, as stocks and stones. They believe the same of all the works of art, as of knives, boats, looking-glasses; and that as any of these things perish, their souls go into another world, which is inhabited by the ghosts of men and women. For this reason they always place by the corpse of their dead friend a bow and arrows, that he may make use of the souls of them in the other world, as he did of their wooden bodies in this. How absurd soever such an opinion as this may appear, our European philosophers have maintained several notions altogether as improbable. Some of Plato's followers in particular, when they talk of the world of ideas, entertain us with substances and

¹) Ἐννοοῦνται οἱ αὐτόχθονες Ἀμερικανοί.

beings no less extravagant and chimerical. Many Aristotelians have likewise spoken as unintelligibly of their substantial forms. I shall only instance Albertus Magnus¹, who, in his dissertation upon the load-stone, observing that fire will destroy its magnetic virtues, tells us that he took particular notice of one as it lay glowing amidst a heap of burning coals, and that he perceived a certain blue vapour to arise from it, which he believed might be the substantial form, that is in our West Indian² phrase, the soul of the loadstone.

There is a tradition among the Americans, that, one of their countrymen descended in a vision to the great repository of souls, or, as we call it here, to the other world; and that upon his return he gave his friends a distinct account of every thing he saw among those regions of the dead. A friend of mine, whom I have formerly mentioned, prevailed upon one of the interpreters of the Indian kings, to inquire of them, if possible, what tradition they have among them of this matter: which, as well as he could learn by many questions which he asked them at several times, was in substance as follows: —

The visionary, whose name was Marraton, after having travelled for a long space under a hollow mountain, arrived at length on the confines of this world of spirits, but could not enter it by reason of a thick forest made up of bushy, brambles, and pointed thorns, so perplexed and interwoven with one another, that it was impossible to find a passage through it.

¹) Ἀλβέρτος ὁ Μέγας (γεν. τῷ 1193 ἢ 1205 ἀπ. τῷ 1280), φιλόσοφος καὶ θεολόγος, χρηματίσας ἐπίσκοπος Ῥατισβόνης. Τοσοῦτον δὲ περὶφημος κατέστη διὰ τὰς πολυειδεῖς γνώσεις του, ὥστε οὐχὶ μόνον διὰ τοῦ ἐπωνύμου « ὁ Μέγας » διεφημίσθη, ἀλλὰ καὶ ὡς μάγος ἐθεωρεῖτο. Ἐγνωστοποίησε δ' οὗτος καὶ ὑπεμνημάτισε τὰ ἀπὸ πολλῶν αἰώνων λησμονηθέντα τότε συγγράμματα τοῦ Ἀριστοτέλους, ἅτινα ἀνέγνωσεν Ἀραβισί.

²) Γνωστὸν ὅτι ἡ Ἀμερικὴ τὸ πρῶτον ἐπεκλήθη « Δυτικαὶ Ἰνδίαι. »

Whilst he was looking about for some track or pathway that might be worn in any part of it, he saw a huge lion crouched under the side of it, who kept his eye upon him in the same posture as when he watches for his prey. The Indian immediately started back, whilst the lion rose¹ with a spring, and leaped towards him. Being wholly destitute of all other weapons, he stooped down to take up a huge stone in his hand; but to his infinite surprise grasped nothing, and found the supposed stone to be only the apparition of one. If he was disappointed on this side, he was as much pleased on the other, when he found the lion, which had seized on his left shoulder, had no power to hurt him, and was only the ghost of that ravenous creature which it appeared to be. He no sooner got rid of² this impotent enemy, but he marched up to the wood, and after having surveyed it for some time, endeavoured to press into³ one part of it that was a little thinner than the rest; when again, to his great surprise, he found the bushes made no resistance, but that he walked through briars and brambles with the same ease as through the open air; and in short, that the whole wood was nothing else but a wood of shades. He immediately concluded, that this huge thicket of thorns and brakes was designed as a kind of fence or quickset hedge to the ghosts it enclosed; and that probably their soft substances might be torn⁴ by these subtle points and prickles, which were too weak to make any impressions in flesh and blood. With this thought he resolved to travel through this intricate wood; when by degrees he felt a gale of perfumes breathing upon him, that grew stronger and sweeter in proportion as he advanced. He had not

¹) Παρ. τοῦ rise. ²) Παρ. τοῦ get; to get rid of, ἀπολυτροῦμαι, φεύγω τινά. ³) To press into, εἰσέρχομαι συνθλιβόμενος (ὑπὸ ἀκανθῶν π. χ. κτλ. ⁴) Torn, Μετ. τοῦ tear; to be torn, σχίζομαι.

proceeded much further, when he observed the thorns and briars to end, and gave place to a thousand beautiful green trees covered with blossoms of the finest scents and colours, that formed a wilderness of sweets, and were a kind of lining to those ragged scenes which he had before passed through¹. As he was coming out of this delightful part of the wood, and entering upon the plains it enclosed, he saw several horsemen rushing by him, and a little while after² he heard the cry of a pack of dogs. He had not listened long before³ he saw the apparition of a milk-white steed, with a young man on the back of it, advancing upon full stretch after the souls of about a hundred beagles, that were hunting down the ghost of a hare, which ran away before them with an unspeakable swiftness. As the man on the milk-white steed came by him, he looked upon him very attentively, and found him to be the young prince Nicharagua, who died about half a year before, and by reason of his great virtues, was at that time lamented over all the western parts of America.

He had no sooner got out of the wood⁴, but he was entertained with such a landscape of flowery plains, green meadows, running streams, sunny hills, and shady vales, as were not to be represented by his own expressions, nor, as he said, by the conceptions of others. This happy region was peopled with innumerable swarms of spirits, who applied themselves to exercises and diversions, according as their fancies led them. Some of them were tossing the figure of a coit; others were pitching the shadow of a bar; others were breaking the apparition of a horse; and multitudes employing themselves upon ingenious handicrafts with the souls of

¹) Which he had κτλ. δι' ὧν εἶχε διέλθει πρίν. ²) And a little while after, καὶ μετὰ μικρόν. ³) He had not listened long before he saw, ἅμα δ' ὅτε ἤκουσεν, εἶδεν ἐνταυτῷ. ⁴) He had no sooner κτλ. μόλις ἐξῆλθε τοῦ δάσους καί.

departed utensils, for that is the name which in the Indian language they give their tools when they are burnt or broken. As he travelled through this delightful scene, he was very often tempted to pluck the flowers that rose every where about him in the greatest variety and profusion, having never seen several of them in his own country: but he quickly found, that though they were objects of his sight, they were not liable to his touch¹. He at length came to the side of a great river and being a good fisherman himself, stood upon the banks of it some time to look upon an angler that had taken a great many shapes of fishes, which lay flouncing up and down by him.

I should have told my reader, that this Indian had been formerly married to one of the greatest beauties of his country, by whom he had several children. This couple were so famous for their love and constancy to one another, that the Indians to this day, when they give a married man joy² of his wife, wish they may live together like Marraton and Yaratilda. Marraton had not stood long by the fisherman, when he saw the shadow of his beloved Yaratilda, who had for some time fixed her eyes upon him, before he discovered³ her. Her arms were stretched out towards him, floods of tears ran down her eyes⁴. Her looks, her hands, her voice called him over to her; and at the same time seemed to tell him that the river was impassable. Who can describe the passion made up of joy, sorrow, love, desire, astonishment, that rose in the Indian upon the sight of his dear Yaratilda? He could express it by nothing but his tears, which ran like a river down his

¹) They were not liable to his touch, δὲν ὑπέκειντο εἰς τὴν ἀφήν του. ²) To give joy, συγχαίρομαι, καλοτυχίζω, καλομοιρίζω τινά.

³) Περὶ τοῦ discover καὶ uncover "Ορ. Γραμ. Σελ. 96. Σημ. ⁴) Ran down her eyes, ἔρρεον ἀπὸ τῶν ὀφθαλμῶν της.

cheeks as he looked upon her. He had not stood in this posture long, before¹ he plunged into the stream that lay before him; and finding it to be nothing but the phantom of a river, walked on, the bottom of it till he arose on the other side. At his approach Yaratilda flew² into his arms, whilst Marraton wished himself disencumbered of that body which kept her from his embraces. After many questions and endearments on both sides, she conducted him to a bower which she had dressed with all the ornaments that could be met with in those blooming regions. She had made it gay beyond imagination and was every day adding something new to it. As Marraton stood astonished at the unspeakable beauty of her habitation, and ravished with the fragrancy that came from every part of it, Yaratilda told him that she was preparing this bower for his reception, as well knowing that his piety to his God, and his faithful dealing towards men, would certainly bring him to that happy place, whenever his life should be at an end. She then brought two of her children to him, who died some years before, and resided with her in the same delightful bower; advising him to breed up those others which were still with him in such a manner, that they might hereafter all of them meet together in this happy place.

The tradition tells us further, that he had afterwards a sight of those dismal habitations which are the portion of ill men after death; and mentions several molten seas³ of gold, in which were plunged the souls of barbarous Europeans, who put to the sword⁴ so many thousands of poor Indians for the sake of that precious metal.

¹) He had not stood... before, 'Αγγλ. ἰδίωμ. δὲν ἔμεινε δὲ πολὺ εἰς τὴν θέσιν ταύτην, καὶ ἐν τῷ ᾧμα. Stood, Παρ. τοῦ stand. ²) Παρ. τοῦ fly. κυριολ. καὶ μεταφ. ἐπέταξεν. ³) Ἀναλελυμένας θαλάσσας.

⁴) Οἱ Ἰσπανοὶ πρὸ πάντων οἵτινες κατεδίωκον τοὺς Ἰνδοὺς ὡς ἄγρια θηρία διὰ τῶν κυνῶν, ἃ πλείστους αὐτῶν ἐθανάτωσαν διὰ τὸν χρυσὸν τῶν.

ΟΥΑΣΙΓΚΤΩΝΟΣ ΙΡΒΙΓΚΟΣ.

Ὁ Οὐασίγκτων "Ιρβίγκ (γεν. τῷ 1783, ἀπ. τῷ 1859) ὑπῆρξεν ὁ δημοφιλέστατος συγγραφεὺς τῶν Ὀμοσπόνδων Πολιτειῶν. Κατ' ἀρχὰς ἐξέδωκε ψευδωνύμως διάφορα ἄρθρα εἰς ἐφημερίδας καὶ περιοδικὰ συγγράμματα· τὸ δὲ ἐπ' ὀνόματι αὐτοῦ φανέν πρῶτον πόνημά του ἦτο τὸ Sketch book (βιβλίον σχιαγραφῶν), ἐν ᾧ ζωγραφεῖ θαυμασίως τὰ Ἀγγλικά ἡθη. Ἀκολουθῶς δ' ἐδημοσίευσε διάφορα ἄλλα πονήματα, ἐν οἷς διακρίνονται τὰ Διηγήματα Περιηγητοῦ, τὰ Διηγήματα τῆς Ἀλχάμπρας, καὶ βιογραφίαι τοῦ Χριστοφόρου Κολόμβου καὶ τοῦ περιφήμου Οὐασίγκτωνος. Ἐπαινεῖται ὁ "Ιρβίγκ ἐξόχως διὰ τὸ ζωηρὸν, τὸ καθαρὸν καὶ τὸ πλήρες χάριτος καὶ ἁρμονίας ὕφος του. Θεωρούμενος δὲ ὡς καύχημα τῶν συμπατριωτῶν του, ἐτιμήθη μεγάλως ὑπ' αὐτῶν, καὶ εἰς διαφόρους ἐπέμφθη διπλωματικὰς ἀποστολάς.

Η ΤΕΧΝΗ ΤΟΥ ΠΟΙΕΙΝ ΒΙΒΛΙΑ.

(*The art of book-making.*)

ὑποτίθεται ὁ Οὐασίγκτων "Ιρβίγκ ἐν τῷ μέσῳ τῆς βιβλιοθήκης τοῦ Βρετανικοῦ Μουσείου τοῦ Λονδίνου. Πέριξ μακρῶν τραπεζῶν κάθηνται σεμνοπρεπῶς ἄνδρες τινές, συνωφρυωμένας τὰς ὀφρύας ἔχοντες καὶ γέμον ῥυτίδων τὸ μέτωπον. Οὗτοι δ' εἶναι λόγιοι ἐνασχολούμενοι μετὰ μεγάλου πόθου εἰς ἀνάγνωσιν πεπαλαιωμένων συγγραμμάτων καὶ χειρογράφων, ἐξ ὧν ἀρύονται παντοειδεῖς ὕλας διὰ τὰ συγγράμματά των. Παρεκάθησε δὲ μετ' αὐτῶν καὶ ὁ συγγραφεὺς ἡμῶν, ἀλλὰ μετ' ὀλίγον παραδοθεὶς εἰς σκέψεις, ὥς ἡ παρουσία τῶν πεπαιδευμένων τούτων τῷ ἐνέπνευσεν, ἀπεκοιμήθη ἐπὶ τέλους· βλέπει δ' εἰς ὄνειρον, ὑπὸ ἀλληγορίαν, τὰς ἀκολουθοῦσας σκηνάς.

Whilst I was indulging¹ in these rambling fancies, I had leaned my head² against a pile of venerable folios³. Whether it was owing to the soporific emanations from these works⁴, or to the profound⁵ quiet of the room, or

¹) Whilst I was κτλ. ἐνῷ ἡμην ἐνησχολημένος, παραδεδομένος.

²) I had leaned my head, ἐπήρεια (κ. ἡκούμθησα) τὴν κεφαλὴν μου.

³) Folios, λατ. λέξ. δίπτυχον, ἦτοι σχῆμα βιβλίου, ἔχοντος τὸ χαρτὶν ἐπτυγμένον εἰς δύο, βιβλίον ἔχον τὸ μεγαλύτερον σχῆμα. ⁴) Whether it was owing to the soporific emanations, εἴτε δὲ χάριν τῶν ἐκ τῶν συγγραμμάτων τούτων (προερχομένων) καρωτικῶν (ὑπνωτικῶν, ναρκωτικῶν) ἀναθυμιάσεων. ⁵) Or to the κτλ. ἢ χάριν τῆς βαθείας.

to the lassitude arising from much wandering, or to an unlucky habit of napping¹ at improper times and places, with which I am grievously afflicted, so it was, that I fell into a doze². Still, however, my imagination continued busy³, and indeed the same scene remained before my mind's eye, only a little changed in some of the details. I dreamt⁴ that the chamber was still decorated with the portraits of ancient authors, but that the number was increased. The long tables had disappeared and, in place of the sage Magi⁵, I beheld a ragged threadbare throng⁶, such as may be seen plying about the great repository of cast-off clothes, Monmouth-street. Whenever they seized upon a book, by one of those incongruities common to dreams, methought it turned into a garment of foreign or antique fashion, with which they proceeded to equip themselves. I noticed, however that no one pretended to clothe himself from any particular suit, but took a sleeve from one, a cap from another, a skirt from a third, thus decking himself out piecemeal⁷, while some of his original rags would peep⁸ out from among his borrowed finery.

There was a portly, rosy, well-fed parson⁹, whom I observed ogling several mould polemical writers through an eye-glass. He soon contrived to slip on the voluminous mantle of one of the old fathers, and, having purloined the gray beard of another endeavoured to look exceedingly wise; but the smirking common-place of his countenance set at nought¹⁰ all the trappings of wisdom. One sickly-

¹) Or to an unlucky habit κτλ. ἡ χάριν τῆς ἀθλίας, κατηραμένης ἕξεως τοῦ νά νυστάζω· παρ λέγεται ὁ ἐλαφρὸς ὕπνος, τὸ παρ' ἡμῖν ὕπναράκι. ²) Doze, βαθὺς ὕπνος. ³) Continued busy, ἐξηκολούθει ἐν ἐνεργείᾳ οὕσα. ⁴) Ἀνώμ. Παρ. τοῦ dream. ⁵) In place of the sage Magi, ἀντὶ τῶν σοφῶν Μάγων, ἥτοι τῶν πεπαιδευμένων συγγραφέων.

⁶) A ragged threadbare throng, πλῆθος φέρον ῥαχένδυτα καὶ τετριμμένα ἱμάτια. ⁷) Thus decking out piecemeal, οὕτως ἐνδύόμενος, κατασολιζόμενος μὲ τεμάχια. ⁸) Would peep ἰσοδ. τῷ peeped. ⁹) Ἱερεὺς, κληρικὸς. ¹⁰) To set at nought, ἐκμηδενίζω, καθιστῶ μηδέν, κατασρέφω.

looking gentleman was busied embroidering a very flimsy garment with gold thread drawn out of several old court dresses of the reign of queen Elizabeth. Another had trimmed himself magnificently from an illuminated manuscript, had stuck a nosegay in his bosom, culled from « The Paradise of Dainty Devices, » and having put Sir Philip Sidney's¹ hat on one side of his head, strutted off with an exquisite air of vulgar elegance. A third, who was but of puny dimensions, had bolstered himself out² bravely with the spoils from several obscure tracts of philosophy, so that he had a very imposing front; but he was lamentably tattered in rear, and I perceived that he had patched his small-clothes with scraps of parchment from a Latin author.

There were some well-dressed gentlemen, it is true, who only helped themselves to³ a gem or so, which sparkled among their own ornaments, without eclipsing them. Some, too, seemed to contemplate the costumes of the old writers, merely to imbibe their principles of taste, and to catch their air and spirit; but I grieve to say that too many were apt to array themselves from top to toe⁴, in the patch-work manner I have mentioned. I shall not omit to speak of one genius, in drab breeches and gaiters, and an Arcadian hat⁵, who had a violent propensity to the pastoral, but whose rural wanderings had been confined to the classic haunts of Primrose Hill, and the solitudes of Regent's Park. He had decked himself in wreaths and ribands from all the pastoral poets, and, hanging his head on one side, went about with a fantastical lack-a-daisical air, « babbling about green

¹) Περίφημος συγγραφεὺς, ἀκμάσας κατὰ τοὺς χρόνους τῆς Ἑλισάβετ.

²) Bolstered himself out = τῷ swelled ἢ eksed himself out, ἐξετεν-
τώθη, ἐξωγκώθη. ³) Helped themselves to = τῷ appropriated, οἰκειο-
ποιήθησαν, ἐσφετερίσθησαν. ⁴) From top to toe, ἀπὸ κεφαλῆς μέχρι
ποδῶν. ⁵) Αἰνίττεται ὁ συγγραφεὺς τὸ περίφημον ποιμενικὸν μυθιστόρη-
μα τοῦ Σίδνεϋ « Ἀρκαδία τῆς κομίσσης Περδωχίας. »

fields. » But the personage that most struck my attention was a pragmatical old gentleman, in clerical robes, with a remarkably large and square, but bald head. He entered the room wheezing and puffing, elbowed his way through the throng, with a look of sturdy self-confidence, and having laid hands upon a thick Greek quarto, clapped it upon his head, and swept majestically away in a formidable frizzled wig.

In the height of this literary masquerade, a cry suddenly resounded from every side, of «Thieves! thieves!» I looked, and lo! the portraits about the wall became animated! The old authors thrust out first a head, then a shoulder, from the canvass, looked down curiously, for an instant, upon the motley throng, and then descended with fury in their eyes, to claim their rifled property. The scene of scampering and hubbub that ensued¹ baffles all description. On one side might be seen half a dozen old monks, stripping a modern professor; on another there was sad devastation carried into the ranks of modern dramatic writers. Beaumont and Fletcher², side by side, raged round the field like Castor and Pollux³, and sturdy Ben Jonson⁴ enacted more wonders than when a volunteer with the army in Flanders. As to the dapper little compiler of farragos, mentioned some time since, he had arrayed himself in as many patches and colours as Harlequin, and there was as fierce a contention of claimants about him, as about the dead body of Patroclus. I was grieved to see many men, to whom I had been accustomed to look up with awe and reverence, fain to steal off with scarce a rag to cover their nakedness. Just then my eye was caught by the pragmatical old gentleman in the Greek grizzled

¹) The scene κατ. ἡ σκηνὴ τῆς προκυψάσης φυγῆς καὶ τοῦ θορύβου.

²) Beaumont and Fletcher, Δραματικοὶ ποιηταί, σύγχρονοι τοῦ Σακσπήρου. ³) Ὁ Κάστωρ καὶ Πολυδεύκης. ⁴) Ben Jonson, εἰς τῶν ἀριστῶν δραματοποιῶν τῆς Ἀγγλίας (γεν. τῷ 1574, ἀπ. τῷ 1637).

wig, who was scrambling away in sore affright with half a score of authors in full cry after him. They were close upon his haunches; in a twinkling off went his wig; at every turn some strip of raiment was peeled away; until in a few moments, from his domineering pomp, he shrunk into a little, porsy, «chopp'd bald shot¹,» and made his exit with only a few tags and rags fluttering at his back.

There was something so ludicrous in the catastrophe of this learned Theban, that I burst into an immoderate fit of laughter, which broke the whole illusion. The tumult and the scuffle were at an end. The chamber resumed its usual appearance. The old authors shrunk back into their pictureframes, and hung in shadowy solemnity along the walls. In short, I found myself wide awake in my corner, with the whole assemblage of book-worms gazing at me with astonishment. Nothing of the dream had been real but my burst of laughter, a sound never before heard in that grave sanctuary, and so abhorrent to the ears of wisdom, as to electrify the fraternity.

The librarian now stepped to me, and demanded whether I had a card of admission. At first I did not comprehend him, but I soon found that the library was a kind of literary «preserve,» subject to game laws, and that no one must presume to hunt there without special license and permission. In a word, I stood convicted of being an arrant poacher, and was glad to make a precipitate retreat, lest I should have a whole pack of authors let loose upon me.

¹) «Chopp'd bald shot,» εἶναι λόγοι τοῦ Φαλσταφίου (εἰς τὸν Ἑρρίκον Δ'. τραγωδίαν τοῦ Σαχεσπήρου), give me allways a little, lean old, chopp'd, bald shot, λέγε μοι διὰ (τὸν) μικρόσωμον, ἰσχνὸν, γέροντα, κατὰξηρον, φαλακρὸν τοξότην.

Η'. ΠΕΡΙΓΡΑΦΑΙ.—DESCRIPTIVE PIECES.

ΓΙΒΒΩΝΟΣ.

Ἐδουάρδος Γίββων, περίφημος ἱστορικὸς (γεν. τῷ 1737, ἀπ. τῷ 1794). Ὁκτὼ ἔτη μὲν ὑπῆρξε μέλος τῆς βουλῆς τῶν Κοινοτήτων, ἀλλ' οὐδὲν ἕτερον ἐπίσημον περὶ αὐτοῦ ἀναφέρεται. Ἐγράψε Γαλλιστὶ «Δοκίμιον περὶ σπουδῆς ἢ μελέτης τῆς Φιλολογίας,» ἀλλ' ἡ περὶ τῆς παρακμῆς καὶ τῆς πτώσεως τῆς Γραικο-Ῥωμαϊκῆς αὐτοκρατορίας ἀξιόλογος αὐτοῦ ἱστορία μεγάλην αὐτῷ περιεποιήσατο τιμὴν, διὰ τε τὴν πολυμάθειαν, καὶ τὴν βαθεῖαν αὐτοῦ κρίσιν.

ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΙΣ.

(Constantinople.)

If we survey Byzantium, in the extent which it acquired with the august name of Constantinople, the figure of the imperial city may be represented under that of an unequal triangle. The obtuse point, which advances towards the east, and the shores of Asia, meets and repels the waves of the Thracian Bosphorus. The northern side of the city is bounded by the harbour, and the southern is washed by the Propontis, or the sea of Marmora. The basis of the triangle is opposed to the west¹, and terminates the continent of Europe. But the admirable form and division of the circumjacent land and water cannot, without a more ample explanation, be clearly or sufficiently understood.

The harbour of Constantinople, which may be considered

¹) Γνωστὸν ὅτι ἡ Κωνσταντινούπολις κεῖται ἐπὶ τετραγωνοειδῶς ἐκτεινομένου ἀκρωτηρίου, οὗ ἡ βᾶσις εἶναι πρὸς δυσμὰς, καὶ πρὸς μεσημβρίαν μὲν αὐτῆς κεῖται ἡ Προποντὶς, πρὸς βορρᾶν δὲ ὁ Κεράτιος κόλπος, κατὰ δὲ τὸν πρόβολον αὐτῆς εἶναι αἱ ἀνατολαὶ καὶ ὁ Βόσπορος.

as an arm of the Bosphorus, obtained, in a very remote period¹, the denomination of the Golden Horn. The curve which it describes might be compared to the horn of a stag, or, as it should seem, with more propriety, that of an ox: The epithet of golden was expressive of the riches which every wind wafted from the most distant countries into the secure and capacious port of Constantinople. The river Lycus², formed by the conflux of two little streams, pours into the harbour a perpetual supply of fresh water, which serves to cleanse the bottom, and to invite the periodical shoals of fish to seek their retreat in that convenient recess.

As the vicissitudes of tides are scarcely felt in those seas, the constant depth of the harbour allows goods to be landed on the quays, without the assistance of boats; and it has been observed, that in many places the largest vessels may rest their prows against the houses, while their sterns are floating in the water. From the mouth of the Lycus to that of the harbour this arm of the Bosphorus is more than seven miles in length. The entrance is about five hundred yards broad, and a strong chain could be occasionally drawn across it, to guard the port and city from the attack of a hostile navy.

We are at present qualified to view the advantageous position of Constantinople, which appears to have been formed by nature, for the centre and capital of a great monarchy. Situated in the forty-first degree of latitude, the imperial city commands, from her seven hills, the opposite shores of Europe and Asia; the climate was healthy and temperate, the soil fertile, the harbour secure and capacious; and the approach, on the side of the continent, was of small extent and easy defence. The

¹) In a very remote period, κατὰ πολὺ ἀρχαιοτέρους χρόνους. Εἰς τοιαύτας δὲ φράσ. συνήθως ἀντὶ τοῦ ἢ μεταχειρίζονται τὸ αἰ.

²) Τὸ ὄνομα τοῦτο φέρουσι καὶ ἄλλοι ποταμοί.

Bosphorus and the Hellespont may be considered as the two gates of Constantinople; and the prince, who possessed those important passages, could always shut them against a naval enemy, and open them to the fleets of commerce.

The preservation of the eastern provinces may, in some degree, be ascribed to the policy of Constantine; as the barbarians of the Euxine, who, in the preceding age, had poured their armaments into the heart of the Mediterranean, soon desisted from the exercise of piracy, and despaired of forcing this insurmountable barrier. When the gates of the Hellespont and Bosphorus were shut, the capital still enjoyed, within their spacious enclosure, every production which could supply the wants or gratify the luxury of its numerous inhabitants. The sea coasts of Thrace and Bithynia, which languish under the weight of Turkish oppression, still exhibit a rich prospect of vineyards, of gardens, and of plentiful harvests; and the Propontis has ever been renowned for an inexhaustible store of the most exquisite fish, that are taken, in their stated seasons, without skill and almost without labour. But when the passages of the straits were thrown open for trade, they alternately admitted the natural and artificial riches of the north and south, of the Euxine and of the Mediterranean.

Whatever rude commodities were collected in the forests of Germany and Scythia, as far as the sources of the Tanaïs and Borysthenes; whatsoever was manufactured by the skill of Europe or Asia; the corn of Egypt, and the gems and spices of the farthest India, were brought by the varying winds into the port of Constantinople, which, for many ages, attracted the commerce of the ancient world.

MAKENZIOY.

Ἑρρίκος Μακένζιος (Mackenzie), (γεν. ἐν Ἐδιμβούργῳ τῷ 1745, ἀπ. τῷ 1831), περίφημος Σκωτὸς συγγραφεὺς. Ἐκ τῶν μετὰ χάριτος γεγραμμένων πονημάτων τε διαφημίζονται ἡ μυθιστορία « Ὁ αἰσθηματικὸς ἄνθρωπος » (The man of feeling), ὁ ἄνθρωπος τοῦ κόσμου ἢ ἡ Ἰσλία Ῥουβιγνέ. Ἐξέδωκε πρὸς τούτους δύο περιοδικὰ τὸ Κάτοπτρον (The Mirror) καὶ ὁ Ῥάθυμος (The Lounger).

ΕΠΙΣΚΕΨΙΣ ΕΙΣ ΒΕΔΛΑΜ.

(*A visit to Bedlam.*)

Τὸ Βεδλάμ (παραγόμενον ἐκ τοῦ « Βηθλεέμ ») εἶναι ἐπίσημον τῆς Ἀγγλίας φρενοκομεῖον, ἔξωθεν τῶν τειχῶν τοῦ Λονδίνου, πρὸς νότον αὐτοῦ, χρησιμεῦον συγχρόνως καὶ ὡς φυλακή. Συνήθως εὐρίσκονται ἐν αὐτῷ 400 παράφρονες καὶ 60 κατάδικοι. Καί τοι δ' οὐδὲν ἴσως ὑπάρχει φρικωδέστερον τῶν ἐν τῷ φρενοκομείῳ τούτῳ παρουσιαζομένων, πάντες οἱ ξένοι ὅμως ἐπιθυμοῦσιν νὰ ἐπισκεφθῶσιν αὐτό. Ὁ συγγραφεὺς (ἐν τῷ the man of feeling) παριστᾷ τὸν Χάρλεϋν ὡς μὴ βουλόμενον νὰ ἀκολουθήσῃ τινὰ τῶν φίλων αὐτοῦ, ὅστις ἐπέμενε νὰ τὸν ὀδηγήσῃ εἰς τὸ Βεδλάμ, ἀλλ' ἐπὶ τέλους ἐπείσθη νὰ ὑπακούσῃ εἰς τὰς προτροπὰς αὐτοῦ. Πρὸς τοῖς ἄλλοις δ' ὁ Χάρλεϋς περιγράφεται ὅτι εἶδε καὶ τὰ ἀκόλουθα.

Harley had fallen behind his companions, looking at a man, who was making pendulums with bits of thread, and little balls of clay. He had delineated a segment of a circle¹ on the wall with chalk, and marked their different vibrations, by intersecting it with cross lines. A decent-looking man came up, and smiling at the maniac, turned to Harley, and told him that gentleman had once been a very celebrated mathematician. « He fell a sacrifice, » said he, « to the theory of comets; for having, with infinite labour, formed a table on the conjectures of Sir Isaac Newton², he was disappointed in the return of one of those luminaries, and was very soon

¹) Segment of circle, τμήμα κύκλου. ²) Ὁ Νεύτων, περιφημώτατος τῆς Ἀγγλίας μαθηματικὸς (γεν. τῷ 1643, ἀπ. τῷ 1727).

after obliged to be placed here by his friends. If you please to follow me, Sir,» continued the stranger, «I believe I shall be able to give you a more satisfactory account of the unfortunate people you see here, than the man who attends your companions.» Harley bowed, and accepted his offer.

Separate from the rest (women) stood one, whose appearance had something of superior dignity. Her face, though pale and wasted, was less squalid than those of the others, and showed a dejection of that decent kind, which moves our pity unmixed with horror; upon her, therefore, the eyes of all were immediadely turned. The keeper who accompanied them observed it: «This,» said he, «is a young lady, who was born to ride in her coach and six¹. She was beloved, if the story I have heard is true, by a young gentleman, her equal in birth, though by no means her match² in fortune; but love, they say³, is blind, and so she fancied him as much as he did her. Her father, it seems, would not hear of their marriage, and threatened to turn her out of doors⁴, if ever she saw him again. Upon this, the young gentleman took a voyage⁵ to the West Indies, in hopes of bettering his fortune, and obtaining his mistress; but he was scarce landed, when he was seized⁶ with one of the fevers which are common in those islands, and died in a few days, lamented by every one that knew him. This news soon reached his mistress, who was at the same time pressed by her father to marry a rich miserly fellow, who was old enough to be her grand-father. The death of her lover had no effect on her inhuman parent;

¹) A coach and six, ἄμαξα με̐ ἑξ ἑππους. Ἀγγλ. ἰδίωμ. ²) Though κτλ. καίτοι οὐχὶ διόλου ὁμοίος αὐτῇ. ³) They say, λέγουσι (γενικῶς, ὡς τὸ Γαλ. ὁν dit). ⁴) To turn her out of doors, νὰ τὴν ἀποπέμψῃ, νὰ τὴν ἀποδιώξῃ ἐκ τοῦ οἴκου. ⁵) To take a voyage, κάμνω ταξείδιον, ἀποπλέω. ⁶) But he was κτλ. ἀλλ' ἄμα ὅτε ἀπέβη (εἰς τὴν ξηρὰν), κατελήφθη.

he was only the more earnest for her marriage with¹ the man he had provided for her; and what between² her despair at the death of the one, and her aversion to the other, the poor young lady was reduced to the condition you see her in³. But God would not prosper such cruelty; her father's affairs soon after went to wreck, and he died almost a beggar.»

Though this story was told in a very plain language, it had particularly attracted Harley's notice: he had given it the tribute of some tears. The unfortunate young lady had till now seemed entranced in thought, with her eyes fixed on a little garnet-ring she wore⁴ on her finger; she turned them now upon Harley. «My Billy is no more»! said she; «do you weep for my Billy⁵? Blessings on your tears! I would weep too⁶, but my brain is dry; and it burns, it burns, it burns, it burns!» She drew nearer to Harley. «Be comforted, young lady,» said he, «your Billy is in Heaven.»—«Is he, indeed? and shall we meet again? and shall that frightful man (pointing to the keeper) not be there? Alas! I am grown naughty of late; I have almost forgotten to think of Heaven; yet I pray sometimes; when I can, I pray, and sometimes I sing: when I am saddest, I sing. You shall hear me, hush!!!

Light be the earth⁷ on Billy's breast,
And green the sod⁸ that wraps his grave! »

There was a plaintive wildness⁹ in the air not to be withstood; and, except the keeper's there was not an unmoistened eye around her.

¹) He was only κτλ. μόνον δ' ἐπέσπευδεν ἐπὶ μᾶλλον τοὺς γάμους της μετὰ τοῦ. ²) And what between, τὸ what πλεονάζει ἐνταῦθα.

³) To the condition κτλ. εἰς τὴν κατάστασιν εἰς ἣν τὴν βλέπετε.

⁴) Παρ. τοῦ wear, ἔφερεν, ἐφόρει. ⁵) Bill καὶ Billy, ὑποκορ. τοῦ William. ⁶) I would weep too, καὶ ἐγὼ ἤθελον νὰ κλαύσω. ⁷) Light be the earth, ἡ γῆ νὰ ᾔηται ἐλαφρὰ (γαῖαν ἔχει ἐλαφράν. ⁸) Sod, τὸ χόρτον. ⁹) A plaintive wildness, ἄγριόν τι, ἀλλοχότως θρηνητικόν τι.

«Do you weep again?» said she; «I would not have you weep; you are like my Billy; you are, believe me; just so he looked when he gave me this ring: poor Billy, it was the last time ever we met! —

«It was when the seas were roaring.... I love you for resembling my Billy; but I shall never love any man like him.» She stretched out her hand to Harley; he pressed it between both of his, and bathed it with his tears. «Nay, that is Billy's ring,» said she, «you cannot have it, indeed; but here is another, look here, which I plaited to-day of some gold-thread from this bit of stuff; will you keep it for my sake? I am a strange girl; but my heart is harmless: my poor heart, it will burst some day¹; feel² how it beats!» She pressed his hand to her bosom; then holding her head in the attitude of listening: «Hark! one, two, three! be quiet, thou little trembler; my Billy is cold! but I had forgotten the ring.» She put it on his finger. «Farewell! I must leave you now.» She would have withdrawn her hand³; Harley held⁴ it to his lips. «I dare not stay longer; my head throbs sadly: farewell!» She walked with a hurried step to a little apartment at some distance. Harley stood fixed in astonishment and pity; his friend gave money to the keeper. Harley looked on his ring; he put a couple of guineas⁵ into the man's hand: «Be kind to that unfortunate.» He burst into tears, and left them.

¹) It will burst some day, θα διαρρήγαγῃ (κ. θα σκάσῃ) κάμυϊαν ἡμέραν. ²) Feel, δοκίμασον. κ. ἰδὲ, κύτταξε. ³) She would have withdraw κτλ. ἠθέλησε νὰ ἀποσύρῃ τὴν χεῖρά της. Ἀγγλ. ἰδίωμ.

⁴) Παρ. τοῦ hold; held it, τὴν ἐκράτησεν. ⁵) A couple of guineas, δύο γκινέας, λίτρας.

ΟΥΑΣΙΓΚΤΩΝΟΣ ΙΡΒΙΓΚΟΣ¹.

ΟΥΕΣΤΜΙΝΣΤΕΡΙΟΝ.

(Westminster Abbey.)

Τὸ Westminster² εἶναι ἀρχαῖον καὶ εὐρύχωρον μοναστήριον, χρησιμεῦον πρὸς ταφὴν τῶν βασιλέων, ἔτι δὲ καὶ τῶν μεγάλων ἀνδρῶν. — Οἱ ἐν τῷ μοναστηρίῳ δὲ τάφοι ἐνέπνευσαν εἰς τὸν Ἱρβιγκα τὰς ἀξιολογώτατας ταύτας σκέψεις περὶ τῆς μηδαινότητος τῶν ἀνθρωπίνων μεγαλείων καὶ τιμῶν.

I rose and prepared to leave the Abbey. As I descended the flight of steps which lead into the body of the building, my eye was caught by the shrine of Edward the Confessor³; and I ascended the small staircase that conducts to it, to take from thence a general survey of this wilderness of tombs. The shrine is elevated upon a kind of platform, and close around it are the sepulchres of various kings and queens. From this eminence the eye looks down between pillars and funeral trophies to the chapels and chambers below, crowded with tombs; where warriors, prelates, courtiers, and statesmen lie mouldering in their « beds of darkness.» Close by me⁴ stood the great chair of coronation, rudely carved of oak, in the barbarous taste of a remote and gothic age. The scene seemed almost as if contrived, with theatrical artifice, to produce an effect upon the beholder. Here was a type of the beginning and the end of human pomp and power; here it was literally but a step from the

¹) Ἐκ τοῦ ἐπιγραφομένου « Sketch-book » πονήματός του. ²) Σύνθ. ἔκ τοῦ West καὶ minster. Ὁρ. Γραμ. Σελ. 87. Ἡ Οὐεστμινστρία ἦτον ἄλλοτε ἰδίᾳ πόλις, νῦν δ' ἀποτελεῖ μίαν τῶν μεγάλων συνοικιῶν τοῦ Λονδίνου, περιλαμβάνουσα 202,000 κατ. καὶ πέμπουσα ἰδίως δύο μέλη εἰς τὸ Κοινοβούλιον· ἔχει δὲ καὶ ἰδίους ἄρχοντας, ἐκλεγομένους ὑπὸ τοῦ μοναστηρίου. ³) Ὁ ἡγεμὼν οὗτος τελευτήσας τῷ 1066, χάριν τοῦ πρὸς τοὺς μοναχοὺς ζήλου αὐτοῦ ἐκανονίσθη ὡς ἅγιος ὑπὸ τῆς Λατινικῆς ἐκκλησίας, ὑφ' ἧς καὶ πλῆθος θαυμάτων ἀποδίδεται εἰς αὐτόν. ⁴) Close by me, πολλὰ πλησίον μου.

throne to the selpuchre. Would not one think that these incongruous mementos¹ had been gathered together as a lesson to living greatness? to show it, even in the moment of its proudest exaltation, the neglect and dishonour to which it must soon arrive; how soon that crown which encircles its brow must pass away, and it must lie down in the dust and disgraces of the tomb, and be trampled upon by the feet of the meanest of the multitude. For, strange to tell, even the grave is here no longer a sanctuary. There is a shocking levity in some natures, which leads them to sport with awful and hallowed things; and there are base minds, which delight to revenge on the illustrious dead the abject homage and groveling servility which they pay to the living. The coffin of Edward the Confessor has been broken open, and his remains despoiled of their funeral ornaments; the sceptre has been stolen from the hand of the imperious Elizabeth, and the effigy of Henry the Fifth lies headless. Not a royal monument but² bears some proof how false and fugitive is the homage of mankind. Some are plundered, some mutilated, some covered with ribaldry and insult, all more or less outraged and dishonoured!

The last beams of day were now faintly streaming through the painted windows in the high vaults above me: the lower parts of the Abbey were already wrapped in the obscurity of twilight; the chapels and aisles grew darker and darker; the effigies of the kings faded into shadows; the marble figures of the monuments assumed strange shapes in the uncertain light; the evening breeze crept³ through the aisles like the cold breath of the grave; and even the distant foot-fall⁴ of a verger,

¹) Memento (Λ. λ.), μνημεῖον, ἀνάμνησις. ²) Περὶ τῆς χρήσεως τοῦ but, "Ορ. Γραμ. Συντακτ. Περὶ Συνδέσμ. ³) Παρ. τοῦ creep. ⁴) Foot-all = fall ἢ step of a foot, κρότος ποδός.

traversing the Poets'-Corner, had something strange and dreary in its sound. I slowly retraced my morning walk, and as I passed out at the portal of the cloisters, the door, closing with a jarring noise behind me, filled the whole building with echoes.

I endeavoured to form some arrangement in my mind of the objects I had been contemplating, but found they were already falling into indistinctness and confusion. Names, inscriptions, trophies, had all become confounded in my recollection, though I had scarcely taken my foot from off the threshold. What, thought I, is this vast assemblage of sepulchres, but a treasury of humiliation, a huge pile of reiterated homilies on the emptiness of renown, and the certainty of oblivion! it is, indeed, the empire of death, his great shadowy palace, where he sits in state, mocking at the relics of human glory, and spreading dust and forgetfulness on the monuments of princes. How idle a boast, after all, is the immortality of a name! Time is ever silently turning over his pages; we are too much engrossed¹ by the story of the present, to think of the characters and anecdotes that gave interest to the past; and each age is a volume thrown aside to be speedily forgotten. The idol of to-day pushes² the hero of yesterday out² of our recollection, and will, in turn, be supplanted³ by his successor of to-morrow.

¹) To be engrossed, χονδραίνω, παχύνω (οὐδ.)· χορταίνω, κορέννυμαι. ²) To push out, ἀπωθῶ, ἀποδιώκω. ³) And will be supplanted, καὶ ἀποκαθίσταται.

ΓΟΛΔΣΜΙΘ.

Ὁλιβιέρως Γολδσμιθ (Olivier Goldsmith) περίφημος συγγραφεὺς Ἰρλανδοῦς (γεν. τῷ 1728 ἢ 30, ἀπ. τῷ 1774). Ἐγραψεν ἀξιόλογον μυθιστόρημα « ὁ Ἐφημέριος τοῦ Οὐακεφιέλδου » (the Vicar of Wakefield), πρὸς τούτοις δὲ καὶ ἠθικὰ διηγήματα, στοιχειώδεις ἱστορίας τῆς Ἑλλάδος, Ῥώμης καὶ Ἀγγλίας καὶ ἄλλα· ἔτι δὲ καὶ ποιήματα. Ὁ Γολδσμιθ θεωρεῖται ὡς εἷς τῶν ἐπισημοτέρων συγγραφέων τῆς Ἀγγλικῆς γλώσσης ἐπὶ εὐφυΐᾳ καὶ χάριτι.

ΤΟ ΣΠΗΛΑΙΟΝ ΤΗΣ ΑΝΤΙΠΑΡΟΥ.

(*The grotto of Antiparos.*)

Ἡ νῆσος Ἀντίπαρος, κειμένη εἰς τὸ Ἀρχιπέλαγος, ὀλίγον τι μακρὰν τῆς νήσου Πάρου, εἶναι περίφημος διὰ τὸ ἐκ σταλακτίδων σπήλαιον, περὶ οὗ διάφοροι περιηγηταὶ ἔγραψαν μετὰ θαυμασμοῦ.

Of all the subterraneous caverns now known, the grotto of Antiparos is the most remarkable, as well for its extent, as for the beauty of its sparry incrustations. This celebrated cavern was first explored by one Magni, an Italian traveller, about one hundred years ago, at Antiparos, an inconsiderable island of the Archipelago. « Having been informed, » says he, « by the natives of Paros, that in the little island of Antiparos, which lies about two miles from the former, a gigantic statue was to be seen at the mouth of a cavern in that place, it was resolved that we [the French consul and himself] should pay it a visit¹. In pursuance of this resolution, after we had landed on the island, and walked about four miles through the midst of beautiful plains and sloping woodlands, we at length came to little hill, on the side of which yawned a most horrid cavern, which by its gloom at first struck² us with terror, and almost repressed curiosity. Recovering the first surprise, however,

¹) Should pay it a visit, νὰ ἐπισκεφθῶμεν, νὰ ἴδωμεν αὐτό. ²) Παρ. τοῦ strike; struck us, μᾶς προσέβαλεν, ἔχαμεν ἐντύπωσιν εἰς ἡμᾶς.

we entered boldly, and had not proceeded above twenty paces, when the supposed statue of the giant presented itself to our view. We quickly perceived that what the ignorant natives had been terrified at as a giant, was nothing more than a sparry concretion, formed by the water dropping from the roof of the cave, and by degrees hardening into a figure¹, which their fears had formed into a monster². Incited by this extraordinary appearance, we were induced to proceed still further, in quest of adventures in this subterranean abode. As we proceeded, new wonders offered themselves; the spars formed into trees and shrubs, presented a kind of petrified grove; some white, some green; and all receding in due perspective. They struck us with the more amazement, as we knew them to be mere productions of nature, who, hitherto in solitude, had in her playful moments dressed the scene as if for her own amusement.

We had as yet seen but few of the wonders of the place; and we were introduced only into the portico of this amazing temple. In one corner of this half-illuminated recess, there appeared an opening of about three feet wide, which seemed to lead to a place totally dark and which one of the natives assured us contained nothing more than a reservoir of water. Upon this information, we made an experiment by throwing down some stones, which rumbling along the sides of the descent for some time, the sound seemed at last quashed³ in a bed⁴ of water. In order, however, to be more

¹) Hardening into a figure, ἤτοι hardening and assuming a figure, ἤτοι τραχυνόμενοι καὶ λαμβάνοντες σχῆμα. Κατὰ τὸ αὐτὸ ἰδίωμα λέγεται ἔτι καὶ to boil into, to soften into, to freeze into κτλ.

²) Which their fears κτλ. εἰς τὸ ὁποῖον οἱ φόβοι των παρέσχον τὸ σχῆμα τέρατος. Ἡ πρόθεσις into δηλοῖ μεταβολήν, μεταμόρφωσιν, ὅθεν καὶ λέγεται ἐπὶ τῇ σημασίᾳ ταύτῃ, to shape into, to fashion into, to cut into, to chisel into, to hammer into. ³) Seemed at last quashed, ἐφαίνετο ἐπὶ τέλους ὅτι ἐπνίγετο, ὅτι ἐξησανίζετο. ⁴) Bed = bottom, πυθμὴν, πάτος.

certain, we sent a Levantine mariner, who, by the promise of a good reward, ventured with a flambeau in his hand, into this narrow aperture. After continuing within it about a quarter of an hour, he returned, bearing in his hand some beautiful piece of white spar, which art could neither equal nor imitate. Upon being informed by him that the place was full of these beautiful incrustations, I ventured in¹ once more with him, about fifty paces, anxiously and cautiously descending, by a steep and dangerous way. Finding, however, that we came to a precipice which led into a spacious amphitheatre (if I may so call it) still deeper than any other part, we returned, and being provided with a ladder, flambeau, and other things to expedite our whole company, man by man, ventured into² the same opening; and descending one after another, we at last saw ourselves all together in the most magnificent part of the cavern.

Our candles being now all lighted up, and the whole place completely illuminated, never could the eye be presented with a more glittering or a more magnificent scene³. The whole roof hung with solid icicles, transparent as glass, yet solid as marble. The eye could scarcely reach the lofty and noble ceiling; the sides were regularly formed with spars; and the whole presented the idea of a magnificent theatre, illuminated with an immense profusion of lights. The floor consisted of solid marble; and, in several places, magnificent columns, thrones, altars, and other objects, appeared, as if nature had designed to mock⁴ the curiosities of art.

¹) To venture in, διακινδυνεύω νὰ εἰσέλθω· οὕτω λέγεται ὅτι to venture out, τολμῶ νὰ ἐξέλθω. ²) To venture into. Τὸ into ἐτέθη ἐνταῦθα ἐνεκα τοῦ ἀντικειμένου opening, ἄνευ τοῦ ὁποίου ἔρχεται τὸ in. ³) Never could the eye κτλ. παθ. φρ. ἀντὶ τοῦ no sight could have presented the eye with ἡ presented to the eye ⁴) To mock, χλευάζω, μιμούμαι πρὸς εἰρωνείαν.

Our voices, upon speaking or singing, were redoubled to an astonishing loudness; and upon the firing of a gun, the noise and reverberation were almost deafening. In the midst of this grand amphitheatre rose a concretion about fifteen feet high, that, in some measure, resembled an altar; from which, taking the hint, we caused mass to be celebrated there. The beautiful columns that shot up round the altar, appeared like candlesticks; and many other natural objects represented the customary ornaments of this rite.

Below even this spacious grotto, there seemed another cavern; down which¹ I ventured with my former mariner and descended about fifty paces by means of a rope. I at last arrived at a small spot of level ground, where the bottom appeared different from that of the amphitheatre, being composed of soft clay, yielding to the pressure, and in which I thrust a stick to the depth of six feet. In this, however, as above, numbers of the most beautiful crystals were formed; one of which, particularly, resembled a table. Upon our egress from this amazing cavern, we perceived a Greek inscription upon a rock at the mouth, but so obliterated by time, that we could not read it distinctly. It seemed to import that one Antipater, in the time of Alexander, had come hither; but whether he penetrated into the depths of the cavern, he does not think fit to inform us. This account of so beautiful and striking a scene may serve to give us some idea of the subterraneous wonders of nature.

¹) Down which = to descend which, διὰ τῆς καταβῶς τοῦ ὁποῖον ἐτόλμησα.

ΧΕΡΒΕΥ.

Ι. Χέρβεϋς (J. Hervey) συγγραφεὺς, περίφημος καὶ εὐγλωττος ἱεροκλή-
 ρυξ (γεν. τῷ 1714, ἀπ. τῷ 1758), ἔγραψε Μελέτας καὶ Θεωρίας μετὰ
 κομποῦ καὶ ἀρμονικοῦ ὕφους, κατὰ τὸ εἶδος τῶν νυκτῶν τοῦ 'Γουγκίου.
 Εἰς τὸ πρῶτον δὲ τούτων περιγράφονται πρὸς τοῖς ἄλλοις καὶ αἱ καλ-
 λοναὶ τῆς ἐξοχῆς, καὶ ποῖα τὰ ἀποτελέσματα αὐτῶν εἰς τὸ πνεῦμα
 καὶ τὴν καρδίαν μας.

ΤΑ ΑΓΑΘΑ ΤΗΣ ΑΓΡΟΤΙΚΗΣ ΜΟΝΑΞΙΑΣ.

(*The benefits of rural solitude*).

How delightful are the scenes of rural nature, especially to the philosophic eye and contemplative mind? I cannot wonder that persons in high-life are so fond of retiring from a conspicuous and exalted station to the covert of a shady grove or the margin of a crystal stream; are so desirous of quitting the smoky town and noisy street in order to breathe purer air and survey the wonders of creation in the silent, the serene, the peaceful villa.

'Tis true, in the country there are none of the modish, I had almost said, meretricious ornaments of that false politeness, which refines people out of¹ their veracity, but an easy simplicity of manners, with an unaffected sincerity of mind. Here the solemn farce of ceremony is seldom brought into play, and the pleasing delusions of compliment have no place; but the brow is the real index of the temper, and speech the general interpreter of the heart.

In the country, I acknowledge, we are seldom invited to see the mimic attempts of human art; but we every where behold the grand and masterly exertions of divine power. No theatre erects its narrow stage, surrounds

¹) To refine out of, λειαίνω, λεπτύνω, διασταλάζω τι οὕτως ὥστε νὰ ἐξωντωθῇ. Οὕτω λέγεται καὶ to rally out of, to laugh out of κτλ.

it with puny rows of ascending seats, or adorns it with a shifting series of gorgeous scenery. But fields extend their ample area, at first lightly clad with a scarf of springing green, then deeply planted with an arrangement of spindling¹ stalks; as a few more weeks advance, covered with a profusion of bearded or husky grain, at last richly laden with a harvest of yellow plenty².

Meadows disclose their beautiful bosom, yield a soft and fertile lap for the luxuriant herbage, and suckle³ myriads of their fairest, gayest flowers, which, without any vain ostentation or jealous anxiety, rival each other in all the elegance of dress. Groves of various leaf, arrayed in freshest verdure, and liberal of their reviving shade, rise in amiable, in noble prospect all around. Drovers of sturdy oxen, strong for labour or fat for the shambles; herds of sleeky kine, with milk in their udders and violets in their nostrils; flocks of well-fleeced sheep, with their snowy⁴ lambkins frisking at their side; these compose the living machinery⁵. Boundless tracks of bending azure varnished with inimitable delicacy, and hung with starry lamps, or irradiated with solar lustre, form the stately ceiling; while the early breezes and the evening gales, charged with no unwholesome vapours, breeding no pestilential taint, but fanning the humid buds, and waving their odoriferous wings, dispense a profusion of sweets, mingled with the most sovereign supports of health. This is the school of industry! this the magazine of plenty! And are they not incomparably more delightful as well as infinitely less dangerous than those seminaries of lewdness and impiety where sin and

¹) Spindling stalk, ἀνυψούμενον στέλεχος. ²) A harvest of yellow plenty = τῷ a plentiful yellow harvest ἢ a plentiful yellow crop.

³) Suckle, τρέφουσι. ⁴) Snowy, λευκός ὡς ἡ χιών. ⁵) These compose the living machinery, ταῦτα συνθέτουσι τὴν ζῶσαν σκηνογραφίαν. Ὁ συγγραφεὺς παραβάλλει τὴν φύσιν πρὸς σκηνὴν θεάτρου, σκηνὴν ὅμως καθ' ἣν τὰ πάντα ἔχουσι ζωὴν.

ruin wear the mask of pleasure? than those temples of profuseness and debauchery, where Belial¹ is daily or nightly worshipped with what his votaries call modish recreation and genteel amusement?

Here, indeed, is no tuneful voice to melt in strains of amorous anguish, and transfuse the sickening fondness to the hearer's breast. No skillful artist to inform² the lute with musical enchantment, to strike infectious melody from the viol, and soothe away³ the resolution and activity of virtue in wanton desires or voluptuous indolence. But the plains low, the hills bleat, and the hollow circling rocks echo with the universal song, Every valley remurmurs to the fall of silver fountains or the liquid laps of gurgling rills. Birds, when the cheerful morning rises, or the gentle evening descends, perched on a thousand boughs, play a thousand airs, wildly, yet sweetly harmonious⁴. And did ever music exceed their untaught sprightly warblings? or can any colours outvie their gay and glossy plumage?

Charmed, therefore, with the finest views, lulled with softest sounds, and treated with the richest odours, what can be wanting to complete the delight? Here is every entertainment for the eye, the most refined gratifications for the ear, and a perpetual banquet for the smell, without any insidious decoy for the integrity of our conduct, or even for the purity of our fancy.

O ye blooming walks and flowery lawns surrounded with dewy landscapes, how often have patriots and heroes laid aside the burden of power and stole away

¹) Belial, Βελιάλ, εἰδωλὸν τῶν Σιδονίων, ἀναφερόμενον ἐν τῇ Γραφῇ, Κριτ. ιθ'. 22. Βασ. α'. 2, 12. Εἶναι βεβαίως ὁ αὐτὸς θεὸς ὡς ὁ Βάαλ καὶ ὁ Μολόχ. ²) To inform, ἐμψυχόνω, ζωογονῶ. ³) To soothe away, διαλύω, μεταφ. ἐκθηλύνω, ἐξασθενῶ, θρύπτω, χαυνόνω. ⁴) Wildly, yet sweetly harmonious, ἀγρίως, ἀκαλλιεργήτως (ἥτοι ἄνευ τέχνης), ἀλλὰ μετὰ γλυκείας ἀρμονίας, ὡς καὶ ἔλεγεν with wild (ἡ untaught), yet sweet, harmony.

from the glare of grandeur to enjoy themselves in your composed retreats! Ye mossy couches and fragrant bowers, skirted with cooling cascades, how many illustrious personages, after all their glorious toil for the public good, have sought an honourable and welcome repose in your downy lap! Ye venerable oaks and solemn groves, woods that whisper to the quivering gale cliffs that overhang the darkened flood, who can number the sages and saints that have devoted the day to study, or resigned a vacant hour to healthy exercise beneath your silvan porticos and waving arches, that, far from the dull impertinence of man, have listened to the instructive voice of God, and contemplated the works of his adorable hand, amidst your mossgrown cells and rocky shades? How inelegant or how insensible is the mind which has no awakened lively relish for these sweet recesses and their exquisite beauties!

ΕΘΙΜΑ ΤΩΝ ΡΩΣΣΩΝ¹.

(*Manners of the Russians.*)

The houses of the lower orders of people in Russia, are made chiefly of wood, having projecting Swiss roofs, small windows and narrow balconies with ornamented balustrades. Those of the higher classes are usually built of brick, much like our own, but on a larger scale, and with a profusion of Grecian pillars and pilasters.

In all of them, the principal article of furniture is the stove. This consists of four walls of brick, cased outside with white or painted tiles, which rise to a height of five or six feet, and sometimes to the top of the room.

¹) "Εκ τινος Περιοδικοῦ ἐπιγραφομένου «People's Magazine» ('Αποθήκη τοῦ Λαοῦ).

The inside is well furnished with flues, so that the air of the whole room is equally heated by the large radiating surface presented to it. A fire is lighted once in twenty-four hours, and when the wood has ceased to blaze, the heated air is confined within the stove. In large houses, one of these conveniences may be found in almost every room, and always in the hall.

But this careful distribution of heat is not the only precaution rendered necessary by the rigor of a Russian winter. External air must be excluded. For this purpose every house is furnished with double windows. In the month of September, after a succession of fine warm days, the outer windows, which had been displaced during summer, are fitted in, and the interstices calked with tow.

A layer of sand, with a few handfuls of salt, is then strewed between the two frames, to absorb all the moisture; and the inner one is secured so that no communication can take place between the external and internal atmosphere.

The use of stoves deprives the Russians of the cheerful comfort of an English fireside, and windows constantly shut, render the rooms close and sultry; but these means preserve an equality of temperature, so that, in the severest winter, thermometers throughout the dwelling generally stand at sixty degrees of Fahrenheit¹.

The climate of Russia is not so prejudicial to foreigners as might be supposed, because the extreme cold of winter and the heat of summer compel them to be observant and careful. Among the natives, too, catarrhs, consumptions, rheumatisms, and other diseases resulting from cold, are not so prevalent as in countries

¹) Of Fahrenheit, Φαρενείτιον (ἡ Φαχρεγγχείτιον) θερμόμετρον ἐκ τοῦ εὐρετοῦ αὐτοῦ. Εἰς Ἀγγλίαν καὶ τινὰ μέρη τῆς Γερμανίας εἶναι ἐν χρήσει τὸ θερμόμετρον τοῦτο, ἐνῶ ἐν Γαλλίᾳ εἶναι ἐν χρήσει τὸ τοῦ 'Ρεωμύρου.

where the rigor of winter is less severe. In more temperate climes, extraordinary precautions are not considered essential to the preservation of life. The natives become careless of the changes of weather, and negligent of themselves; hence the bad effects which ensue.

Here every peasant is a strict observer of the thermometer, and can talk¹ with as much accuracy of the degrees of heat and cold that have been exhibited during the season, as a philosopher in England. He dresses accordingly. In warm weather he wears a shallow, broad-brimmed hat, and a caftan, or robe like the Persian's, tied by a belt of silk round the waist.

His beard is always long, and his hair close shorn behind, level with the bottom of the ears. A shirt hangs outside his loose trousers; his neck is left bare; and stockings are regarded as a needless luxury. In winter his hat is exchanged for a fur cap; wrapping² over the ears and sides of the face; his light trousers of thick cloth or blanketing; and, instead of the caftan, he wears a cloak of sheep, wolf, or bear's skin, with the hair turned inwards.

His hands are similarly protected by shaggy gloves, which tie up four fingers together, allotting a separate division to the thumb; and his feet by lined boots coming up to the knees. A flowing beard and long moustaches³ form a natural guard to the lower part of the face, so that the eyes and nose alone are exposed.

The dress of the higher order of Russians resembles that of similar classes among other European nations. In winter, they, like the peasants, are furnished with stout cloaks lined with fur, but of superior quality and

¹) And can talk, καὶ δύναται νὰ κάμῃ λόγον, νὰ λαλήσῃ περὶ αὐτοῦ.

²) Περί ἀναδιπλ. τῶν γραμμάτων Ὁρ. Γραμ. Σελ. 102. ³) Moustaches, Γαλλ. μούστακες. Σονήθ. Ἀγγλιστὶ λέγεται mustache καὶ mustachio.

foreign manufacture. In the selection of fur the Russian gentlemen are very particular.

Seventy-five or a hundred dollars is a price not uncommonly paid for a single collar. The ladies follow French fashions; while the lower class of women differ little in appearance from those of Finland, except that they tuck up their hair; and many wear caps richly ornamented with gold.

Thus equipped, a Russian walks or rides¹ on a sledge, almost unconscious of cold, though cutting rapidly through a bleak wind when the thermometer shows fifty degrees of Fahrenheit below freezing point. The only object of solicitude is his nose. This is occasionally frost-bitten.

Having lost all sensation in that part, the sufferer is made acquainted with the accident by some person, who observes the natural color to be changed. He immediately rubs his nose with snow, which imparts some of its own heat to the flesh previously reduced to the temperature of the air.

This, together with friction, restores circulation, and the nose is saved. If the remedy be not quickly applied, or if he² approach the fire, the part³ mortifies and falls off. The same observation applies to the fingers and toes. Considering the intensity of cold in winter, and the multitude exposed to its influence, it is a matter of surprise that so few are seen with mutilated members.

ΤΑ ΔΕΙΝΑ ΤΟΥ ΠΟΛΕΜΟΥ⁴.

(*The Miseries of War*).

Though the whole race of man is doomed to dissolution⁵, and we are all hastening to our long home, yet at each

¹) Περί τοῦ ride Ὅρ. Γραμ. Σελ. 162. ²) He, δηλ. the man. ³) The part, ἥτοι the nose, ἡ ῥίς. ⁴) Ἐκ τῶν τοῦ Robert Hall. ⁵) Dissolution,

successive moment, life and death seem to divide between them the dominion of mankind, and life to have the larger share. It is otherwise in war: death reigns there without a rival, and without control.

War is the work, the element, or rather the sport and triumph of Death, who here glories not only in the extent of his conquests, but in the richness of his spoil. In the other methods of attack, in the other forms which death assumes, the feeble and the aged, who at best can live but a short time, are usually the victims; here they are the vigorous and the strong.

It is remarked by the most ancient of poets, that in peace children bury their parents, in war parents bury their children: nor is the difference small. Children lament their parents, sincerely, indeed, but with that moderate and tranquil sorrow, which it is natural for those to feel who are conscious of retaining many tender ties, many animating prospects.

Parents mourn for their children with the bitterness of despair; the aged parent, the widowed mother loses, when she is deprived of her children, every thing but the capacity of suffering; her heart, withered and desolate, admits no other object, cherishes no other hope. It is Rachel, weeping for her children, and refusing to be comforted, because they are not.

But, to confine our attention to the number of the slain would give us a very inadequate idea of the ravages of the sword. The lot of those who perish instantaneously may be considered, apart from religious prospects, as comparatively happy, since they are exempt from those lingering diseases and slow torments to which others are so liable.

We cannot see an individual expire, though a stranger, or an enemy, without being sensibly moved, and

διάλυσιν, χωρισμὸς τῆς ψυχῆς καὶ τοῦ σώματος, θάνατος.

prompted¹ by compassion to lend him every assistance in our power. Every trace of resentment vanishes in a moment: every other emotion gives way to pity and terror.

In these last extremities we remember nothing but the respect and tenderness due to our common nature. What a scene, then, must a field of battle present, where thousands are left without assistance, and without pity, with their wounds exposed to the piercing air, while the blood, freezing as it flows, binds them to the earth, amidst the trampling of horses, and the insult of an enraged foe!

If they are spared by the humanity of the enemy, and carried from the field, it is but a prolongation of torment. Conveyed in uneasy vehicles, often to a remote distance, through roads almost impassable, they are lodged in ill-prepared receptacles for the wounded and sick, where the variety of distress baffles all the efforts of humanity and skill, and renders it impossible to give to each the attention he demands.

Far from their native home, no tender assiduities of friendship, no well-known voice, no wife, or mother, or sister, is near to soothe their sorrows, relieve their thirst, or close their eyes in death! Unhappy man! and must you be swept into the grave unnoticed and unnumbered, and no friendly tear be shed for your sufferings, or mingled with your dust?

We must remember, however, that as a very small proportion of military life is spent in actual combat, so it is a very small part of its miseries which must be ascribed to this source. More are consumed by the rust of inactivity than by the edge of the sword: confined to a scanty or unwholesome diet, exposed in sickly climates, harassed with tiresome marches and perpetual

¹) To be prompted by, παρακινουμαι, παροτρυνουμαι, διεγειρομαι ὑπὸ...

alarms; their life is a continual scene of hardships and dangers. They grow familiar with hunger, cold, and watchfulness. Crowded into hospitals and prisons, contagion spreads amongst their ranks, till the ravages of disease exceed these of the enemy.

We have hitherto only adverted to the sufferings of those who are engaged in the profession of arms, without taking into our account the situation of the countries which are the scenes of hostilities. How dreadful to hold every thing at the mercy of an enemy, and to receive life itself as a boon¹ dependent on the sword!

How boundless the fears which such a situation must inspire, where the issues of life and death are determined by no known laws, principles or customs, and no conjecture can be formed of our destiny, except so far as it is dimly deciphered in characters of blood, in the dictates of revenge, and the caprices of power!

Conceive but for a moment the consternation which the approach of an invading army would impress on the peaceful villages in our own neighborhood. When you have placed yourselves for an instant in that situation, you will learn to sympathize with those unhappy countries which have sustained the ravages of arms. But how is it possible to give you an idea of these horrors!

Here you behold rich harvests, the bounty of Heaven, and the reward of industry, consumed in a moment, or trampled under foot, while famine and pestilence follow the steps of desolation. There the cottages of peasants given up to the flames, mothers expiring through fear, not for themselves, but their infants; the inhabitants flying with their helpless babes in all directions, miserable fugitives on their native soil!

In another part you witness opulent cities taken by

¹) Boon, δῶρον, χάρισμα.

storm; the streets, where no sounds were heard but those of peaceful industry, filled on a sudden with slaughter and blood, resounding with the cries of the pursuing and the pursued; the palaces of nobles demolished, the houses of the rich pillaged, and every age, sex and rank, mingled in promiscuous¹ massacre and ruin!

ΚΑΡΟΛΟΥ ΛΑΜΒΟΥ.

Ὁ Κάρολος Λάμβης (Charles Lamb), περίφημος συγγραφεὺς καὶ ποιητὴς (γεν. τῷ 1775, ἀπ. τῷ 1834). Ὑπὸ τὸ ψευδώνυμον « Ἡλίας » ἔλαβε λαμπρὰν θέσιν εἰς τὸν περιοδικὸν τύπον τοῦ καιροῦ του, ἀξιόλογα ἐκδοὺς τεμάχια περὶ διαφόρων ἀντικειμένων, ἅτινα καὶ εἰς ἓν ἀκολουθῶς συνελέγησαν. Ἐκ τῶν λοιπῶν συγγραμμάτων του διακρίνεται ὡς πρωτότυπον χάριτος τὸ παθητικὸν Rosamund Gray, διηγημάτιον ἐξ εἴκοσι σελίδων συγκείμενον· ἐξέδωκεν ἔτι διηγημάτια ἀποσπασθέντα ἐκ τοῦ Σακεσπήρς, τὴν τραγωδίαν τοῦ Ἰωάννου Βουτβίλλς καὶ ἄλλα.—Τὸ ἀκόλουθον ἐλήφθη ἐκ τοῦ Rosamund Gray. Ἀδύνατον δὲ νὰ περιγράψῃ τις ἐκφραστικώτερον καὶ ἀληθέστερον τὰ αἰσθήματα ἀνθρώπου, ὅστις ἐπὶ πολὺν χρόνον ζήσας μακρὰν τῆς πατρίδος του, οὐδὲν ἄλλο εὕρισκει ἐπανερχόμενος εἰς αὐτὴν, εἰ μὴ τὴν θλιβερὰν ἀνάμνησιν τῶν ὅσα ἀφῆκεν.

ΤΟ ΧΩΡΙΟΝ ΤΗΣ ΓΕΝΝΗΣΕΩΣ.

(*The native Village.*)

A kind of dread had hitherto kept me back; but I was restless now, till I had accomplished my wish. I set out one morning to walk; I reached Widford about eleven in the forenoon; after a slight breakfast at my inn, where I was mortified to perceive the old landlord did not know me again (old Thomas Billet; he has often made angle-rods for me when a child), I rambled over all my accustomed haunts.

Our old house was vacant, and to be sold; I entered, unmolested, into the room that had been my bed-

¹) Promiscuous, συγκεχυμένος, ἄτακτος, ἄνευ διακρίσεως.

chamber. I kneeled down on the spot where my little bed had stood : I felt like a child ; I prayed like one. It seemed as though old times were to return again, I looked round involuntarily, expecting to see some face I knew ; but all was naked and mute. The bed was gone. My little pane¹ of painted window, through which I loved to look at the sun, when I awoke² in a fine summer's morning, was taken out, and had been replaced by one of common glass.

I visited by turns every chamber: they were all desolate and unfurnished³, one excepted, in which the owner had left a harpsichord, probably to be sold: I touched the keys; I played some old Scottish tunes, which had delighted me when a child. Past associations revived with the music; blended with a sense of unreality, which at last became too powerful, I rushed out of the room to give vent⁴ to my feelings.

I wandered, scarce knowing where, into an old wood, that stands at the back of the house; we called it the Wilderness. A well known form was missing⁵ that used to meet me in this place: it was thine⁶, Ben Moxam, the kindest, gentlest, politest of human beings, yet was he nothing higher than a gardener in the family. Honest creature, thou didst never pass me in my childish rambles without a soft speech and a smile. I remember thy good-natured face. But there is one thing for which I can never forgive thee, Ben Moxam, that thou didst join with an old maiden aunt of mine in a cruel plot to lop away the hanging branches of the old fir-trees. I remember them sweeping to the ground.

I have often left my childish sports to ramble in this

¹) Pane, πλαίσιον ὕλου, ὕλοπλαίσιον. ²) Παρ. τοῦ awake.

³) Unfurnished, ἄνευ ἐπίπλων. ⁴) To give vent, παρέχω ἔξοδον εἰς... to give vent to my feelings, διὰ τῆς ἐκχύσεως τὰ αἰσθήματα μου. ⁵) Was missing, ἔλειπεν. ⁶) It was thine, ἦτο τὸ ἰδικόν σου σχῆμα ἢ μορφή... ὡραία καὶ συμπαθητικὴ ἢ πρὸς τὸν Βέν Μοξάμ (ῥητορ.) ἀποστροφή.

place; its glooms and its solitude had a mysterious charm for my young mind, nurturing within me that love of quietness and lonely thinking, which have accompanied me to maturer years.

In this Wilderness I found myself after a ten years' absence. Its stately fir-trees were yet standing, with all their luxuriant company of underwood: the squirrel was there, and the melancholy cooings of the wood-pigeon; all was as I had left it; my heart softened at the sight: it seemed, as though my character had been suffering a change since I forsook these shades.

My parents were both dead; I had no counsellor left, no experience of age to direct me, no sweet voice of reproof. The Lord had taken away my friends, and I knew not where he had laid them. I paced round the wilderness, seeking a comforter. I prayed, that I might be restored to that state of innocence in which I had wandered in those shades.

Methought my request was heard; for it seemed as though the stains of manhood were passing from me, and I were relapsing into the purity and simplicity of childhood. I was content to have been moulded into a perfect child. I stood still as in a trance. I dreamed that I was enjoying a personal intercourse with my heavenly Father, and, extravagantly¹, put off the shoes from my feet; for the place where I stood, I thought was holy ground².

This state of mind could not last long, and I returned, with languid feelings, to my inn. I ordered my dinner, green peas and a sweetbread: it had been a favourite dish with me in my childhood; I was allowed to have it on my birth-days. I was impatient to see it come upon table; but, when it came, I could scarce eat a

¹) Extravagantly, ἰσοδυναμεῖ πρὸς τὸ by an exaggeration of the fancy. ²) For the place κτλ. «ἰδιότι ἐνόμιζον ὅτι ὁ τόπος ἐν ᾧ ἔστηκα ἦτο γῆ ἁγία.» παρῳδεῖ ὁ συγγρ. τὸ γραφικ. "Εξ. γ'. 5.

mouthful; my tears choked me. I called for wine; I drank a pint and a half of red wine, and not till then had I dared to visit the churchyard, where my parents were interred.

The cottage lay in my way. Margaret had chosen it for that very reason, to be near the church; for the old lady was regular in her attendance on public worship. I passed on, and in a moment found myself among the tombs.

I had been present at my father's burial, and knew the spot again; my mother's funeral I was prevented by illness from attending: a plain stone was placed over the grave, with their initials carved upon it, for they both occupied one grave.

I prostrated myself before the spot; I kissed the earth that covered them¹; I contemplated with gloomy delight the time when I should mingle my dust with theirs, and kneeled, with my arms incumbent on the grave-stone, in a kind of mental prayer; for I could not speak.

Having performed these duties, I arose with quieter feelings, and felt leisure to attend to indifferent objects. Still I continued in the churchyard, reading the various inscriptions, and moralizing upon them with that kind of levity which will not² unfrequently spring³ up in the mind in the midst of deep melancholy.

I read of nothing but careful parents, loving husbands, and dutiful children. I said jestingly, where be⁴ all the bad people buried? Bad parents, bad husbands, bad children, what cemeteries are appointed for these? do they not sleep in consecrated ground? or is it but a pious fiction, a generous over-sight, in the survivors, which thus tricks out⁵ men's epitaphs when dead, who,

¹) The earth that covered them, τὴν γῆν ἣτις ἐκάλυπτεν αὐτούς.

²) Will not, ἀντιστοιχεῖ πρὸς τὸ does not. ³) Will not unfrequently πτλ. συχνάκις πηγάζει, προέρχεται. ⁴) Where be, ἀντὶ where are.

⁵) To trick out, περιχοσμεῖ, στολίζει. Λέγεται: καὶ to trick up.

in their life-time, discharged the offices of life, perhaps, but lamely? Their failing, with their reproaches now sleep with them in the grave. *Man wars not with the dead.* It is a trait of human nature, for which I love it.

ΟΥΑΛΤΕΡ-ΣΚΩΤΤΟΥ.

Ουάλτερ-Σκωττος, ἐπιστημότατος ἀρχαιολόγος, μυθιστοριογράφος καὶ ποιητὴς τῆς Ἀγγλίας (γεν. τῷ 1771 εἰς Ἑδιμβούργον, ἀπ. τῷ 1832). Καὶ τὰ δύο μὲν ποιήματα αὐτοῦ (*Lay of the Lord Minstrel* καὶ ὁ *Marmion* τοσοῦτον κρότον ἀπετέλεσαν, ὥστε ἀνύψωσαν τὸν ἄνδρα εἰς τὸν κολοφῶνα τῆς ποιητικῆς εὐκλείας· τὸ δὲ πρῶτον εἰς τὸ πεζὸν προῖδον τῆς χειρὸς τοῦ Ουάλτερ-Σκώττου εἶναι ὁ Βαβερλέϋς (*Waverley*), ὅστις ἐκδοθεὶς τῷ 1814 νέαν ἐποχὴν εἰς τε τὴν φιλολογίαν καὶ εἰς τὴν ζωὴν τοῦ Σκώττου προήγαγεν. Ἀκολούθως ἐδημοσίευσεν ἀξιόλογα μυθιστορήματα, ἐν οἷς καὶ ὁ Ἰβανώης (*), ἐξ οὗ τὸ ἀκόλουθον ἀπόσπασμα.

Η ΕΠΙΔΕΙΞΙΣ ΤΩΝ ΟΠΛΩΝ ΤΗΣ ΑΣΒΥΔΕΛΑΖΟΥΣΗΣ.

(*The passage of arms of Ashby*).

Ἰωάννης ὁ Ἀχθων, βασιλεύων ἀντὶ τοῦ ἐν αἰχμαλωσίᾳ ἀδελφοῦ τε Ῥιχάρδου τοῦ Λεοντοθύμου, συνεκάλεσεν εἰς τόρνον τῆς Ἀσβυδελαζούσης ἅπαντας τοὺς εὐγενεῖς ἱππότες τῆς Ἀγγλίας, καὶ κατὰ τὴν πρώτην μὲν ἡμέραν ὁ Ἰβανώης κρυπτόμενος ὑπὸ τὸ ὄνομα «Ἀπόκληρος Ἰππότης,» νικήσας τοὺς ἀντιπάλους του, ἀνεκηρύχθη νικητὴς, τὴν ἀκόλουθον δὲ γενικὴ συμπλοκὴ ἐγένετο, καθ' ἣν οἱ ἱππότες διεχωρίσθησαν εἰς δύο ἀντίθετα στρατόπεδα, καὶ τοῦ ἐνὸς μὲν ἡγεῖτο ὁ Βριὰν Δεβουασγιλβέρτος, τοῦ δ' ἐτέρου ὁ Ἀπόκληρος Ἰππότης.

As yet, the knights held their long lances upright, their bright points glancing to the sun, and the streamers with which they were decorated fluttering over the plumage of the helmets. Thus they remained while the marshals of the field surveyed their ranks with the utmost exactness, lest either party had more or fewer

(*) Ὅρ. τὴν ἡμετέραν μετάφρασιν αὐτοῦ.

than the appointed number. The tale¹ was found exactly complete. The marshals then withdrew from the lists, and William de Wyvil, with a voice of thunder, pronounced the signal words *laissez aller*²! The trumpets sounded as he spoke; the spears of the champions were at once lowered and placed in the rests; the spurs were dashed into the flanks of the horses, and the two foremost ranks of either party rushed upon each other in full gallop, and met in the middle of the lists with a shock, the sound of which was heard at a mile's distance. The rear rank of each party advanced at a slower pace to sustain the defeated, and follow up the success of the victors of their party.

The consequences of the encounter were not instantly seen, for the dust raised by the trampling of so many steeds darkened the air, and it was a minute ere the anxious spectators could see the fate of the encounter. When the fight became visible, half the knights on each side were dismounted, some by the dexterity of their adversary's lance, some by the superior weight and strength of opponents, which had borne down both horse and man; some lay stretched³ on the earth as if never more to rise; some had already gained their feet, and were closing hand to hand with those of their antagonists who were in the same predicament⁴; and several on both sides, who had received wounds by which they were disabled, were stopping their blood by their scarfs, and endeavouring to extricate themselves from the tumult. The mounted knights, whose lances had been almost all broken by the fury of the encounter, were now closely engaged with their swords, shouting their

¹) Tale, διήγημα κτλ. ἐνταῦθα ἀριθμὸς, λογαριασμός. ²) Laissez aller (Γαλ.), ἄφετε ἵέναι. Γνωστὸν ὅτι ἡ Γαλλικὴ γλῶσσα ἦτον ἐν μεγάλῃ χρήσει τότε ἐν τῇ Ἀγγλίᾳ, ἐν τῇ αὐτῇ μάλιστα. "Ορ. τὴν μετάφρασιν τοῦ Ἰδανώου. ³) Some lay stretched, οἱ μὲν (ἄλλοι) ἐκτάδην ἔκειντο. ⁴) Predicament, θέσις, κατάστασις.

war-cries, and exchanging buffets, as if honour and life depended on the issue of the combat.

The tumult was presently increased by the advance of the second rank on either side, which, acting as a reserve, now rushed on to aid their companions. The followers of Brian de Bois-Guilbert¹ shouted, « Ha! Beauséant! Beauséant²! For the Temple! For the Temple! » The opposite party shouted in answer « Desdichado! Desdichado³! » Which watchword they took from the motto upon their leader's shield.

The champions thus encountering each other with the utmost fury, and with alternate success, the tide of battle seemed to flow now toward the southern, now toward the northern extremity of the lists, as the one or the other party prevailed. Meantime the clang of the blows, and the shouds of the combatants, mixed⁴ fearfully with the sound of the trumpets, and drowned⁵ the groans of those who fell, and lay⁵ rolling defenceless beneath the feet of the horses. The splendid armour of the combatants was now defaced with dust and blood, and gave way at every stroke of the sword and battle-axe. The gay plumage, shorn from the crests, drifted upon the breeze like snow-flakes⁶. All that was beautiful and graceful in the martial array had disappeared, and what was now visible was only calculated to awake terror or compassion.

Yet such is the force of habit, that not only the vulgar spectators, who are naturally attracted by sights of horror, but even the ladies of distinction, who crowd-

¹) Ὁ κυριώτερος ἀντίπαλος τοῦ Ἰβανώου. ²) Beauséant, ἐλέγετο ἡ ἱστορικὴ σημασία τῶν Τεμπλαρίων (Ἱπποτῶν τοῦ Ναοῦ τοῦ Σολομῶντος), ἐξ ἡμισείας μὲν λευκῇ, ἐξ ἡμισείας δὲ μέλαινα οὖσα, ὅπερ ἐσήμαινεν ὅτι ἦσαν εὐμενεῖς μὲν καὶ εὐπροσέγοροι εἰς τοὺς χριστιανοὺς, μαῦροι δὲ καὶ τρομεροὶ εἰς τοὺς ἀπίστους. ³) Desdichado, Ἰσπαν. λέξις σημαίνουσα ἀπόκληρος, δυστυχὴς, ἄθλιος. ⁴) Mixed with . . . drowned, παρατ. ἀνemiγνύοντο . . . ἐπιγιγον. ⁵) Who fell, and lay, οὔτινες ἐπιπτον, καὶ (οὔτινες) ἔκειντο. ⁶) Like snow-flakes, ὡς νιφάδες χιόνος.

ed the galleries, saw the conflict with a thrilling interest certainly, but without a wish to withdraw their eyes from a sight so terrible. Here and there, indeed, a fair cheek might turn pale, or a faint scream might be heard, as a lover, a brother, or a husband, was struck from his horse. But, in general, the ladies around encouraged the combatants, not only by clapping their hands and waving their veils and kerchiefs, but even by exclaiming, « Brave lance! good sword! » when any successful thrust or blow took place under their observation.

Such being the interest taken by the fair sex in this bloody game, that of the men is the more easily understood. It showed itself in loud acclamations upon every change of fortune, while all eyes were so rivetted on the lists, that the spectators seemed as if they themselves had dealt and received the blows which were there so freely bestowed. And between every pause was heard the voice of the heralds, exclaiming, « Fight on¹, brave Knights! Man dies, but glory lives! — Fight on! Death is better than defeat! — Fight on, brave Knights! For bright eyes behold your deeds! »

Amid the varied fortunes of the combat, the eyes of all endeavoured to discover the leaders of each band, who, mingling in the thick of the fight, encouraged their companions both by voice and example. Both displayed great feats of gallantry, nor did either Bois-Guilbert or the Disinherited Knight find in the ranks opposed to them a champion who could be termed their unquestioned match. They repeatedly endeavoured to single out each other², spurred by mutual animosity, and aware that the fall of either leader might be considered as decisive of victory. Such, however, was the crowd and

¹) Fight on, ἐξακολουθεῖτε νὰ μάχησθε· θάρρος! θάρρος! Οὕτω λέγεται καὶ to speak on, to laugh on κτλ. ²) To single out each other, ἵνα συμπλακῶσιν ἀλλήλοις, ἵνα ἔλθωσιν εἰς μάχην ἐκ τοῦ συν-εγγυς, συστάδην.

confusion, that, during the earlier part of the conflict, their efforts to meet were unavailing, and they were repeatedly separated by the eagerness of their followers, each of whom was anxious to win honour, by measuring his strength against the leader of the opposite party.

But when the field became thin by the numbers on either side who had yielded themselves vanquished, had been compelled to the extremity of the lists, or been otherwise rendered incapable of continuing the strife, the Templar and the Disinherited Knight at length encountered hand to hand¹, with all the fury that mortal animosity, joined to rivalry of honour, could inspire. Such was the address of each in parrying and striking, that the spectators broke forth into a unanimous and involuntary shout², expressive of their delight and admiration.

But at this moment the party of the Disinherited Knight had the worst; the gigantic arm of Front-de-Bœuf³ on the one flank, and the ponderous strength of Athelstane⁴ on the other, bearing down and dispersing those immediately exposed to them. Finding themselves freed from their immediate antagonists, it seems to have occurred to both these knights at the same instant, that they would render the most decisive advantage to their party, by aiding the Templar in his contest with his rival. Turning their horses, therefore, at the same moment, the Norman spurred against the Disinherited knight on the one side, and the Saxon on the other. It was utterly impossible that the object of this unequal and unexpected assault could have sustained it, had he

¹) Encountered hand to hand, συνῆλθον εἰς χεῖρας, συζάδην. ²) Broke forth into a unanimous κτλ. ἐξέβαλον ἐκ συμφώνου ἀκουσίας φωνάς.

³) Εἷς τῶν ἐπισημοτέρων ἱπποτῶν τοῦ μυθιστορήματος. ⁴) Ὁ Ἀθελ-
στάνης ἦτον ὁ πρῶτος μνηστὴρ (κατὰ θέλησιν τοῦ κηδεμόνος αὐτῆς
Κεδρίκου) τῆς ἡρώϊνης τοῦ Μυθιστορήματος Ροβδένας, ἣν ὁμῶς συνε-
ζεύχθη ἐπὶ τέλους ὁ Ἰβανῶης.

not been warned by a general cry from the spectators, who could not but take interest in one exposed to such disadvantage.

“Beware! beware! Sir Disinherited!” was shouted so universally, that the knight became aware of his danger; and striking a full blow at the Templar, he reined back his steed¹ in the same moment, so as to escape the charge of Athelstane and Front-de-Bœuf. These knights, therefore, their aim being thus eluded, rushed from opposite sides betwixt the object of their attack and the Templar, almost running their horses against each other ere they could stop their career. Recovering their horses, however, and wheeling them round, the whole three pursued their united purpose of bearing to the earth the Disinherited Knight.

Nothing could have saved him, except the remarkable strength and activity of the noble horse which he had won² on the preceding day.

This stood him in the more stead³, as the horse of Bois-Guilbert was wounded, and those of Front-de-Bœuf and Athelstane were both tired with the weight of their gigantic masters, clad in complete armour, and with the preceding exertions of the day. The masterly horsemanship of the Disinherited knight, and the activity of the noble animal which he mounted, enabled him for a few minutes to keep at sword's point his three antagonists, turning and wheeling with the agility of a hawk upon the wing, keeping his enemies as far separate as he could, and rushing now against the one, now against the other, dealing sweeping blows with his sword, without waiting to receive those which were aimed at him in return.

¹) He reined back his steed, εἴλκυσεν ἐκ τοῦ χαλινοῦ τὸν ἵππον του. ²) He had won, ἐκέρδησεν, ἔλαβεν ὡς ἀριστεῖον τὴν προλαβοῦσαν.

³) This stood him in more stead, οἶονεῖ this did him the more service, ὑπῆρξε λίαν χρήσιμον εἰς αὐτόν.

But although the lists rang with applauses of his dexterity, it was evident that he must at last be overpowered; and the nobles around Prince John implored him with one voice to throw down his warder¹, and to save so brave a knight from the disgrace of being overcome by odds².

«Not I, by the light of Heaven,» answered Prince John; «this same springal³, who conceals his name, and despises our proffered hospitality, hath already gained one prize, and may now afford to let others have their turn.» As he spoke thus, an unexpected incident changed the fortune of the day.

There was among the ranks of the Disinherited knight a champion in black armour, mounted on a black horse, large of size, tall, and to all appearance powerful and strong, like the rider by whom he was mounted. This knight, who bore on his shield no device of any kind, had hitherto evinced⁴ very little interest in the event of the fight, beating off with seeming ease those combatants who attacked him, but neither pursuing his advantages, nor himself assailing any one. In short, he had hitherto acted the part rather of a spectator than of a party in the tournament, a circumstance which procured him among the spectators the name of le Noir Fainéant⁵, or the Black Sluggard.

At once this knight seemed to throw aside⁶ his apathy, when he discovered the leader of his party so hard bested⁷; for, setting spurs to his horse, which was quite fresh, he came to his assistance like a thunderbolt,

¹) Warder, ῥάβδος. Αὕτη δὲ ῥιπτομένη ἐν τῷ μέσῳ τοῦ ἀγωνιστηρίου διεδήλου τὸ τέλος τῆς μάχης. ²) By odds, ἐκ περισσοῦ ἀριθμοῦ.

³) Springal, ἔτι καὶ youngster, ὁ νεανίσκος. ⁴) Had evinced = shown, exhibited, ἔδειξεν. had evinced hitherto little interest, ἐλάχιστον μέχρι τοῦδε ἔλαβε μέρος. ⁵) Le Noir Fainéant, Γαλ. Ὁ Μέλῃς Βλάξ. ⁶) To throw aside, ἀπορρίπτω. ⁷) So hard bested, οὕτω δεινῶς διακείμενον, ἐν τοιαύτῃ ἀμηχανίᾳ εὐρισκόμενον.

exclaiming, in a voice like a trumpetcall¹, « Desdichado, to the rescue! » It was high time²; for, while the Disinherited Knight was pressing upon the Templar, Front-de-Bœuf had got nigh to him with his uplifted sword: but ere the blow could descend, the Sable Knight dealt a stroke on his head, which, glancing from the polished helmet, lighted with violence scarcely abated on the chamfrom³ of the steed, and Front de-Bœuf rolled on the ground, both horse and man equally stunned by the fury of the blow. Le Noir Fainéant then turned his horse upon Athelstane of Coningsburgh; and his own sword having been broken in his encounter with Front-de-Bœuf, he wrenched from the hand of the bulky Saxon the battle-axe which he wielded, and, like one familiar with the use of the weapon, bestowed him such a blow upon the crest, that Athelstane also lay senseless on the field. Having achieved this double feat, for which he was the more highly applauded that it was totally unexpected from him, the knight seemed to resume the sluggishness of his character, returning calmly to the northern extremity of the lists, leaving his leader to cope as he best could with Brian de Bois-Guilbert. This was no longer a matter of so much difficulty as formerly. The Templar's horse had bled much, and gave way under the shock of the Disinherited Knight's charge. Brian de Bois-Guilbert rolled on the field, encumbered with the stirrup, from which he was unable to draw his foot. His antagonist sprung from horseback, waved his fatal sword over the head of his adversary, and commanded him to yield himself; when Prince John, more moved by the Templar's dangerous situation than he had been by that of his rival, saved him the mortification⁴ of confess-

¹) In a voice like a trumpetcall, μετὰ στενταρείου κραυγάζων φωνῆς. ²) It was high time, ἐγκαίρως ἀφίκετο. ³) Chamfrom, σίδηρον καλύπτον τό ἔμπροσθεν τῆς κεφαλῆς καταφράκτου ἵππου. ⁴) Saved him κτλ. ἀπελύτρωσεν αὐτὸν τῆς αἰσχύνης.

ing himself vanquished, by casting down his warder and putting an end to the conflict.

It was indeed, only the relics and embers of the fight which continued to burn; for of the few knights who still continued in the lists, the greater part had, by tacit consent, forborne the conflict for some time, leaving it to be determined by the strife of the leaders.

The squires, who had found it a matter of danger and difficulty to attend their masters during the engagement, now thronged into the lists to pay their dutiful attendance to the wounded, who were removed with the utmost care and attention to the neighbouring pavilions, or to the quarters prepared for them in the adjoining village.

Thus ended the memorable field of Ashby-de-la-Zouche, one of the most gallantly contested tournaments of that age; for, although only four knights, including one who was smothered¹ by the heat of his armour, had died upon the field, yet upwards of thirty were desperately wounded, four or five of whom never recovered. Several more were disabled for life; and those who escaped best carried the marks of the conflict to the grave with them. Hence it is always mentioned in the old records as the Gentle and Joyous Passage of Arms of Ashby.

¹) Who was smothered, ἀπενίγη.

Θ'. ΔΙΑΛΟΓΟΙ. — DIALOGUES.

ΕΔΓΕΟΥΡΘΗΣ.

Ἡ δεσποσύνη Ἐδγεουόρθη (Miss Edgeworth-Maria), γεν. τῷ 1767 ἐν Ἰρλανδίᾳ, ἀποθ. τῷ 1849, κατέσχε τὸν δεύτερον τόπον μετὰ τὸν Οὐάλτερ Σκῶτον, καὶ ὡς μυθιστοριογράφος καὶ ὡς ἠθικολόγος τοῦ αἰῶ- νός της. Ἐπιτυχῶς ἀφιερῶσασα τὸ πνεῦμα αὐτῆς εἰς τὴν ἀνατροφὴν τῶν παίδων καὶ τὴν ἠθικὴν μόρφωσιν τοῦ λαοῦ, συνέθεσε πλεῖστα μι- κρὰ πονήματα πρὸς τὸν σκοπὸν τοῦτον ἀποβλέποντα. Τὸ ἀκόλουθον χω- ρίον ἐλήφθη ἐκ τινος συγγραμματίου ἐπιγραφομένου, « ἡ νέα Griselda, » ἐν ᾧ παριστᾷ ὡς πρὸ μικροῦ συζευχθεῖσαν τὴν ἡρώϊνην της ταύτην καὶ εἰς ἔριν ἐλθοῦσαν μετὰ τοῦ συζύγου της περὶ ὄνου σκιᾶς, ἥτοι περὶ μικρᾶς διαφορᾶς τῶν ὥρολογίων των.

ΣΥΓΚΡΙΣΙΣ ΤΩΝ ΩΡΟΛΟΓΙΩΝ.

(The comparison of watches.)

When Griselda thought that her husband had long enough enjoyed his new existence, and that there was danger of his forgetting the taste of sorrow, she chang- ed her tone. One day, when he had not returned home exactly at the appointed minute, she received him with a frown¹ such as would have made even Mars himself recoil², if Mars could have beheld such a frown upon the brow of his Venus.

« Dinner has been kept waiting for you this hour, my dear. »

« I am very sorry for it; but why did you wait, my dear? I am really very sorry I am so late, but (looking at his watch) it is only half past six by me. »

¹) Frown, συνοφρύωμα, ἀγριωπὸν βλέμμα. ²) Such as would have even κτλ. τὸ ὁποῖον ἤθελε κάμει καὶ αὐτὸν τὸν Ἄρην γὰ ὀπισθοπορῆσιν.

“It is seven by me¹.”

They presented their watches to each other, he in an apologetical, she in a reproachful, attitude.

“I rather think you are too fast², my dear,” said the gentleman.

“I am very sure you are too slow³, my dear,” said the lady.

“My watch never loses a minute in the four and twenty hours,” said he.

“Nor mine a second,” said she.

“I have reason to believe I am right, my love,” said the husband, mildly.

“Reason!” exclaimed the wife, astonished. “What reason can you possibly have to believe you are right when I tell you, I am morally certain you are wrong, my love?”

“My only reason for doubting it is that I set my watch by the sun to-day.”

“The sun must be wrong, then,” cried the lady hastily. “You need not laugh; for I know what I am saying: the variation, the declination, must be allowed for in computing it with the clock. Now you know perfectly well what I mean, though you will not explain it for me, because you are conscious⁴ I am in the right.”

“Well, my dear, if you are conscious of it, that is sufficient. We will not dispute any more about such a trifle. Are they bringing up dinner?”

“If they know that you are come in; but I am sure I cannot tell whether they do or not. Pray, my dear Mrs. Nettleby,” cried the lady, turning to a female friend, and still holding her watch in her hand, “What o’clock is it by you⁵? There is nobody in the world

¹) By me, κατ’ ἐμέ, κατὰ τὸ ἰδικόν μου ὥρολόγιον. ²) You are too fast, (ὅτι) τρέχεις παραπολύ. ³) You are too late, πηγαίνεις παραπολύ ὀπίσω. ⁴) You are conscious; σύννοιδας σαυτῶ, γνωρίζεις ὅτι...

⁵) By you, κατὰ σέ, κατὰ τὸ ὥρολόγιόν σου.

hates disputing about trifles so much as I do; but I own do love to convince people that I am in the right. »

Mrs. Nettleby's watch had stopped: how provoking! Vexed at having no immediate means of convincing people that she was in the right, our heroine consoled herself by proceeding to criminate her husband, not in this particular instance, where he pleaded guilty¹, but upon the general charge of being always too late for dinner, which he strenuously denied.

There is something in the species of reproach, which advances thus triumphantly from particulars to generals, peculiarly offensive to every reasonable and susceptible mind; and there is something in the general charge of being always late for dinner which the punctuality of man's nature cannot easily endure, especially if he be hungry. We should humbly advise our female friends to forbear exposing a husband's patience to this trial, or at least to temper it with much fondness, or else mischief will infallibly ensue.

Η ΔΙΚΕΦΑΛΟΣ ΥΔΡΑ².

(The Snake with two Heads.)

Head first. You pull too hard³. Consider, I have to go backwards. I can't go so fast. It's hard work to draw backwards.

Head second. Why, I don't think I go so very fast. It's only your notion⁴. You are always complaining I feel

¹) He pleaded guilty, ὁμολόγει ἐαυτὸν ἔνοχον. ²) Ἐκ τοῦ περιοδικοῦ συγγράμματος τοῦ Ἰώνσωνος, ἐπιγραφομένου Rambler. Μένεται δὲ διὰ τοῦ χωρίου τούτου ὁ συγγραφεὺς τὴν κακῶς ἐννοουμένην προσβολὴν τῆς τιμῆς, δι' ἧς καταντῶσιν εἰς μωρὰς μονομαχίας. ³) To pull too hard, ἔλκω, τραβῶ δυνατά. ⁴) It is only your notion, εἶναι μόνον ἀπλῆ ἰδέα σου, φαντασιοπληξία σου.

in a hurry to get¹ to that spring of water. I'm very thirsty. Besides, it is all for your good, as well as mine: you'll drink, as well as I, when we get there, and the sooner the better, for us both. Come, come! Be patient.

First. If you had any patience, I might do better. Try for yourself what you recommend to me.

Second. I tried it enough the other day, when you dragged me backwards a mile, to get to a green bush, to which you took a fancy². I took my turn first, and now it is yours. Turn and turn about, is fair play.

First. If you took your turn the other day, I had taken mine before, often and often. You don't keep a fair account³.

Second. Then I keep a false account, do I? I believe my account is as fair as yours, at all events.

First. It may be as you say, but you may be forgetful too. Our memory is always best in our own favor, I see.

Second. And I see it too. I don't choose to have my honor disputed. Nor will I bear it, from you.

First. Well, and what will you do about it? I should like to know that⁴.

Second. Why, what will I do? I'll be even with you, I'll warrant you, and you shall own it, and yield, before it is over.

First. How can you hurt me? Your head can't reach further than your own part of our body. You can bite only your own body. And you may do that as soon and as often as you please. You will not hear to reason, nor consideration. You are wiser than every body, I suppose you think.

¹) I feel in a hurry to get, (ὅτι) ἐπισπεύδω τόσον νὰ φθάσω. ²) To which you took a fancy, τὸ ὁποῖον σὲ ἤρεσε. ³) To keep an account, κρατῶ λογαριασμὸν, a fair account, καλὸν λογαριασμὸν. ⁴) Should like κτλ. ἐπιθυμῶ νὰ τὸ μάθω.

Second. Why, I once thought so, but I have been tied to you so long that I have become almost, or quite, a fool. A snake or a boy becomes like his company. I'd¹ rather hurt myself than not be revenged on you. And if I could speak so as to be understood by boys, I'd ask the first I met, to bring his hatchet, and chop us apart. Then we could come head to head, and fairly fight it out².

First. And what then?

Second. Why, then I would be revenged on you, and I should be satisfied.

First. I think I should leave you well wounded, if that would satisfy you; besides being chopped in two.

Second. No matter for that; my honor would be saved; and if I died, you know, I should fall in the field of honor.

First. Then you would kill me, I conclude, if you could?

Second. Certainly; you are a rascal, and called my word of honor and truth in question. Nothing but your heart's blood can wash off the stain upon my honor³!

First. If my heart is so vile, I cannot see how its poisoned blood would wash it clean; especially, if you murdered me.

Second. I see you have no honor, nor sense. It is an affair of honor, I tell you. I mean to do it like a snake of honor, in cool blood⁴. I mean to tell you of it beforehand, and make you willing to be killed, then come and shake hands, and say we forgive, and then fight till one, or the other, or both, are dead.

First. And this you call honor, do you, when all the fighting and murder is done, not in a passion, or in

¹) I'd, συγκ. τοῦ I would. ²) To fight it out, διαλύω τὴν διαφορὰν διὰ τῆς μάχης. ³) Can wash off the stain upon my honor, δύναται νὰ ἀποπλύνῃ τὴν ἐπὶ τῆς τιμῆς μου κηλῖδα. ⁴) In cool blood, μετὰ ἀταραξίας, Γαλ. avec sang-froid.

malice, or revenge, but calmly, and upon honor? Your honor has called me a rascal unfit to live; therefore, I must stand still, and have my heart bit out, or kill you; and if I should do this, it will be honor, because I should become your equal, that is, a rascal like you. Because you belie me, I must stand still and let you bite me to death! No, no. I'll never do that; I should indeed be the fool you call me. We should be as bad as men whom they call duellists.

ΑΙ ΠΕΝΤΕ ΑΙΣΘΗΣΕΙΣ¹.

(*The Five Senses.*)

The five senses, Sight, Smell, Taste, Feeling and Hearing, having had frequent disputes as to which of them was of most importance, they at length agreed to meet together, for the purpose of urging their respective claims. Man was chosen umpire² in the case; and the point they agreed to refer to his decision was, which of them he thought most useful to himself.

“It seems very plain to me,” said Sight, “that no impartial person would long hesitate to which of us this honor should be assigned. The eyes, which are the medium of my operations, have been called ‘the windows of the soul;’ and truly, without their aid, the mind would want a very important means of expressing its emotions. Hope and fear, love and hatred, joy and sorrow, and many other passions of the soul, could never be manifested, in any other way, with half so much power.

What a helpless object is man deprived of my assistance! Some one must constantly lead him about,

¹) Ἐκ τῶν τοῦ Flint, Ἀμερικανοῦ συγγραφέως. ²) Umpire, αἰρετοκρίτης, διαιτητής.

or he is in danger of doing himself an injury. So far from being the 'lord of the creation,' no animal is then so helpless. But what if the whole race were blind? Who could then cross the mighty ocean, to bring home the comforts and the luxuries of life from foreign climes? Or who could descend into the bowels of the earth, to bring up from the mines their valuable treasures?

How pathetically does Milton¹ lament the loss of his sight! he calls the light the

« Offspring of heaven, first-born. »

But what would light be to man, without the gift of sight, by which he is enabled to look out upon the summer landscape, the mighty ocean, the beautiful sky, and all the lovely scenes which God has spread before him? In short, without me, the world would be to man a desert, and himself, all his life long², as helpless as the infant in the cradle. » Mr. Sight³ upon this sat down, with the air of one who thought every body must see the subject exactly as he did.

« I am fully aware, » said Smell, as he arose, « of the claims which my brother Sight has to consideration. Yet with all his important services, there are some dark shades to his character. It appears to me that he is but an eye-servant; for at night, when his master is in greatest danger, he is commonly fast asleep. The information he communicates, also, is often very incorrect; and without the assistance of my brother Feeling, he would often bring those he pretends to serve into serious difficulty. Indeed he often does this, alarming people with ghosts and spectres, which have no existence.

¹) "Ορ. περὶ τοῦ Μίλτωνος εἰς τὰ ποιητικὰ τεμάχια. ²) All his life long, καθ' ὅλον τὸ διάστημα τῆς ζωῆς αὐτοῦ. ³) Mr. Sight, αἱ αἰσθήσεις πρωτοποιοῦνται δι' ἀρσενικοῦ γένους, ἡμεῖς δ' ἠθέλομεν εἰπεῖ ἡ κυρία, ἡ κυρὰ "Ορασις.

But the worst part of his character is his ingratitude. For upon the approach of old age, he fails in his duty; and his master is obliged to remedy his misfortune, by placing astride¹ the Nose, with which I have the honor to be connected, a huge machine, which he calls a pair of spectacles. As fond as he is of the light, I should think he would wish such conduct concealed under the veil of darkness.

But mark my office. The balmy fragrance of the morning, the perfume of the rose,—these, and a thousand other grateful odors, it is my delightful employment to convey to man, and regale him with all the sweets of Nature. I am also useful in the dark, when Sight is of little service.” On the whole, it appeared that Mr. Smell² was very well satisfied with his own pretensions.

“I do not wish,” said Taste, “to magnify my own importance, by depreciating the merits of my neighbors. Mr. Smell, however, would do well to recollect, that he is sometimes the medium of communications to the mind not quite so agreeable as those he has described; and that man is now and then saluted with an odor not so perfectly agreeable as that of the rose.

If the pleasure I impart is not of quite so intellectual a cast as is claimed by some of my brethren, it is at least as substantial. By my aid, with how much greater delight does man partake of the bounties of Providence, than if he only ate³ to satisfy his hunger, and sustain life. It is only by the glutton and the epicure that I am pampered, instead of being made, as I ought, the occasion of gratitude to God.

When men have brought disease and pain upon themselves, by an inordinate indulgence of their appe-

¹) Astride, περιβάδην (καθβαλκευτὰ ὡς οἱ ἄνδρες κάθηνται ἐπὶ ὄνου, καὶ οὐχὶ ὡς αἱ γυναῖκες. ²) Mr Smell, καθ' ἡμᾶς, ἡ κυρία ἢ κυρὰ "Οσφορησις. ³) Ate, παρὰ τοῦ eat.

tites, it is then that I show myself their true friend, by making loathsome to them the medicines necessary to restore them to health. They then pay the penalty of their self-gratification; and are admonished to be wise for the future. From this it appears that my friendship is not that of the flatterer."

Feeling next began. "It is surprising how some people, in enlarging upon their own excellencies, can entirely overlook the merits of their neighbors. My abilities, I confess, are not of the showy kind; but in my humble opinion, if he duly considers the matter, man must acknowledge himself more than all indebted to me. When people¹ have been deserted by Sight, have I not stepped in to their assistance, and nearly made up the loss? Do not the blind learn to read, to write, and to labor, by my assistance?"

Indced, it has been thought by some, that all our family are really but one individual; and that Sight, Smell, Taste, and Hearing, are only different ways of feeling. Must not the light touch the eye that it may see? Must not the particles from the rose enter the nose, and the peach come in contact with the tongue, that smelling and tasting may take place? And what could Hearing do, if the vibrations of the air did not strike the drum of the ear?"

This speaker evidently thought his arguments must be felt, and sat down with a very consequential air.

"I have listened," said Hearing, "with great attention to all that has been said, and as each has spoken, have felt that the speaker had the strongest claims, with but one exception; and that was myself. I cannot allow that brother Feeling² is to swallow us all up at once. Let him rest satisfied with his own sphere of

¹) Ἡ λέξις people συντάσσεται πάντοτε μετὰ ῥημάτων πληθυντικοῦ ἀριθμοῦ. "Ορ. Γραμ. Σελ. 133. Σημ. ²) Καθ' ἡμᾶς, ἡ ἀδελφὴ Ἀφῆ.

usefulness, and be content to let others have their due share of praise.

Deprived of me, man loses the power of speech¹; that noble faculty which distinguishes him from the brute creation; for when I am lost, the unfortunate person is both deaf and dumb. Who, at the midnight alarm, warns man of his danger? Who conveys to his heart the welcome sound of the voice of a long absent friend; the fond greetings of his wife at his return home, or the endearing expressions of his little ones²? Who enables him to drink in the thrilling tones of the eloquent orator? Nay, of what use would eloquence, or speech itself, be without my aid? »

When all the speakers had thus expressed their views, it was found that the arguments of each had fully convinced at least one individual,—and that was himself. There appeared, however, to be as great a diversity of opinion as when they began; and it was agreed, *nem. con.*³, to have the question decided without further debate.

« My friends, » said man, « I would gladly have avoided the duty to which you have called me; since an umpire seldom gives satisfaction to those between whom he is to judge. I am certainly under great obligations to all of you; and with neither of you could I well dispense. After mature deliberation, and having carefully weighed the merits of each claimant, I have come to the decision that no one of you is of so much more importance than his neighbors, as to entitle him to vaunt his superiority. »

Upon this the assembly adjourned *sine die*⁴.

¹) Γνωστόν ὅτι οἱ ἐκ γενετῆς κωφοὶ εἶναι καὶ ἄλαλοι. ²) Περὶ τῆς χρήσεως τῆς ἀντων. οὐκ μετὰ τὰ ἐπίθετα "Ορ. Γραμ. Σελ. 158.

³) *Nem. con.* (Λατ.), ἤτοι *nemine contradicte*, μηδενὸς ἀντιλέγοντος.

⁴) *Sine die* (Λατ.), ἄνευ ἡμέρας· the assembly adjourned *sine die*, ἡ ὁμήγουρις ἀνέβαλε, διέκοψε τὴν συνεδρίαν τῆς ἀορίστως.

Moral. But few persons are of so much importance in the community as that others may not be found of equal consequence; and even the most humble can render such services as to entitle them to respect and kind treatment.

ΠΗΤΑΣΘΑΙ ΚΑΙ ΚΟΛΥΜΒΑΝ¹.

(*Flying and Swimming.*)

How I wish I could fly! (cried Bobert, as he was gazing after his pigeons that were exercising themselves in a morning's flight.) How fine it must be to soar² to such a height, and to dash through the air with so swift a motion!

I doubt not (said his father) that the pigeons have great pleasure in it; but we have our pleasures too; and it is idle to indulge longings³ for things quite out of our power.

R. But do you think it impossible for men to learn to fly?

F. I do—for I see they are not furnished by nature with organs requisite for the purpose.

R. Might not artificial wings be contrived, such as Dædalus⁴ is said to have used?

F. Possibly they might: but the difficulty would be to put them in motion.

R. Why could not a man move them, if they were fastened to his shoulders, as well as a bird?

F. Because he has got arms to move, which the bird has not. The same organs which in quadrupeds are

¹) Ἐκ τῶν τοῦ Flint. ²) To soar, ἀναβαίνω ὑψηλά. ³) To indulge longings, ἐγκαταλείπομαι, παραδίδομαι εἰς σφοδράς ἐπιθυμίας.

⁴) Dædalus, γνωστός ὁ μυθώδης Δαίδαλος τῆς ἀρχαιότητος, ὅστις καταδικασθεὶς εἰς τὸν Λαβύρινθος τῆς Κρήτης μετὰ τοῦ υἱοῦ του Ἰκάρου, διεσώθη ἐκείθεν διὰ πτερῶν κηροκολλήτων.

employed to move the fore legs, and in man, the arms, are spent in birds on the motion of the wings. Nay, the muscles or bundles of flesh, that move the wings, are proportionally much larger and stronger than those bestowed upon our arms: so that it is impossible, formed as we are, that we should use wings, were they made and fastened on with ever so much art.

R. But angels, and cupids, and such things, are painted with wings; and I think they look very natural.

F. To you they may appear so; but an anatomist sees them at once to be monsters, which could not really exist.

R. God might have created winged men, however, if he had pleased.

F. No doubt; but they could not have had the same shape that men have now. They would have been different creatures, such as it was not in his plan to make. But you, that long to fly—consider if you have made use of all the faculties already given you! You want to subdue the element of air—what can you do with that of water? Can you swim?

R. No, not yet.

F. Your companion, Johnson, I think, can swim very well.

R. Yes.

F. Reflect, then, on the difference betwixt him and you. A boat oversets with you both in a deep stream. You plump at once to the bottom, and infallibly¹ lose your life. He rises like a cork, darts away with the greatest ease, and reaches the land in perfect safety. Both of you, pursued by a bull, come to the side of a river. He jumps in and crosses it. You are drowned if you attempt it, and tossed by the bull if you do not. What an advantage he has over you! Yet you are fur-

¹) Infallibly, ἀλανθάστως, βεβαίως.

nished with exactly the same bodily powers that he is. How is this?

R. Because he has been taught, and I have not.

F. True—but it is an easy thing to learn, and requires no other instruction than boys can give one another when they bathe together; so that I wonder anybody should neglect to acquire an art at once so agreeable and useful. The Romans used to say, by way of proverb, of a blockhead, «He can neither read nor swim.» You may remember how Cæsar was saved at Alexandria by throwing himself into the sea, and swimming with one hand, while he held up his Commentaries⁴ with the other.

R. I should like very well to swim, and I have often tried, but, I always pop under water, and that daunds me.

F. And it is that fear which prevents you from succeeding.

R. But is it as natural for man to swim as for other creatures? I have heard that the young of all other animals swim the first time they are thrown into the water.

F. They do—they are without fear. In our climate the water is generally cold, and is early made an object of terror. But in the hot countries, where bathing is one of the greatest of pleasures, young children swim so early and well, that I should suppose they take to it almost naturally.

R. I am resolved to learn, and I will ask Johnson to take me with him to the river.

F. Do; but let him find you a safe place to begin at. I don't want you, however, to proceed so cautiously as Sir Nicholas Gimcrack did.

R. How was that?

F. He spread himself out on a large table, and placing

⁴) Commentaries, Ἱστορίαι, σύγγραμμα τοῦ Καίσαρος.

before him a basin of water with a frog in it, he struck with his arms and legs as he observed the animal do.

R. And did that teach him?

F. Yes—to swim on dry land; but he never ventured himself in the water.

R. Shall I get corks or bladders?

F. No; learn to depend on your own powers. It is a good lesson in other things, as well as in swimming. Learning to swim with corks is like learning to construe¹ Latin with a translation on the other side. It saves some pains at first, but the business is not done half so effectually.

ΤΙΣ Η ΧΡΗΣΙΣ ΤΗΣ ΚΑΛΗΣ ΑΝΑΤΡΟΦΗΣ²;

(What is the Use of Education?)

ΜΕΡΟΣ Α'. (Καθ' ὁδόν).

Robert. Here's a book, Thomas, just suited to your mighty plans: Biography of Self-taught Men. As it suits me, I thought I would bring it to you: but very fortunately I saw you coming down the hill, and waited here to give it you; so you can take it home and make the most of it. It is the very thing for you: for I've³ peeped into it a little. You can learn here how to be a great man to your heart's content. I suppose you mean to be a Franklin, or a Sherman⁴, and then how you will laugh at all the college-learned men, as you leave them

¹) To construe, μεταφράζω, συνηθέστερον τὸ translate. ²) Ἐκ τινος Περιοδικοῦ. ³) I've, συγκ. τοῦ I have. ⁴) Roger Sherman, γεν. εἰς Newton (Ἀμερικ.) τῷ 1721. Μέχρι τοῦ εἰκοστοῦ δευτέρου ἔτους τῆς ἡλικίας του εἰργάζετο παρά τινι ὑποδηματοποιῷ, ἀλλὰ διαθρυλλεῖται ἐπὶ φιλομαθείᾳ καὶ φιλοπονίᾳ, οἶονεὶ αὐτοδιδάκτως μεγάλας ποιήσας προόδους εἰς τὴν φιλοσοφίαν, τὰ μαθηματικά, τὴν θεολογίαν, τὰ νομικά καὶ τὴν πολιτικὴν· συνεισέφερε δ' οὐ μικρὸν εἰς τὴν ἀνεξαρτησίαν τῆς πατρίδος του, ἐγένετο πολλάκις δικαστὴς, μέλος τοῦ Κοινοβουλίου, καὶ εἰς ἄλλας ἀνυψώθη τιμὰς.

far and far behind: while poor I will be still following the plough, as I have been, all day long, until half an hour ago.

Thomas. Poh! Robert, have I made a fool of myself, or is it only you who are making a fool of me? I read Franklin's life long ago, and have read it more than once too; and I feel a stronger resolution to improve myself every time I read it: but I am sure, I never dreamed of getting into Franklin's track¹ at all. Unless I learn ten times faster than I've ever done yet, I shall have enough to do to learn what every common farmer ought to know.

Robert. But, now, Thomas, you will own that you have a little expectation, that you shall be as great a man as Franklin, some thirty or forty years hence.

Thomas. Not I, Robert, any more than I have of being as rich a man as Stephen Girard, who, you know, died awhile ago², the richest man in the country. I expect to be industrious, but I don't expect to be worth fifteen million of dollars. I mean to study, but don't expect to know as much, or to be as famous, as Franklin.

Robert. Then what's the use of all your toil and trouble; your studying all winter and all summer, in school and out of school, and all your life long? What's the use, if it will not make a great man of you, say a member of Congress³, or a judge, or a governor?

Thomas. And what's the use of your ploughing, and digging, and hoeing, and planting, and harvesting, all summer long, and every year, as long as you live?

Robert. Why, to feed and clothe me, and shelter and warm me, to be sure. We shou'd soon be in trouble

¹) To get into track, βαδίζω κατ' ἕχνο. ²) Awhile ago, πρὸ μικροῦ.

³) Congress, Κοινοβούλιον, νομοθετικὴ σύνοδος τῶν Ὁμοσπόνδων Πολιτειῶν τῆς Ἀμερικῆς.

if we would not work for what we need, till we were sure of getting a thousand times as much as we need.

Thomas. That's right, Robert. How nicely you set the matter right, whether you will or not! We should be badly off, too, if we would not learn what we need to know, because we could not get what we do not need to have. Why, Robert, I don't need to be a governor, or a judge, or a member of Congress; but I do need to know more than I do, and to have a stronger and more active mind. What say, Robert, are you sorry that you have as much learning as you have—that you can read, write and cipher—because you cannot be as great a man as Franklin? Would you be willing to part with¹ all your learning, and be as ignorant as Caspar Hauser?

Robert. To be sure I would not. I should make a poor shift at getting a living, if I were like him: I would not be like him for all the millions in the world.

Thomas. Well, Robert, if what you have got is worth so much, why not get more? why not keep on² learning, if a little knowledge is worth so much? For my part, I mean to try, and see if the thing I don't know, will not prove as useful as the little I do know. I cannot think it possible that I shall ever learn all that will be useful to me, though I expect to be a true working farmer all my life long. Why should not I try to be a wiser and happier man? Why should I not try to know more and more, all that can be useful to me, or my friends? I don't see why study will not bring its reward as well as work. If I grow wiser³, that will be good pay. So, Robert, you see I have not changed by passing from February to May—nor by turning from the school to the farm.

¹) To part with, στεροῦμαι, χάνω, ξεχάμνω. ²) To keep on, ἐξακολουθῶ, προβαίνω, προχωρῶ. ³) To grow, αὐξάνω, γίνομαι. "Ορ. Γρ. 223.

Robert. Yes; but do you gain any thing? Are you any more learned?

Thomas. No: not as we commonly mean by 'learned'; for I am not learned at all, but it seems to me as if my mind had grown a little greener¹.

Robert. Greener—how?

Thomas. I was thinking of the grass. I have been watching it and watching it this Spring, but I have not seen it grow. Yet I see it has grown,—it looks greener. I can't² see that I gain, but I can see that I have gained: I was going to say, my mind seems as fresh and cheerful as the Spring. I know I have gained but very little, but to that little I can apply the proverb; 'Knowledge is pleasant to the soul.'

Robert. You make me think of the violets. I have watched them to see them come forth; but I could see no rapid advance; but this morning, as I went singing along, I saw them blossoming beside the path. So, Thomas,—you see I always give you a lift³ when it comes handy—if you will drink the dew and the showers, and the sunshine, wisdom will blossom on your modest path. I say that, because you are content to be a plain farmer.

Thomas. Why, here we are! How short the road has been! Well, Robert, you see you have got home with me. So come in, and if father begins upon me as he did last night, we shall have our subject continued within-doors⁴.

¹) Greener, πλέον πράσινος (χλοερὸς κτλ.). 'Ὁραία μεταφορὰ ἐκ τῶν χόρτων, εἰς στόμα γεωργοῦ μάλιστα. ²) Περὶ τῶν συγκεκομμένων λέξ. "Ὁρ. Γραμ. Σελ. 228. ³) Lift, ὑψωμα. I give you a lift, σοὶ δίδω χειρὰ βοήθειας νὰ ἐγερθῇς, νὰ ὑψωθῇς. ⁴) Within-doors, ἐντὸς τοῦ οἴκου.

ΠΟΤΕ ΠΕΡΑΤΟΥΤΑΙ Η ΕΚΠΑΙΔΕΥΣΙΣ.

(When will Education be finished?)

ΜΕΡΟΣ Β'. (Ἐν τῷ οἴκῳ, παρόντων διαφόρων μελῶν τῆς οἰκογενείας).

Father. Good evening, Robert. What's the good news¹?

Robert. Why, nothing very good, except that I have brought Thomas a book, which is to make him as great a man as Dr.² Franklin.

Thomas. Why, Robert, I thought you gave that up³, before we got half way home⁴. I am sure I told you plainly enough, that I hadn't⁵ any such foolish notions.

Robert. Yes, yes. Thomas says he means to be a real student, summer and winter, winder and summer, and yet be a plain farmer all his life long. That's a likely story! Study fifty years, and still be at the plough! isn't⁵ that a likely story?

Lucy. Why, in a quarter of that time, Thomas, you'll learn out. When you have learned all you can turn to account⁶, your zeal will cool⁷.

Thomas. Yes, Lucy, when I have learned all that I can turn to account; but when think you that will be?

Lucy. Oh, I suppose in a half dozen years, by the time you are three-and-twenty, at farthest⁸; then our Thomas will know all that is to be known that is of any use, unless he should become a great man like Dr. Franklin, as Robert says. Then, how his zeal will cool!

Father. Thomas, never mind if they do try to make

¹) News, ἡ λέξις αὕτη, καίτοι φέρουσα πληθ. ἀριθμ. σχῆμα, εἶναι ἐνικοῦ. Ὁρ. Γραμ. Σελ. 26. Σημ. ²) Dr. ἀντὶ Doctor. Ὁρ. Γραμ. Συγκομ. λέξ. Σελ. 229. ³) To give up, παραιτῶ, ἀφίνω, ἀποκόπτομαι ἀπὸ... ⁴) Before we got κτλ. ἐνῷ ἀκόμη δὲν εἴχομεν φθάσει εἰς τὸ ἡμισυ τῆς ὁδοῦ ἀπὸ τὸν οἶκόν μας. ⁵) Ὁρ. Γραμ. Συγκ. λέξ. Σελ. 228.

⁶) All you can turn to account, ὅλα ἐξ ὧν δύνασαι νὰ ὠφεληθῇς.

⁷) To cool, οὐδ. ψυχραίνομαι· you zeal will cool, ὁ ζῆλός σου θὰ ψυχρανθῇ. ⁸) At farthest, τὸ πολὺ.

fun¹ of you. I am forty years older than you are, and though I haven't studied so much as I now see I ought to have done, yet I have taken some pains to learn, and I am sure I have not 'learned out.' All I can say about it is, that I see ten times as much to learn, as I used to see forty years ago: and I think that if you should learn ten times as fast as I have done, and should live on this farm forty years hence, you will find more to learn after that. Here are Lucy and Robert; perhaps they will "learn out."

Thomas. Oh, Lucy is only trying to make fun of me. She does not think me vain enough to suppose I am going to do any great things; and I know she is not thoughtless enough to say seriously, that either I or *she* can learn all that we need, in half a dozen years, or half a dozen times *that*.

Lucy. No, Thomas, I am not so thoughtless; and as you do me that justice, I will agree that you are not so vain-hearted. As to *me*, I am sure there's no danger of my "learning out;" or of my getting though all that lies in my narrow circle — second mistress of the kitchen, and the garden, and the children, as I am. I shall need half a dozen years at least before I shall complete my education for the kitchen, and the house, and the garden.

Father. Yes, and six times that, before you would know all that it would be pleasant and useful to know.

Lucy. And then if I were to get Mr. White's spirit, (you know, Thomas, the book that Mr. W. sent me a few days ago,) it would take me a dozen, dozen years, to study all the plants and animals, within sight of the smoke of our own chimney. And then the newspapers; may a young girl like me, Thomas, read the newspapers?

¹) Fun, ἀστεϊότης, μετεώρισμα.

Thomas. Father says they are not all fit to read, and I believe so myself. Yet we can't help looking for the good, amidst more or less evil. So my judgment is that you may read the newspapers.

Lucy. But then I am sadly puzzled often. I find variety enough, but in order to make it pleasant and useful to me, I see I must understand Geography, and History, and half a dozen sorts of Philosophy. Thomas, I shall not get through¹ in a dozen, dozen years, if I should live so long.

Father. And then the Bible—the book of books—easy for children to understand—but how much better we can understand it, the more we know of geography, and history, and your half dozen philosophies. And there is a study for you, which you will not need to leave off, Lucy, at the end of a dozen, dozen years.

Mrs. Elizabeth. Well, Thomas what do you think of me, with my half dozen children? When think I shall learn out?

Thomas. Why, as you are a woman, and cannot therefore expect to rise to high places like Franklin, and as you are obliged to keep at home with your half dozen children, according to some people's notions, you haven't any thing to learn. But let me ask you one question. Pray, sister, have you learned yet all you need to know—I mean, all you need as the mother of my little nephews and nieces?

Mrs. E. All? No, brother. I am in trouble every day on account of my ignorance, for the duties of my own narrow sphere. I have no wish for high places—I do not know yet enough for my low one—though it is a high place too. All I wish is, to learn as much as I can every day, that I may know how better to take care of the children that are in my little home school.

¹) To get through, διαβαίνω, διέρχομαι, περῶ.

Lucy. That is, how to teach them A B C, a-b ab. That requires very profound learning!

Mrs. E. Why, yes, Lucy, I believe I am competent to that, already, and can without great difficulty teach them that lesson, as soon as is needful for them. But I have found by trial¹, that there is much more to be learned, in order that I may bring up my children aright. So I have determined to learn as much of their bodies and minds, and of all that they need to learn, as possible.

Lucy. Oh, you have only to let them grow up. Who studies and tries to improve herself, that she may train her children better? Where are your studious, thinking, philosophic mothers? Fie, sister, take it easy.

Mrs. E. So, then, you will study half a dozen years to make out your kitchen and garden education, and advise me to let the plants of my little garden take care of themselves?

Lucy. Ah, there you've caught me. So we must come round, and be all on Thomas's side at last.

Robert. Well, Thomas, I see you carry the day. So I'll leave my book for the plough-boy, and let him study and be a plough jogger all his life, if he will. So good night, and I hope, after all, you'll get to be as great a man as Dr. Franklin. [Exit.]

Lucy. Well, Thomas, Elizabeth is on your side, and father is on your side, and I half believe Robert is on your side, and as I have so much to learn, I shall be obliged to be on your side.

Father. Well, then, let us take more pains, and keep learning until we have "learned out." Come, let us close the day by reading the 104th Psalm², which will show us subjects of knowledge more than we can ever finish.

¹) By trial, ἐκ πείρας. ²) "Ἦτοι τὸν 103 κατὰ τοὺς Ο'.

Ι'. ΧΑΡΑΚΤΗΡΕΣ. — CHARACTERS.

ΜΙΔΔΛΕΤΩΝΟΣ.

Ὁ Μιδδλετὼν (Conyers Middleton), ἐπίσημος Θεολόγος καὶ Κριτικὸς, γεν. ἐν Ῥιχμονδίῳ (Ἀγγλ.) τῷ 1683, ἀπ. τῷ 1750. Ἐγράψε διάφορα, ἐν οἷς καὶ ἀξιόλογον δίτομον βιογραφίαν τοῦ Κικέρωνος.

ΚΑΤΩΝ. — CATO.

Ὁ Κάτων (Marius Portius Cato) ἐγγονὸς τοῦ περιφήμου Κάτωνος τοῦ πρεσβυτέρου, ἐκ νεαρᾶς ἡλικίας ἐφάνη ἔχων σταθερὰν καὶ γενναίαν ψυχὴν. Ὅτε εἶδε, δεκατετραετὴς ἔτι ὢν, αἰμοφύρτους κεφαλὰς τῶν ὑπὸ τοῦ Σύλλα εἰς θάνατον καταδικασθέντων ἀνδρῶν, ἐζήτησε ξίφος «ἵνα τὸν τύραννον ἀνελὼν ἀπαλλάξῃ τῆς δουλείας τὴν Ῥώμην.» Ἀντέστη ἀκολουθῶς εἰς τοὺς φιλοδόξους σκοποὺς τοῦ Καίσαρος, βλέπων ὅμως αὐτὸν ἐπὶ τέλους ὑπερισχύοντα, αὐτοχειριάσθη ἐν Ἰτύκῃ (τῆς Ἀφρικῆς) τῷ 46 πρ. Χρ. Λέγεται δ' ὅτι πρὸ τοῦ θανάτου τοῦ ἀνέγνωσε καὶ ἐμελέτησε τὸν Φαίδωνα, ἥτοι τὸν περὶ ψυχῆς λόγον τοῦ Πλάτωνος. Ἡ αὐτοχειρία τοῦ αὐτοῦ θεωρεῖται ὡς ἀνάξια τῶν ἀρετῶν ἃς κατὰ τὸν βίον αὐτοῦ ὁ ἀνὴρ ἔδειξεν.

If we consider the character of Cato without prejudice, he was certainly a great and worthy man; a friend to truth, virtue, liberty: yet, falsely measuring all duty by the absurd rigour of the stoical rule¹, he was generally disappointed of the end which he sought by it, the happiness both of his private and public life. In his private conduct he was severe, morose, inexorable; banishing all the softer affections as natural enemies to justice², and as suggesting false motives of acting, from

¹) «Ἀχρις οὗ (λέγει ὁ Πλούταρχος) περιῆλθεν ἡ ζήτησις εἰς ταῦτα δὴ τὰ παράδοξα καλούμενα τῶν Στωϊκῶν, τὸ, Μόνον εἶναι τὸν ἀγαθὸν ἐλεύθερον· δούλους δὲ τοὺς φαύλους ἅπαντας. ²) Διαφόρως τοῦ καλοῦ τὸ περὶ τὴν δικαιοσύνην ἀτενὲς καὶ ἄκαμπτον πρὸς ἐπιείκειαν ἢ χάριν ὑπερηγαπηκῶς,» κατὰ Πλούταρχ.

favour, clemency, and compassion: in public affairs he was the same; he had but one rule of policy, to adhere to what was right without regard to times or circumstances, or even to a force that could control him; for, instead of managing¹ the power of the great, so as to mitigate the ill, or extract any good from it, he was urging it always to acts of violence by a perpetual defiance; so that, with the best intentions in the world, he often did great harm to the republic. This was his general behaviour; yet, from some particular facts, it appears that his strength of mind was not always impregnable, but had its weak places of pride, ambition, and party zeal; which, when managed, and flattered to a certain point, would betray him sometimes into measures contrary to his ordinary rule of right and truth. The last act of his life was agreeable to his nature and philosophy: when he could no longer be what he had been, or when the ills of life overbalanced the good, which, by the principles of the sect³, was a just cause for dying, he put an end to his life with a spirit and resolution which would make one imagine that he was glad to have found an occasion of dying in his proper character. On the whole, his life was rather admirable than amiable; fit to be praised rather than imitated.

ΤΟΥ ΑΥΤΟΥ

Γ. ΜΑΡΙΟΣ. — G. MARIUS.

Γάιος Μάριος (Gaius Marius) στρατηγός τῶν Ῥωμαίων καὶ ἐπτάκις ὕπατος ἀναγορευθεὶς, ἐτελεύτησεν ἐκ μεγάλης οἰνοποσίας τῷ 86 πρ. Χρ.

The birth of Marius was obscure, though some call it equestrian⁴, and his education wholly in camps, where

¹) Managing, Γαλ. ἀντὶ forbearing ἢ humouring. ²) When managed, ὅτε τις ἐγνώριζε νὰ μεταχειρίζεται. ³) Of the sect, τῆς αἵρέσεως τῶν Στωϊκῶν. ⁴) Equestrian, Λ. equestris, ἡ τάξις τῶν ἱππέων τῆς Ῥώμης.

he learned the first rudiments of war, under the greatest master of that age, the younger Scipio¹, who destroyed Carthage; till, by long service, distinguished valour, and a peculiar hardiness² and patience of discipline, he advanced himself gradually through all the steps of military honour with the reputation of a brave and complete soldier. The obscurity of his extraction, which depressed him with the nobility, made him the greater favourite of the people, who, on all occasions of danger, thought him the only man fit to be trusted with their lives and fortunes, or to have the command of a difficult and desperate war; and, in truth, he twice delivered them from the most desperate with which they had ever been threatened by a foreign enemy. Scipio, from the observation of his martial talents, while he had yet but an inferior command in the army, gave a kind of prophetic testimony of his future glory; for being asked by some of his officers, who were supping with him at Numantia, what general the Republic would have in case of any accident to himself, «That man³,» replied he, pointing to Marius at the bottom of the table. In the field, he was cautious and provident; and, while he was watching the most favourable opportunities of action, affected to take all his measures from augurs and diviners, nor ever gave battle till, by pretended omens and divine admonitions, he had inspired his soldiers with a confidence of victory: so that his enemies dreaded him as something more than mortal; and both friends and foes believed him to act always by a peculiar impulse and direction from the Gods. His merit, however, was wholly military, void of every accomplishment of learning⁴, which he openly affected to despise; so that

¹) Σκιπίων ὁ Ἀφρικανός. ²) Hardiness, δυνατὴ κράσις. Ὁ Πλούταρχος λέγει ὅτι ὁ Μάριος ἦτον «ἀνδρώδης φύσει ἔχ πολέμικός.» ³) «Τάχα δὲ τοῦτον, εἶπεν (ὁ Σκιπίων), » Πλ. ⁴) «Λέγεται δὲ μήτε γράμματα μαθεῖν Ἑλληνικά, μήτε γλώττη πρὸς μηδὲν Ἑλληνίδι χρῆσθαι τῶν σπου-

Arpinum¹ had the singular felicity to produce the most glorious contemner, as well as the most illustrious improver, of the arts and eloquence of Rome. He made no figure, therefore in the gown, nor had any other way of sustaining his authority in the city than by cherishing the natural jealousy between the senate and the people, that, by his declared enmity to the one, he might always be at the head of the other, whose favour he managed, not with any view to the public good (for he had nothing in him of the statesman or the patriot), but to the advancement of his private interest and glory. In short, he was crafty, cruel, covetous, and perfidious; of a temper and talents greatly serviceable abroad, but turbulent and dangerous at home; an implacable enemy to the nobles, ever seeking occasions to mortify them, and ready to sacrifice the Republic, which he had saved, to his ambition and revenge. After a life spent in the perpetual toils of foreign or domestic wars, he died at last in his bed, in a good old age, and in his seventh consulship; an honour that no Roman before him ever attained.

ΤΟΥ ΑΥΤΟΥ

ΣΥΛΛΑΣ. — SYLLA.

Λεύκιος Κορνήλιος Σύλλας, περίφημος στρατηγός και δικτάτωρ τῆς Ῥώμης, ἀντίζηλος τοῦ Μαρίου, μεθ' οὗ και συνέπλευσε τὸ πρῶτον εἰς Αἰδύαν κατὰ τοῦ Ἰογούρθα. Πολεμῶν κατὰ Μιθριδάτου, ἐκυρίευσε συγχρόνως μετὰ πεισματώδη πολιορκίαν τὰς Ἀθήνας, ἃς και κατέσκαψεν· ἐσύλησε δὲ και τὸν ἐν Δελφοῖς ναόν. Ἐτελεύτησεν ὁ Σύλλας τῷ 78 πρ. Χρ. ἀποθέμενος πρότερον τὴν ἐξουσίαν και ἀποδοὺς εἰς τὸν δῆμον τὴν προτέραν ἐλευθερίαν.

Sylla died after he had laid down the dictatorship, and restored liberty to the Republic, and, with an

δῆς ἐχομένων, ὡς γελοῖον ὄν γράμματα μανθάνειν κτλ. » Πλ. ¹) Arpinum, Ἀρπίνη, πατρίς τοῦ Μαρίου τούτου, και τοῦ περιφήμου τῆς Ῥώμης ῥήτορος, τοῦ Κικέρωνος.

uncommon greatness of mind, lived many months as a private senator, and with perfect security, in that city where he had exercised the most bloody tyranny¹. But nothing was thought to be greater in his character, than that² during the three years in which the Marians³ were masters of Italy, he neither dissembled his resolution of pursuing them by arms, nor neglected the war which he had upon his hands; but thought it his duty first to chastise a foreign enemy before he took his revenge upon citizens. His family was noble and patrician⁴, which yet, through the indolence of his ancestors, had made no figure in the Republic for many generations, and was almost sunk into obscurity⁵, till he produced it again into light by aspiring to the honours of the state. He was a lover and a patron of polite letters, having been carefully instituted himself⁶ in all the learning of Greece and Rome; but from a peculiar gaiety of temper, and fondness for the company of mimics and players, was drawn, when young, into a life of luxury and pleasure; so that when he was sent questor to Marius, in the Jugurthine war, Marius complained that, in so rough and desperate a service, chance had given him so soft and delicate a questor. But, whether roused by the example, or stung by the reproach of his general, he behaved himself in that charge with the greatest vigour and courage, suffering no man to outdo him⁷ in any part of military duty or labour, making himself equal and familiar even to the lowest of the soldiers, and obliging

¹) « Παμπόλλων ἀνευρημένων ὑπ' αὐτοῦ, κκιντομίας δὲ γενομένης καὶ μεταβολῆς ἐν τῇ πόλει τοσαύτης, ἀποθέσθαι τὴν ἀρχήν, καὶ τὸν δῆμον ἀρχαιρεσιῶν ποιῆσαι κύριον· αὐτὸς δὲ... ὥσπερ ἰδιώτης ἀναστρέφεσθαι.» Πλούτ. Σύλ. ²) Than that, ἐλ. τῆς this, ὥστε ἡ φράσις ἤθελεν εἶσθαι πλήρης οὕτω: than this, that... ³) The Marians, οἱ περὶ τὸν Μάριον.

⁴) « Σύλλας γένει μὲν ἦν ἐκ Πατρικίων, οὓς εὐπατρίδας ἂν τις εἴποι.» Πλ. ⁵) « Οἱ δὲ μετ' ἐκεῖνον (τὸν Ῥουφῖνον, ἓνα τῶν προγόνων αὐτοῦ) ταπεινὰ πράττοντες διετέλεσαν.» Πλ. ⁶) Having... instituted himself, ἐκπαιδευθεῖς. Ἀχαρις ἡ φρ. κατὰ Γραμ. ⁷) To outdo him, νᾶ τὸν ὑπερβῆ.

them all by his good offices and his money, so that he soon acquired the favour of the army, with the character¹ of a brave and skilful commander, and lived to drive Marius himself, banished and proscribed, into that very province where he had been contemned by him at first as his questor. He had a wonderful faculty of concealing his passions and purposes, and was so different from himself in different circumstances, that he seemed as it were to be two men in one: no man was ever more mild and moderate before victory; none more bloody and cruel after it. In war he practised the same art that he had seen so successful to Marius, of raising a kind of enthusiasm and contempt of danger in his army by the forgery of auspices and divine admonitions, for which end he carried always about with him a little statue of Apollo taken from the temple of Delphi, and whenever he had resolved to give battle, used to embrace it in sight of the soldiers, and beg the speedy confirmation of its promises to him. From an uninterrupted course of success and prosperity, he assumed a surname, unknown before to the Romans, of Felix, or the Fortunate²; and would have been fortunate indeed, says Velleius³, if his life had ended with his victories. Pliny⁴ calls it a wicked title, drawn from the blood and oppression of his country, for which posterity would think him more unfortunate even than those whom he had put to death. He had one felicity, however, peculiar to himself, of being the only man in history in whom the odium of the most barbarous cruelties was extinguished by the glory of his great acts. Cicero, though he had a good opinion of his

¹) Character, φήμη, δόξα, υπόληψις. ²) Φήλιξ, ἤτοι Εὐτυχής.

³) Velleius (Paterculus), ἱστορικὸς Ῥωμαῖος, ἀκμάσας ἐπὶ Τιβερίου.

⁴) Πλίνιος ὁ νεώτερος (C. Cæcilius Plinius Secundus) ἀκμάσας ἐπὶ Τραϊανοῦ, παρ' οὗ εὐνοεῖτο τὰ μέγιστα. Συνέγραψεν ἱστορίαν τῶν χρόνων καθ' οὓς ἔζη.

cause, yet detested the inhumanity of his victories, and never speaks of him with respect, nor of his government but as a proper tyranny, calling him «a master of three most pestilent vices: luxury, avarice, cruelty.» He was the first of his family whose dead body was burnt; for, having ordered Marius's remains to be taken out of his grave and thrown into the river Anio¹, he was apprehensive of the same insult upon his own if left to the usual way of burial². A little before his death he made his own epitaph, the sum of which was «that no man had ever gone beyond him in doing good to his friends or hurt to his enemies.»

ΤΟΥ ΑΥΤΟΥ

ΠΟΜΠΗΙΟΣ. — POMPEY.

Ὁ Πομπήϊος (Gn. Pompeius Magnus) περίφημος στρατηγὸς τῆς Ῥώμης, περὶ τοῦ ὁποίου λέγει ὁ Πλούταρχος ὅτι ὁ δῆμος εἰς οὐδένα τῶν ἐν τοῖς πράγμασιν ἔδειξε τοσαύτην εὐνοίαν ὅσῃν εἰς αὐτόν. Ὑπατεύσας μετὰ τοῦ Κράσσου, ἐνίκησε μὲν τὸν φοβερὸν Μιθριδάτην καὶ ἄλλους βασιλεῖς, ἐφ' ᾧ τε καὶ τρεῖς διαφόρους ἔκαμε θριάμβους, ἐπὶ τέλους ὁμως ἡττηθεὶς ὑπὸ τοῦ Ἰουλίου Καίσαρος εἰς τὴν ἐν Φαρσάλοις (Θεσσαλ.) μάχην, ἔφυγεν εἰς Αἴγυπτον, ἔνθα καὶ ἐφονεύθη κατὰ διαταγὴν τοῦ νέου βασιλέως Πτολεμαίου Β'. τῷ 48 πρ. Χρ., εἰς ἡλικίαν 59 ἐτῶν.

Pompey had early acquired the surname of The Great by that sort of merit which, from the constitution of the Republic, necessarily made him great; a fame and success in war superior to what Rome had ever known in the most celebrated of her genera's. He had triumphed at three several times over the three different parts of the known world, Europe, Asia, Africa; and, by his victories, had almost doubled the extent, as well as the revenues, of the Roman dominion; for, as he

¹) Anio, μικρὸς ποταμὸς τοῦ Λατίου, ἐκβάλλων εἰς τὸν Τίβεριν.

²) Παρὰ τοῖς ἀρχαίοις ὑπῆρχε συνήθεια νὰ καίωσι τοὺς νεκροὺς, κατὰ διαφόρους ὁμως ἐποχὰς ἔθαπτον αὐτούς.

declared to the people on his return from the Mithridatic war, he had found the Lesser Asia the boundaty, but left it the middle, of their empire. He was about six years older than Cæsar; and while Cæsar, immersed in pleasures, oppressed with debts, and suspected by all honest men, was hardly able to show his head, Pompey was flourishing in the height of power and glory, and by the consent of all parties placed at the head of the Republic. This was the post that his ambition seemed to aim at, to be the first man in Rome: the leader, not the tyrant, of his country; for he more than once had it in his power to have made¹ himself the master of it without any risk, if his virtue, or his phlegm at least, had not restrained him. But he lived in a perpetual expectation of receiving from the gift of the people what he did not care to seize by force; and, by fomenting the disorders of the city, hoped to drive them to the necessity of creating him dictator.

It is an observation of all the historians, that while Cæsar made no difference of power, whether it was conferred or usurped², whether over those who loved or those who feared him, Pompey seemed to value none but what was offered, nor to have any desire to govern but with the good-will of the governed. What leisure he found from his wars he employed in the study of polite letters, and especially of eloquence, in which he would have acquired great fame if his genius had not drawn him to the more dazzling glory of arms; yet he pleaded several causes with applause in defense of his friends and clients, and some of them in conjunction with Cicero. His language was copious and elevated, his sentiments just, his voice sweet, his action noble and full of dignity.

¹) To have made, ἀντιχρ. τοῦ παραχειμένου ἀντὶ τοῦ ἐνεστῶτος τοῦ make. ²) Cæsar made no difference κτλ. ὁ Καῖσαρ οὐδεμίαν ἐποίησεν διαφορὰν μεταξύ τοῦ νομίμως λαμβάνειν τὴν δύναμιν καὶ τοῦ σφετερίζεσθαι (ἄρπάζειν) αὐτήν.

But his talents were better formed for arms than the gown; for though in both he observed the same discipline, a perpetual modesty, temperance, and gravity of outward behaviour, yet in the licence of camps the example was more rare and striking. His person was extremely graceful and imprinting respect, yet with an air of reserved haughtiness, which became the general better than the citizen. His parts¹ were plausible rather than great, specious rather than penetrating, and his views of politics but narrow, for his chief instrument of governing was dissimulation; yet he had not always the art to conceal his real sentiments. As he was a better soldier than a statesman², so what he gained in the camp he usually lost in the city; and though adored when abroad, was often affronted and mortified at home, till the imprudent opposition of the senate drove him to that alliance with Crassus and Cæsar which proved fatal both to himself and the Republic. He took in³ these two, not as the partners, but the ministers rather, of his power, that by giving them some share with him he might make his own authority uncontrollable. He had no reason to apprehend that they could ever prove his rivals, since neither of them had any credit or character of that kind which alone could raise them above the laws: a superior fame and experience in war, with the militia of the Empire at their devotion; all this was purely his own, till, by cherishing Cæsar, and throwing into his hands the only thing which he wanted, arms and military command, he made him at last too strong for himself, and never began to fear him till it was too late. Cicero warmly dissuaded⁴ both his union and

¹) Parts, προτερήματα, οὐχὶ σύνηθ. τανῦν. ²) Better soldier than a πολιτ. καλὸς μάλλον στρατιώτης ἢ πολιτικός. ³) To take in, ἐνστερνίζομαι, ἐγκολπίζομαι, παραδέχομαι, συντροφεύω μέ. ⁴) Cicero warmly dissuaded, ὁ Κικέρων (ὡς φίλος τοῦ Πομπηίου) ἐπροσπάθει θερμῶς νὰ πείσῃ αὐτὸν μήτε νὰ ἐνωθῇ μήτε νὰ ἔλθῃ εἰς ῥῆξιν μετὰ τοῦ Καίσαρος.

his breach with Cæsar, and, after the rupture, as warmly still the thought of giving him battle; if any of these counsels had been followed, Pompey had preserved his life and honour, and the Republic its liberty. But he was urged to his fate by a natural superstition and attention to those vain auguries with which he was flattered by all the haruspices: he had seen the same temper in Marius and Sylla and observed the happy effects of it; but they assumed it only out of policy, he out of principle. They used it to animate the soldiers when they had found a probable opportunity of fighting; but he, against all prudence and probability, was encouraged by it to fight to his own ruin. He saw all his mistakes, at last, when it was out of his power to correct them; and, in his wretched flight from Pharsalia, was forced to confess that he had trusted too much to his hopes, and that Cicero had judged better and seen farther into things than he¹.

The resolution of seeking refuge in Egypt finished the sad catastrophe of this great man. The father of the reigning prince² had been highly obliged to him for his protection at Rome and restoration to his kingdom, and the son had sent a considerable fleet to his assistance in the present war; but in this ruin of his fortunes what gratitude was there to be expected from a court governed by eunuchs and mercenary Greeks, all whose politics turned, not on the honour of the king, but the establishment of their own power, which was likely to be eclipsed by the admission of Pompey? How happy had it been for him to have died³ in that sickness, when all Italy was putting up

¹) And that Cicero had κτλ. καὶ ὅτι ὁ Κικέρων ἔκρινε καλλίτερον καὶ εἶδε μακρότερον (βαθύτερον) τὰ πράγματα ἢ αὐτός. ²) Of the reigning prince, τοῦ ἐν Αἰγύπτῳ βασιλεύοντος Πτολεμαίου ΙΒ'. ³) To have died, ἰσοδυναμεῖ τῷ ἂν ἔπεθνησκεν.

vows and prayers for his safety! Or if he had fallen by the chance of war on the plains of Pharsalia, in the defence of his country's liberty, he had died still glorious, though unfortunate; but, as if he had been reserved for an example of the instability of human greatness, he who a few days before commanded kings and consuls, and all the noblesse¹ of Rome, was sentenced to die by a council of slaves, murdered by a base deserter, cast out naked and headless on the Egyptian strand; and, when the whole earth, as Velleius says, had scarce been sufficient for his victories, could not find a spot upon it at last for a grave! His body was burnt on the shore by one of his freed-men with the planks of an old fishing boat, and his ashes being conveyed to Rome, were deposited privately by his wife Cornelia in a vault of his Alban Villa. The Egyptians, however, raised a monument to him on the place and adorned it with figures of brass, which being defaced afterwards by time and buried almost in sand and rubbish, was sought out and restored by the Emperor Hadrian.

ΤΟΥ ΑΥΤΟΥ.

ΚΑΙΣΑΡ.—CÆSAR.

Ὁ Ἰούλιος Καῖσαρ (Caius Julius Cæsar) περίφημος στρατηγὸς καὶ δικτάτωρ τῶν Ῥωμαίων, μαθητὴς Δύρηλίου τοῦ Ῥοδίου καὶ τοῦ Κικέρωνος· κατ' ἀρχὰς συνηνώθη μετὰ τοῦ Πομπηίου καὶ Κράσσου, μεθ' ὧν συνέστησε τὴν περίφημον τριανδρίαν (triumvirat). μεγάλην δὲ τότε ἔλαβε δύναμιν διορισθεὶς κυβερνήτης τῆς Γαλατίας καὶ εἰσβαλὼν εἰς τὴν Βρετανίαν. Μετὰ τὸν θάνατον τοῦ Πομπηίου, ἀνυψώσας τὴν Ῥώμην διὰ πεντήκοντα νικῶν καὶ τῆς κυριεύσεως ὀκτακοσίων περίπου πόλεων, καὶ προετοιμάσας τὴν μοναρχίαν εἰς τὸν Αὐγούστον καὶ τοὺς μετ' αὐτὸν αὐτοκράτορας, ἐφονεύθη τελευταῖον ὑπὸ τῶν περὶ Βρούτον καὶ Κάσιον συνωμοτῶν τῷ 44 πρ. Χρ. εἰς ἡλικίαν 56 ἐτῶν. Ὁ Καῖσαρ διέπρεψε καὶ ὡς ῥήτωρ.

Cæsar was endowed with every great and noble

¹) Ἀντὶ τοῦ noblesse προτιμητέον ἐνταῦθα τὸ nobility.

quality that could exalt human nature and give a man the ascendant in society; formed to excel in peace as well as war; provident in counsel; fearless in action, and executing what he had resolved with an amazing celerity; generous beyond measure to his friends; placable to his enemies; and for parts, learning, eloquence, scarce inferior to any man. His orations were admired for two qualities, which are seldom found together, strength and elegance. Cicero ranks him among the greatest orators that Rome ever bred¹, and Quintilian² says that he spoke with the same force with which he fought, and, if he had devoted himself to the bar, would have been the only man capable of rivalling Cicero. Nor was he a master only of the politic arts, but conversant also with the most abstruse and critical parts of learning; and, among other works which he published, addressed two books to Cicero on the analogy of language, or the art of speaking and writing correctly. He was a most liberal patron of wit and learning wheresoever they were found, and, out of his love of those talents, would readily pardon those who had employed them against himself, rightly judging that, by making such men his friends, he should draw praises from the same fountain from which he had been aspersed³. His capital⁴ passions were ambition and love of pleasure, which he indulged in their turns to the greatest excess; yet the first was always predominant, to which he could easily sacrifice all the charms of the second, and draw pleasure even from toils and dangers when they ministered to his glory. For he thought Tyranny⁵, as Cicero says, the greatest of goddesses, and had frequently in his mouth

¹) That Rome ever bred, οὗς ἡ Ῥώμη ἀνέθρεψεν, ἐγέννησε, προήγαγεν.

²) Quintilian, Κυντιλιανός, περίφημος ἐν Ῥώμῃ διδάσκαλος τῆς Ῥητορικῆς, περὶ τῆς ἀξιολογῶν συνέγραψε πόνημα. ³) From the same fountain κτλ. ἐκ τῆς αὐτῆς πηγῆς, ἐξ ἧς ἔρρευσεν αὐτῷ ἡ συκοφαντία.

⁴) Capital, κύριον, πρῶτιστον. ⁵) Tyranny, ἡ ἐξουσία, ἡ δύναμις.

a verse of Euripides which expressed the image of his soul, that if right and justice were ever to be violated, they were to be violated for the sake of reigning. This was the chief end and purpose of his life, the scheme that he had formed from his early youth¹; so that, as Cato truly declared of him, he came with sobriety and meditation to the subversion of the Republic. He used to say that there were two things necessary to acquire and to support power; soldiers and money, which yet depended mutually on each other; with money therefore he provided soldiers, and with soldiers extorted money, and was of all men the most rapacious in plundering both friends and foes, sparing neither prince, nor state, nor temple, nor even private persons who were known to possess any share of treasure. His great abilities would necessarily have made him one of the first citizens of Rome; but disdaining the condition of a subject, he could never rest till he had made himself a monarch. In acting this last part his usual prudence seemed to fail him, as if the height to which he was mounted had turned his head and made him giddy; for, by a vain ostentation of his power, he destroyed the stability of it, and as men shorten life by living too fast², so, by an intemperance of reigning, he brought his reign to a violent end.

¹) αὐτῷ τῇ δυνάμει καὶ τοῖς ὅπλοις πρῶτος εἶη μάλλον. » Πλούτ.

²) By living too fast, ζῶντες πολλὰ ταχέως, ἤτοι καταχρώμενοι τῆς ζωῆς αὐτῶν.

ΧΟΥΜΟΥ.

Ὁ Χούμης (David Hume) περίφημος φιλόσοφος καὶ ἱστορικὸς τῆς Σκωτίας, γεν. τῷ 1711 (ἐν Ἐδιμβούργῳ), ἀπ. τῷ 1776. Ἐγραψε Πραγματείαν περὶ ἀνθρωπίνης φύσεως· ἐπὶ δὲ Δοκίμια ἠθικὰ, πολιτικὰ καὶ θρησκευτικὰ καὶ ἄλλα φιλοσοφικὰ συγγράμματα, ἐν οἷς καὶ Φυσικὴν ἱστορίαν τῆς θρησκείας, ἀλλὰ τὸ πολλοῦ λόγου ἄξιον καὶ λαμπρὸν αὐτοῦ πόνημα εἶναι ἡ Ἱστορία τῆς Ἀγγλίας.

ΓΟΥΛΛΙΕΛΜΟΣ Ο ΔΟΡΙΚΤΗΤΩΡ. — WILLIAM
THE CONQUEROR.

Ὁ Γουλλιέλμος Α΄ υἱὸς τοῦ δουκὸς Νορμανδίας, νικήσας τοὺς Σάξονας καὶ κατασχὼν τὴν Ἀγγλίαν, τῷ 1066, ἐβασίλευσεν ἐπ' αὐτῆς μέχρι τοῦ θανάτου τοῦ (1087)¹.

Few princes have been more fortunate than this great monarch, or were better entitled to prosperity and grandeur for the abilities and vigour of mind which he displayed in all his conduct. His spirit was bold and enterprising, yet guided by prudence. His ambition, which was exorbitant, and lay little under the restraints of justice, and still less under those of humanity, ever submitted to the dictates of reason and sound policy. Born in an age when the minds of men were intractable and unacquainted with submission, he was yet able to direct them to his purposes, and, partly from the ascendant of his vehement disposition, partly from art and dissimulation, to establish an unlimited monarchy. Though not insensible to generosity, he was hardened against compassion, and seemed equally ostentatious and ambitious of eclat² in his clemency and his severity. The maxims of his administration were severe, but might have been useful had they been solely employed in preserving order in an established government; they

¹) Ὁρ. Χρηστομάθ. Σελ. 67 καὶ Ἱστορ. Ἀγγλίας Τόμ. Α΄. Σελ. 62.

²) Éclat, Γαλ. λέξις. ἔκρηξις· λάμψις, ἐπίδειξις, φήμη.

were ill calculated for softening the rigours which, under the most gentle management, are inseparable from conquest. His attempt against England was the last enterprise of this kind which, during the course of seven hundred years, has fully succeeded in Europe; and the greatness of his genius broke through those limits which first the feudal institutions, then the refined policy of princes, have fixed on the several states of Christendom. Though he rendered himself infinitely odious to his English subjects, he transmitted his power to his posterity, and the throne is still filled by his descendants; a proof that the foundation which he laid was firm and solid, and that amongst all his violences, while he seemed only to gratify the present passion, he had still an eye towards futurity.

ΤΟΥ ΑΥΤΟΥ

ΡΙΧΑΡΔΟΣ Α'. Ο ΛΕΟΝΤΟΘΥΜΟΣ. — RICHARD I
COEUR-DE-LION.

Ῥιχάρδος ὁ Λεοντόθυμος, βασιλεὺς τῆς Ἀγγλίας, μετὰ τὸν θάνατον τοῦ πατρὸς τοῦ Ἑρρίκου Β'. τοῦ Πλανταγενέτου (1189), διῆλθε μέγα μέρος τῆς ζωῆς αὐτοῦ εἰς τὰς σταυροφορικὰς ἐκστρατείας, καθ' ἃς διεκρίθη διὰ τὰς ἱπποτικὰς αὐτοῦ ἀρετὰς, καὶ τὴν ἀπαραδειγμάτιστον γενναιότητά του, ἐφ' ᾧ τε καὶ τὸ ἐπωνύμιον Λεοντόθυμος ἔλαβεν. Ἐτελεύτησε δὲ τῷ 1199 εἰς ἡλικίαν τεσσαράκοντα δύο ἐτῶν¹.

The most shining part of this prince's character was his military talents. No man ever in that romantic age carried courage and intrepidity to a greater height, and this quality gained him the appellation of the Lion-Hearted. He passionately loved glory, chiefly military glory; and as his conduct in the field was not inferior to his valour², he seems to have possessed every talent necessary

¹) Ὅρ. Ἱστ. Ἀγγλ. Σελ. 108· ἔτι δὲ ἔχ. τὴν Μετάφρασιν τοῦ Ἰβανώου.

²) Ἡ σωματικὴ ἰσχὺς τοῦ Λεοντοθύμου παρίσταται ὡς γιγνεντία.

for acquiring it. His resentments also were high, his pride unconquerable, and his subjects, as well as his neighbours¹, had their full reason to apprehend, from the continuance of his reign, a perpetual scene of blood and violence. Of an impetuous and vehement spirit, he was distinguished by all the good as well as the bad qualities which are incident to that character. He was open, frank, generous, sincere, and brave; he was revengeful, domineering, ambitious, haughty, and cruel, and was thus better calculated to dazzle men by the splendour of his enterprises than either to promote their happiness or his own grandeur by a sound and well regulated policy. As military talents make great impression on the people, he seems to have been much beloved by his English subjects, and he is remarked to have been the first prince of the Norman line who bore a sincere affection and regard for them. He passed, however, only four months of his reign in that kingdom. The crusade employed him near three years; he was detained about four months in captivity²; the rest of his reign was spent either in war, or preparations for war against France; and he was so pleased with the fame which he acquired in the East³, that he seemed determined, notwithstanding his past misfortunes, to have exposed⁴ himself to new hazards by conducting another expedition against the Infidels. He died April 6, 1199, aged 42; reigned 10 years.

¹) Ἐπιστρέψας ὁ Ῥιχάρδος ἐκ τῶν σταυροφορικῶν πολέμων, διεκήρυξε πόλεμον κατὰ τῆς Γαλλίας, μεταχειριζόμενος ἐν τούτοις βίαια καὶ ἀδικὰ μέτρα πρὸς ἐξοικονόμησιν χρημάτων. ²) Κατὰ τὴν ἐπάνοδόν του ὁ Ῥιχάρδος ἐκ τῆς Παλαιστίνης, συνελήφθη αἰχμάλωτος ὑπὸ Λεοπόλδου, τοῦ δουκὸς τῆς Αὐστρίας. Ὅρα τὴν Ἱστορίαν. ³) Τοσαύτην φήμην ἀπέκτησεν ὁ Ῥιχάρδος ἐν τῇ Ἀνατολῇ, ὥστε αἱ μητέρες τῶν Ἀράβων θέλουσαι νὰ ἀπειλήσωσι τὰ τέκνα των ἔλεγον· « Ὁ μελέκ Ῥιχ (βασιλεὺς Ῥιχάρδος) ἔρχεται. » ⁴) To have exposed. Ὁ παρακείμενος τῆς ἀπαρεμφάτου ἐτέθη ἐνταῦθα ἀντὶ ἐνεστῶτος το expose.

ΣΜΟΛΛΕΤΤΟΥ.

Σμόλλεττος (Smollett) ιστορικός καὶ μυθιστοριογράφος Σκωτός, γενν-
τῷ 1720 ἀπ. τῷ 1771, ἐξέδωκεν ἐπιτυχῶς ἱστορίαν τῆς Ἀγγλίας μέ-
χρι τῶν 1760, πολὺ ὅμως ἐλαττουμένην τῆς τοῦ Χούμου. Ἐπειδὴ δὲ ὁ
ἱστορικός οὗτος ἔγραψε μέχρι τῶν 1688, δανείζονται συνήθως τὴν μετὰ
ταῦτα ἐξακολουθήσιν ἐκ τῆς τοῦ Σμόλλεττου.

Ο ΒΑΣΙΛΕΥΣ ΙΩΑΝΝΗΣ. — KING JOHN.

Ἰωάννης ὁ ἐπικαλούμενος Ἀχθων (Lackland, Γαλ. Sans-terre) τέ-
ταρτος υἱὸς τοῦ Ἑρρίκου Η'. ἐσφετερίσθη τὸν θρόνον τῆς Ἀγγλίας μετὰ
τὸν θάνατον τοῦ ἀδελφοῦ του Ῥιχάρδου (1199), καὶ ἀπέθανε τῷ 1216.
Ἐπὶ τούτου ἐγένετο ὁ Μέγας Χάρτης, ὅστις θεωρεῖται ὡς ὁ ἀκρο-
γωνιαῖος λίθος τοῦ Ἀγγλικοῦ πολιτεύματος.

John was in his person taller than the middle size, of
a good shape and agreeable countenance; with respect
to his disposition, it is strongly delineated in the transa-
ctions of his reign. If his understanding was contem-
ptible, his heart was the object of detestation; we find
him slothful, shallow, proud, imperious, cowardly,
libidinous, and inconstant; abject in adversity and over-
bearing¹ in success; contemned and hated by his subjects,
over whom he tyrannized to the utmost of his power;
abhorred by the clergy, whom he oppressed with
exactions; and despised by all the neighbouring princes
of Europe. Though he might have passed through life
without incurring such a load of odium and contempt
had not his reign been perplexed by the turbulence of
his barons, the rapaciousness of the pope², and the
ambition of such a monarch as Philip Augustus³, his
character could never have exempted him from the

¹) Overbearing, θρασὺς, προσητής, αὐθάδης. ²) Ὁ πάπας Ἰννοκέντιος Γ', ὠφελούμενος ἐκ τῆς μωρίας τοῦ ἀσθενοῦς καὶ ἀναξίου τούτου ἡγε-
μόνος, κατεδίκασε, τῷ 1208, ὅλον τὸ βασίλειον εἰς ἀργίαν (interdictum),
προσθέσας ἀκολουθῶς καὶ τὸν ἀφορισμόν. ³) Βασιλεὺς τῆς Γαλλίας.

disgust and scorn of his people; nevertheless, it must be owned that his reign is not altogether barren of laudable transactions. He regulated the form of the government in the city of London and several other places in the kingdom. He was the first who coined sterling money.

ΟΥΑΛΤΕΡ-ΣΚΩΤΤΟΥ

ΛΟΥΔΟΒΙΚΟΣ ΙΑ'. — LEWIS XI.

Λουδοβίκος ΙΑ'. υἱὸς τοῦ Καρόλου Ζ'. ἔλαβε τὸ στέμμα τῆς Γαλλίας τῷ 1461, καὶ ἀπέθανε τῷ 1483. Κατὰ τὴν ἐπὶ τοῦ θρόνου ἀνάβασιν τὸ ἔκαμε μεγάλας ὑποσχέσεις, ἀλλὰ δὲν ἐβράδυνε νὰ παραβῇ αὐτάς, αὐξάνων τοὺς φόρους, καὶ παραλαμβάνων εἰς τὴν κυβέρνησιν τῶν πραγμάτων ποταποὺς ἄνδρας. Περιγράφεται δὲ καὶ ὡς λίαν αἰμοχαρὴς, ἐκδικητικὸς, σκληρὸς καὶ δεισιδαίμων.

Brave enough for every useful and political purpose, Lewis had not a spark of that romantic valour, or of the pride generally associated with it, which fought on for the point of honour when the point of utility had long been gained. Calm, crafty, and profoundly attentive to his own interest, he made every sacrifice, both of pride and passion, which could interfere with it¹. He was careful in disguising his real sentiments and purposes from all who approached him, and frequently used the expressions, «that the king knew not how to reign who knew not how to dissemble; and that, for himself, if he thought his very cap knew his secrets, he would throw it into the fire².» No man of his own or of any other time better understood how to avail himself of the frailties of others and when to avoid giving any advantage by the untimely indulgence of his own.

¹) Which could interfere with it, τὸ ὅποῖον ἡδύνατο νὰ παρεμβληθῇ (ὡς πρόσκομμα), νὰ πειράξῃ, νὰ βλάψῃ, νὰ ᾔηται ἐπιζήμιον εἰς αὐτὸ (τὸ συμφέρον του). ²) Τὸ κυριώτερον τοῦ βασιλέως τούτου ἀξίωμα ἦτο· «qui ne sait pas dissimuler, ne sait pas regner,» ὁ μὴ γνωρίζων νὰ προσποιῇται, νὰ ὑποκρύπτεται, δὲν γνωρίζει καὶ νὰ βασιλεύῃ.

He was by nature vindictive and cruel, even to the extent of finding pleasure in the frequent executions which he commanded. But as no touch¹ of mercy ever induced him to spare when he could with safety condemn, so no sentiment of vengeance ever stimulated him to a premature violence. He seldom sprang on his prey till it was fairly within his grasp, and till all hope of rescue was vain; and his movements were so studiously disguised, that his success was generally what first announced to the world the object he had been endeavouring to attain.

In like manner the avarice of Lewis gave way² to apparent profusion when it was necessary to bribe the favourite or minister of a rival prince for averting any impending attack, or to break up any alliance confederated against him³. He was fond of licence and pleasure, but neither beauty nor the chase, though both were ruling passions, ever withdrew him from the most regular attendance to public business and the affairs of his kingdom. His knowledge of mankind was profound, and he had sought⁴ it in the private walks of life⁵, in which he often personally mingled; and, though naturally proud and haughty, he hesitated not, with an inattention to the arbitrary divisions of society, which was then thought something portentously unnatural, to raise from the lowest rank men whom he employed on the most important duties, and knew so well how to choose them, that he was rarely disappointed in their qualities.

Yet there were contradictions in the character of

¹) Touch, αἴσθημα. ²) Gave way to, ὑπεχώρει, μετεβάλλετο εἰς...
³) To break up any alliance κτλ. νὰ διαρρήξῃ πᾶσαν κατ' αὐτοῦ γενομένην συμμαχίαν, οἷαι αἱ τῷ 1463 ὑπὸ τε τοῦ ἀδελφοῦ τοῦ Καρόλου καὶ τινῶν ὑποτελῶν τοῦ δουκῶν, καὶ ἡ τῷ 1473 ὑπὸ τῶν δουκῶν τῆς Βρετανίας καὶ Βουργουνδίας, καὶ τοῦ βασιλέως τῆς Ἀγγλίας. ⁴) Sought, πρρ. τοῦ seek. ⁵) In the private walks of life, εἰς τὰς ἰδιαιτέρας πορείας τῆς ζωῆς· ἠδύνατο δὲ νὰ εἴπῃ ἀπλῶς in the private life.

this artful and able monarch; for human nature is never uniform. Himself the most false and insincere of mankind, some of the greatest errors of his life arose from too rash a confidence in the honour and integrity of others. When these errors took place, they seem to have arisen from an over-refined system of policy, which induced Lewis to assume the appearance of undoubting confidence in those whom it was his object to overreach, for, in his general conduct, he was as jealous and suspicious as any tyrant who¹ ever breathed.

Two other points may be noticed to complete the sketch of this formidable character, by which he rose among the rude chivalrous sovereigns of the period to the rank of a keeper among wild beasts, who, by superior wisdom and policy, by distribution of food, and some discipline by blows, comes finally to predominate over those who, if unsubjected by his arts, would by main strength have torn him to pieces.

The first of these attributes was Lewis's excessive superstition, a plague with which Heaven often afflicts those who refuse to listen to the dictates of religion. The remorse arising from his evil actions Lewis never endeavoured to appease by any relaxation in his Machiavelian² stratagems, but laboured in vain to soothe and silence that painful feeling by superstitious observances, severe penance, and profuse gifts to the ecclesiastics. The second property, with which the first is sometimes found strangely united, was a disposition to low pleasures and obscure debauchery. The wisest, or at least the most crafty, sovereign of his time, was fond

¹) Μετὰ τὸ any συνηθέστερον εἶναι τὸ that, ἢ τὸ who. ²) Machiavelian stratagem, γνωστὸς ὁ κατὰ τὸ 1500 ἀκμάσας ἐν Φλωρεντία Νικόλαος Μακιαβέλης, ὅστις πρὸς τοῖς ἄλλοις ἐξέδωκε σύγγραμμά τι «Ὁ ἡγεμὼν,» ἐν ᾧ διδάσκει τοὺς τυράννους διὰ τίνων μέσων δύνανται νὰ ἐπιτυχάνωσι, καὶ ἐν ᾧ ἐκθέτει τὴν ἀποτρόπαιον ἐκείνην πολιτικὴν αἰ διαίρει ἢ βασίλευε,» ἥτις ἔλαβεν ἀκολούθως τὸ ὄνομα Μακιαβελισμός.

of ordinary life, and, being himself a man of wit, enjoyed the jest and repartees of social conversation more than could have been expected from other points of his character. He even mingled in the comic adventures of obscure intrigue, with a freedom little consistent with the habitual and guarded jealousy of his character; and was so fond of this species of humble gallantry, that he caused a number of its gay and licentious anecdotes to be enrolled in a collection well known to book-collectors, in whose eyes (and the work is unfit for any other) the right edition is very precious¹.

ΡΟΒΕΡΤΣΩΝΟΣ.

Ῥοβερτσών (William Robertson), ἱστορικὸς Σκωτός, γεν. τῷ 1721, ἀποθανὼν τῷ 1793. Πρεσβυτεριανὸς ἱερεὺς ὢν, διεκρίθη ὡς ἱεροκήρυξ. Ἐγγράψεν ἱστορίαν τῆς Σκωτίας ἐπὶ Μαρίας Στουάρτης καὶ Ἰακώβου ς'. καὶ ἄλλα διάφορα, ἀλλὰ τὸ ἀξιολογώτερον τῶν πονημάτων αὐτοῦ εἶναι ἡ ἱστορία τοῦ Καρόλου Ε'. ἐν ᾧ καταφαίνεται τὸ ἔξοχον αὐτοῦ φιλοσοφικὸν πνεῦμα.

ΚΑΡΟΛΟΣ Ε'. ΚΑΙ ΦΡΑΓΚΙΣΚΟΣ Α'.—CHARLES V AND FRANCIS I.

Κάρολος Ε'. (Charles-Quint) βασιλεὺς τῆς Ἰσπανίας καὶ τῶν δύο Σικελιῶν (τῷ 1516), καὶ αὐτοκράτωρ τῆς Γερμανίας (τῷ 1519), εἶχεν ἰσχυρὸν ἀντίπαλον τὸν Φραγκίσκον Α'. βασιλέα τῆς Γαλλίας, δν ἐπὶ τέλους ἠχμαλώτευσεν. Διακριθεὶς δὲ διὰ τὰς λαμπράς αὐτοῦ ἐκστρατείας εἰς διάφορα μέρη, παρήτησε τελευταῖον τὴν μὲν αὐτοκρατορίαν εἰς τὸν ἀδελφόν του Φερνάνδον, τὴν δὲ Ἰσπανίαν εἰς τὸν υἱόν του Φίλιππον, καὶ ἀπεσύρθη εἰς μοναστήριον, ἔνθα γενόμενος μοναχὸς ἀπέθανεν τῷ 1558. —Ὁ ἐν τῷ τεμαχίῳ τούτῳ παραλληλισμὸς τοῦ Καρόλου Ε'. μετὰ τοῦ Φραγκίσκου Α'. εἶναι ἀξιόλογος διὰ τε τὴν ἀκρίβειαν ἔξ τὴν γλαφυρότητα.

Francis died at Rambouillet, on the last day of March, in the fifty-third year of his age and thirty-third of his

¹) Ἀποδίδονται εἰς τὸν βασιλέα τοῦτον αἱ cent nouvelles (τὰ ἑκατὸν διηγήματα) κατὰ μίμησιν τῶν ἀσέμνων διηγηματίων τοῦ Βοκκαίου, καὶ ἄλλα τινά.

reign¹. During twenty-eight years of that time an avowed rivalry subsisted between him and the Emperor (Charles the Fifth), which involved not only their own dominions, but the greater part of Europe, in wars, prosecuted with more violent animosity, and drawn out to a greater length than had been known in any former period. Many circumstances contributed to both. Their animosity was founded in opposition of interest, heightened by personal emulation, and exasperated not only by mutual injuries, but by reciprocal insults. At the same time, whatever advantage one seemed to possess towards gaining the ascendancy, was wonderfully balanced by some circumstance peculiar to the other. The Emperor's dominions were of great extent, the French King's lay more compact. Francis governed his kingdom with absolute power; that of Charles was limited, but he supplied the want of authority by address. The troops of the former were more impetuous and enterprising, those of the latter better disciplined and more patient of fatigue. The talents and abilities of the two monarchs were as different as the advantages which they possessed, and contributed no less to prolong the contest between them. Francis took his resolutions suddenly, prosecuted them at first with warmth, and pushed them into execution with a most adventurous courage; but being destitute of the perseverance necessary to surmount difficulties, he often abandoned his designs, or relaxed the vigour of pursuit, from impatience, and sometimes from levity.

Charles deliberated long, and determined with coolness; but having once fixed his plan, he adhered to it with inflexible obstinacy, and neither danger nor discouragement could turn him aside from the execution of it. The success of their enterprises was as different

¹) 'Ο Φρυσχίσκος ανέβη ἐπὶ τοῦ θρόνου τῆς Γαλλίας τῷ 1515.

as their characters, and was uniformly influenced by them. Franchis, by his impetuous activity, often disconcerted the Emperor's best laid schemes. Charles by a more calm, but steady prosecution of his designs, checked the rapidity of his rival's career, and baffled or repulsed his most vigorous efforts. The former, at the opening of a war or a campaign, broke in¹ upon his enemy with the violence of a torrent, and carried all before him; the latter, waiting until he saw the force of his rival begin to abate, recovered in the end not only what he had lost, but made new acquisitions. Few of the French monarch's attempts towards conquest, whatever promising aspect they might wear at first, were conducted to a happy issue; many of the Emperor's enterprises, even after they appeared desperate and impracticable, terminated in the most prosperous manner.

Francis was dazzled with the splendour of an undertaking, Charles was allured by the prospect of its turning to his advantage. The degree, however, of their comparative merit and reputation has not been fixed, either by a strict scrutiny into their abilities for government, or by an impartial consideration of the greatness and success of their undertakings; and Francis is one of those monarchs who² occupies a higher rank in the temple of Fame than either his talents or performances entitle him to hold. The pre-eminence is owing to many different circumstances. The superiority which Charles acquired by the victory of Pavia³, and which from that period he preserved through the remainder of his reign, was so manifest, that Francis's struggle against the exorbitant and growing dominion was viewed, by most

¹) Broke in = τῷ came upon, ἐπέπιπτεν αἰφνιδίως, ἀπροσδοκῆτως κατελάμβανε (κ. τὸν ἐπλάκονε). ²) Who ἀποδίδεται εἰς τὸ one. ³) Καθ' ἣν ἡχμαλώτευσεν τὸν Φραγκίσκον.

of the other powers, not only with the partiality which naturally maintain an unequal conquest, but with the favour due to one who was resisting a common enemy, and endeavouring to set bounds to a monarch equally formidable to them all. The characters of princes too, specially among their contemporaries, depend not only upon their talents for government, but upon their qualities as men. Francis, notwithstanding the many errors conspicuous¹ in his foreign policy and domestic administrations, was nevertheless humane, beneficent and generous. He possessed dignity without pride, affability free from meanness, and courtesy exempt from deceit. All who had access to him (and no man of merit was ever denied that privilege) respected and loved him. Captivated with his personal qualities, his subjects forgot his defect as a monarch, and admiring him as the most accomplished and amiable gentleman in his dominions, they never murmured at acts of mal-administration, which, in a prince of less engaging disposition, would have been deemed unpardonable. This admiration, however, must have been temporary only, and would have died away with the courtiers who bestowed it; the illusion arising from his private virtues must have ceased, and posterity would have judged of his conduct with its usual impartiality; but another circumstance prevented this, and his name has been transmitted to posterity with increasing reputation. Sciences and the arts had, at that time, made little progress in France; they were just beginning to advance beyond the limits of Italy, where they had revived, and which had hitherto been their only seat. Francis took them immediately²

¹) Conspicuous, προφανής, ἐναργής. ²) Ὁ Φραγκίσκος εἰσήγαγε τὰ γράμματα καὶ τὰς ἐπιστήμας εἰς τὴν Γαλλίαν, ὅς ἐφάνη προστάτης τῶν πεπαιδευμένων, ἐφ' ᾧ τε καὶ ἐπεκλήθη « Père des Lettres, » ὡς ἀναφέρει παρακατιῶν καὶ ὁ συγγραφεὺς. Καὶ αὐτὸς δὲ ἐκαλλιέργει τὴν ποίησιν.

under his protection, and vied¹ with Leo² himself in the zeal and magnificence with which he encouraged them. He invited learned men to his court, he conversed with them familiarly, he employed them in business, he raised them to offices of dignity, and honoured them with his confidence. That race of men, not more prone to complain when denied the respect to which they fancy themselves entitled, than apt to be pleased when treated with the distinction which they consider as their due, though they could not exceed in gratitude³ to such a benefactor, strained their invention, and employed all their ingenuity in panegyric.

Succeeding authors, warmed with their descriptions of Francis's bounty, adopted their encomiums and refined upon them. The appellation of Father of Letters, bestowed upon Francis, has rendered his memory sacred among historians, and they seem to have regarded it as a sort of impiety to uncover his infirmities, or to point out his defects. Thus Francis, notwithstanding his inferior abilities and want of success, has more than equalled the fame of Charles. The virtues which he possessed as a man have entitled him to greater admiration and praise than have been bestowed upon the extensive genius and fortunate arts of a more capable, but less amiable, rival.

¹) To vie, ἀμιλλῶμαι. ²) Leo, Γνωστὸς ὁ ἐκ Μεδίκων Λέων Ι'. πα-
πας τῆς Ῥώμης, ὁ προστατεύσας τὰς ἐπιστήμας καὶ τὰς τέχνας.

³) Exceed in gratitude to, νὰ ᾔναι πολὺ εὐγνώμονες.

ΛΙΓΚΑΡΔΟΥ.

Λίγκαρδος (John Lingard) ιστορικός Ἀγγλος, γεν. τῷ 1769, ἀπ. τῷ 1851. Καθολικὸς ἱερεὺς ὧν ἔγραψέ τινα κατὰ τῶν διαμαρτυρομένων, ἀλλὰ τὸ ἀριστούργημα αὐτοῦ εἶναι ἡ μετὰ πολυμαθείας γεγραμμένη ἱστορία τῆς Ἀγγλίας ἀπὸ τῶν Ῥωμαίων μέχρι τῶν 1688.

ΕΡΡΙΚΟΣ Η'. — HENRY VIII.

Ὁ Ἑρρίκος Η'. ὑπῆρξε τυραννικὸς καὶ αἰμοχαρὴς βασιλεὺς (1509 — 1547 *). Κατὰ δύο δ' ἐποχὰς θεωρεῖ αὐτὸν ἐν τῷ παρόντι τεμαχίῳ ὁ Λίγκαρδος, ἥτοι καθ' ἣν ἐποχὴν ὠδηγεῖτο ὑπὸ τῶν συμβουλῶν τοῦ πρωθυπουργοῦ τοῦ Καρδινάλιου Οὐόλσεϋ, καὶ μετὰ τὸν θάνατον αὐτοῦ.

To form a just estimate of the character of Henry, we must distinguish between the young king, guided by the counsels of Wolsey, and the monarch of more mature age, governing by his own judgment, and with the aid of ministers selected and fashioned by himself. In his youth the beauty of his person, the elegance of his manners, and his adroitness in every martial and fashionable exercise, were calculated to attract the admiration of his subjects. His court was gay and splendid; a succession of amusements seemed to absorb his attention: yet his pleasures were not permitted to encroach on his more important duties; he assisted at the council, perused the despatches, and corresponded with his generals and ambassadors; nor did the minister, trusted and powerful as he was, dare to act till he had asked the opinion and taken the pleasure of his sovereign. His natural abilities had been improved by study; and his esteem for literature may be inferred from the learned education which he gave to his children, and from the number of eminent scholars to whom he granted pensions in foreign states, or on whom he conferred promotion in his own. The immense treasure

*) Ὁρ. Σελ. 91—95 ἔ. Ἰστ. Ἀγγλ. Τόμ. Β'. Σελ. 23—79.

which he inherited from his father was perhaps a misfortune, because it engendered habits of expense not to be supported from the ordinary revenue of the crown; and the soundness of his politics may be doubted, which, under the pretence of supporting the balance of power, repeatedly involved the nation in continental hostilities. Yet even these errors served to throw a lustre round the English throne, and raised its possessor in the eyes of his own subjects and of the different nations of Europe. But, as the king advanced in age¹, his vices gradually developed themselves; after the death of Wolsey, they were indulged without restraint. He became as rapacious as he was prodigal, as obstinate as he was capricious, as fickle in his friendships as he was merciless in his resentments. Inflated with the praises of interested admirers, he despised the judgment of others, acted as if he deemed himself infallible in matters of policy and religion, and seemed to look upon dissent from his opinion as equivalent to a breach of allegiance. In his estimation, to submit and to obey were the great, the paramount duties² of subjects; and this persuasion steeled his breast against remorse for the blood he shed, and led him to trample without scruple on the liberties of the nation.

When he ascended the throne there still existed a spirit of freedom, which on more than one occasion defeated the arbitrary measures of the court, though directed by an able minister and supported by the authority of the sovereign; but in the lapse of a few years that spirit had fled, and before the death of Henry, the king of England had grown into a despot, the people had shrunk into a nation of slaves. The causes of this important change in the relations between the sovereign

¹) Ἀπὸ τῶν 1527 ἀρχεῖται ἡ νέα ἐποχὴ τῆς βασιλείας τοῦ Ἑρρίκου Β΄.

²) The paramount duties, τὰ ἔξοχα, ὑπέρτατα, μεγαλείτερα χρέη.

and his subjects may be found not so much in the abilities or passions of the former, as in the obsequiousness of his parliaments, the assumption of the ecclesiastical supremacy, and the servility of the two religious parties which divided the nation.

ΡΟΒΕΡΤΣΩΝΟΣ

Η ΒΑΣΙΛΙΣΣΑ ΜΑΡΙΑ. — QUEEN MARY.

Ἡ Μαρία Στουάρτη (γεν. τῷ 1542) ὑπῆρξε θυγάτηρ μὲν τοῦ Ἰακώβου Ε', βασιλέως τῆς Σκωτίας, σύζυγος δὲ τοῦ βασιλέως τῆς Γαλλίας Φραγκίσκου Β'. Μετὰ τὸν πρόωρον θάνατον τοῦ συζύγου της, ἐπιστρέψασα εἰς τὴν Σκωτίαν (τῷ 1561) καὶ λαβοῦσα τὸ πατρικὸν της βασίλειον, συνεζεύχθη εἰς δεῦτερον γάμον τὸν ἐξάδελφόν της Δάρνλεϋν, οὗ δολοφονηθέντος, ἔλαβε καὶ τρίτον ἄνδρα τὸν κόμητα Βοθουέλλον. Ἀποδιωχθεῖσα ἐπὶ τέλους ὑπὸ τῶν ὑπηκόων της ἔνεκα τῶν ἀταξιῶν της, κατέφυγεν εἰς Ἀγγλίαν τῷ 1569, ἔνθα ὡς αἰχμάλωτος διαμείνας ἐπὶ ἱκανὰ ἔτη, μετὰ πολλὰς σκληραγωγίας ἀπεκεφαλίσθη παρανόμως ὑπὸ τῆς ζηλευούσης αὐτὴν διὰ τὴν καλλονὴν καὶ τὰ προσωπικὰ πλεονεκτήματά της βασιλίσσης Ἑλισάβετ, τῷ 1587. Ἀναφέρεται ὑπὸ τῆς ἱστορίας ὡς ὠραιότατη μὲν γυνή, ἀλλὰ καὶ ὡς κενόφρων καὶ λίαν ἑκδοτος εἰς τὰς ἡδονάς¹.

To all the charms of beauty, and the utmost elegance of external form, Mary adding those accomplishments which render their impression irresistible, was polite, affable, insinuating, sprightly, and capable of speaking and writing with equal ease and dignity; sudden, however, and violent in all her attachments, because her heart was warm and unsuspicious; impatient of contradiction, because she had been accustomed from her infancy to be treated as a queen²; no stranger, on some occasions, to dissimulation, which, in that perfidious court where she received her education³, was reckoned

¹) Ὁρ. Ἱστορίαν Ἀγγλίας Τόμ. Β'. Σελ. 148 κθξ. ²) Ἀπὸ τῆς ἑξαετοῦς ἡλικίας της ἡ Μαρία ὀρφανὴ μέινουσα, ἀνηγορεύθη βασίλισσα τῆς Σκωτίας. ³) Εἰς νεαρὰν ἡλικίαν μνηστευθεῖσα ἡ Μαρία τὸν Φραγκίσκον

among the necessary arts of government ; not insensible to flattery, or unconscious of that pleasure with which almost every woman beholds the influence of her own beauty. Formed with the qualities that we love, not with the talents that we admire, she was an agreeable woman rather than an illustrious queen. The vivacity of her spirit, not sufficiently tempered with sound judgment, and the warmth of her heart, which was not at all times under the restraint of discretion, betrayed her both into errors and crimes. To say¹ that she was most unfortunate, will not account for that long and almost uninterrupted succession of calamities which befel² her; we must likewise add that she was often imprudent. Her passion for Darnley was rash, youthful, and excessive. And though the sudden transition to the opposite extreme was the natural effect of her ill-requited love and of his ingratitude, insolence, and brutality, yet neither these, nor Bothwell's³ artful address and important services, can justify her attachment to that nobleman. Even the manners of the age, licentious as they were, are no apology for this unhappy passion; nor can they induce us to look on that tragical and infamous scene which followed upon it with less abhorrence. Humanity will draw a veil over this part of her character, which it cannot approve, and may, perhaps, prompt some to impute her actions to her unhappiness of the former rather than accuse the perverseness of the latter. Mary's sufferings exceed, both in degree and duration, those tragical distresses which fancy has feigned to excite sorrow and commiseration; and while we survey them, we are apt altogether to forget her frailties; we think

Β'. , ἀπῆλθεν εἰς Γαλλίαν, ἵνα ἀνατραφῇ κατὰ τὰ ἔθιμα τοῦ τόπου εἰς ᾧ ἐμελλε νὰ ζήσῃ. ¹) Περὶ τοῦ ὀνομαστικοῦ τούτου ἀπαρεμφάτου, ὁρ. Γραμμ. Σελ. 129. ²) Befel, παρατ. τοῦ befall. ³) Συναινέσει τῆς Μαρίας ὁ Ἰάκωβος Χεπβύρνιος, κόμης Βοθουέλλος, δολοφονήσας τὸν Δάρνλεϊν τῇ 9 Φεβρ. 1556, συνεζεύχθη αὐτὴν τῇ 15 Μαΐου.

of her faults with less indignation, and approve of our tears, as if they were shed for a person who had attained much nearer to pure virtue.

With regard to the queen's person, a circumstance not to be omitted in writing the history of a female reign, all contemporary authors agree in ascribing to Mary the utmost beauty of countenance and elegance of shape of which the human form is capable. Her hair was black, though, according to the fashion of the age, she frequently wore borrowed locks, and of different colours. Her eyes were a dark-gray, her complexion was exquisitely fine, and her hands and arms remarkably delicate, both as to shape and colour. Her stature was of a height that rose to the majestic. She danced, walked, and rode with equal grace. Her taste for music was just, and she sang and played upon the lute with uncommon skill. Towards the end of her life she began to grow fat; and her long confinement, and the coldness of the house in which she was imprisoned, brought on a rheumatism which deprived her of the use of her limbs. No man, says Brantome⁴, ever beheld her person without admiration and love, or will read her history without sorrow.

ΣΜΟΛΕΤΟΥ.

Η ΒΑΣΙΛΙΣΣΑ ANNA. — QUEEN ANNE.

Ἡ Ἀννα Στουάρτη, δευτερότοκος θυγάτηρ τοῦ Ἰακώβου Β', διεδέχθη τὸν Γουλλιέλμον Γ'. ἐπὶ τοῦ θρόνου τῆς Ἀγγλίας, τῷ 1702. Ἦτο μὲν κατὰ τι ἀσθενῆς βασιλὶς, εἶχεν ὅμως προτερήματα, δι' ὧν ἠγαπᾶτο ὑπὸ τοῦ ἔθνους, ὅθεν καὶ ἔλαβε τὴν ἐπωνυμίαν ἀγαθή. Ἐπ' αὐτῆς, λέγει ἱστορικός τις, βλέπομεν πραγματοποιουμένην τὴν παρατήρησιν ταύτην ὅτι, ὅταν γυνὴ κάθεται ἐπὶ τοῦ θρόνου, ἄνδρες κυβερνῶσι· συχνάκις δ' αἱ γυναῖκες βασιλεύουσιν ὅταν ὁ θρόνος κατέχεται ὑπὸ ἀνδρός. — Ἐτελεύτησε τῷ 1714.

Anne Stuart, Queen of Great Britain, was in her

⁴) Pierre de Bourdeilles, ἄρχων Βραντομίου, ἀπ. τῷ 1614, ἔγραψεν ἀξιόλογα ὑπομνήματα ἐπὶ τῆς ἱστορίας τοῦ καιροῦ του.

person of the middle size, well porportioned; her hair was of a dark brown colour, her complexion ruddy, her features were regular, her countenance was rather round than oval, and her aspect more comely than majestic; her voice was clear and melodious, and her presence engaging: her capacity was naturally good, but not much cultivated by learning; nor did she exhibit any marks of extraordinary genius or personal ambition; she was certainly deficient in that vigour of mind by which a princess ought to preserve her independence and avoid the snares and fetters of sycophants and favourites. But, whatever her weakness in this particular might have been, the virtues of her heart were never called in question; she was a pattern of conjugal affection and fidelity, a tender mother, a warm friend, an indulgent mistress, a munificent patron, a mild and merciful princess, during whose reign no blood was shed for treason. She was zealously attached to the Church of England, from conviction rather than from prepossession; unaffectedly pious, just, charitable, and compassionate. She felt a mother's fondness for her people; by whom she was universally beloved with a warmth of affection⁴ which even the prejudice of party could not abate. In a word, if she was not the greatest, she was certainly one of the best and most unblemished sovereigns that ever sat upon the throne of England, and well deserved the expressive though simple epithet of, « the good queen Anne. »

⁴) Πόσῃν ὁμοιότητα φέρει ὡς πρὸς ταῦτα μετὰ τῆς Ἀννης ἡ νῦν βασιλισσα τῆς Ἀγγλίας Βικτωρία! (The whole range of history, from the reign of Henry the First to the reign of Victoria, is full of instances of the same kind of affection, which even the prejudice of party could not abate.)

ΡΑΜΣΑΥ.

Ὁ Ράμσαϋς (David Ramsay) Ἀμερικανὸς ἰατρός καὶ συγγραφεὺς περίφημος. Ἐχρημάτισε τρία ἔτη (1782—3—5) μέλος τοῦ Κοινοβουλίου τῶν Ἑνωμένων Πολιτειῶν. Ἐδολοφονήθη δὲ τῷ 1815 ὑπὸ τινος φρενοβλαβοῦς. Ὁ Ράμσαϋς ἔγραψε μερικὴν ἱστορίαν τῆς ἐπαναστάσεως τῆς Ἀμερικῆς, τὸν βίον τοῦ Γεωργίου Οὐάσιγκτωνος καὶ ἄλλα.

ΟΥΑΣΙΓΚΤΩΝ. — WASHINGTON.

Γεώργιος Οὐάσιγκτων (γεν. τῇ 11 Φεβρ. 1732, ἀπ. τῇ 14 Δεκ. 1799), ὑπῆρξεν ἀρχιστράτηγος τῶν Ἑνωμένων Πολιτειῶν τῆς Ἀμερικῆς εἰς τὸν ὑπὲρ τῆς ἀνεξαρτησίας πόλεμον αὐτῶν κατὰ τῆς Ἀγγλίας, καὶ πρῶτος πρόεδρος.

General Washington, as a military man, possessed personal courage, and a firmness which neither danger nor difficulties could shake. His perseverance overcame every obstacle; his moderation conciliated all opposition; his genius supplied every resource. He knew how¹ to conquer by delay, and deserved true praise by despising unmerited censure. Inferior to his adversary in the numbers, the equipment, and discipline of his troops, no great advantage was ever obtained over him, and no opportunity to strike an important blow was ever neglected. In the most ardent moments of the contest, his prudent firmness proved the salvation of his country².

The whole range of history³ does not present a character on which we can dwell with such entire unmixed admiration. His qualities were so happily blended, and

¹) He knew how. Ὁρ. Γραμ. Σελ. 167. ²) Δὲν συνεκρότησε μὲν ὁ Οὐάσιγκτων μεγάλας μάχας, ὧν τὸ ὄνομα διαμένει εἰς τὴν μνήμην τῶν λαῶν, ἀλλὰ κατὰ τοσοῦτων καὶ τηλικούτων ἀντεπάλαισε δυσχερειῶν, ὥστε δικαίως εἰς ἑαυτὸν ἐπεσπάσατο τὸν θαυμασμόν τῆς Εὐρώπης καὶ τῶν συμπατριωτῶν του. Ἱστορ. Ἀγγλ. Τόμ. Δ'. Σελ. 95. Ἀξιοσημείωτος πρὸ πάντων ὑπῆρξεν ἡ ἐπιτηδειότης ἣν ὁ Οὐάσιγκτων ἔδειξεν ὑποχωρήσας εἰς τὴν κατὰ τὸ 1777 μάχην, καθ' ἣν καὶ Ἀμερικανὸς Φάβιος ἐπεκλήθη.

³) The whole range of history, ἅπαντα ἡ σειρὰ (συνέχεια) τῆς ἱστορίας, ἥτοι ὅλα ὁμοῦ τὰ χρονικά, πᾶσα ἡ ἱστορία.

so nicely harmonized, that the result was a great and perfect whole. The integrity of Washington was incorruptible. His principles were free from the contamination of selfish and unworthy passions. His real and avowed motives were the same. His ends were always upright, and his means pure. He was a statesman without guile, and his professions, both to his fellow-citizens and to foreign nations, were always sincere. No circumstances ever induced him to use duplicity. He was an example of the distinction which exists between wisdom and cunning; and his manly open conduct was an illustration¹ of the soundness of the maxim « that honesty is the best policy. » . . .

The powers of his mind were in some respect peculiar. He was a great, practical, self-taught² genius³; with a head to devise and a hand to execute projects of the first magnitude and greatest utility. There are few men of any kind, and still fewer of those the world calls great, who have not some of their virtues eclipsed by corresponding vices. But this was not the case with General Washington. He had religion without austerity, dignity without pride, modesty without diffidence, courage without rashness, politeness without affectation, affability without familiarity. His private character, as well as his public one, will bear the strictest scrutiny. He was punctual in all his dealings; temperate in his enjoyments; liberal and hospitable to an eminent degree; a lover of order; systematical and methodical in all his arrangements. He was the friend of morality and religion; steadily attended on public worship; encouraged and strengthened the hands of the clergy. In all his public acts he made the most respectful mention of

¹) Illustration, ἐπιβεβαίωσις, ἀπόδειξις. ²) Self-taught, αὐτοδίδακτος.

³) Self-taught genius, πνεῦμα ὅπερ ἀφ' ἑαυτοῦ ἐμορφώθη. ^β) But this was not κτλ. ἀλλὰ δὲν εἶχεν οὕτω τὸ πρᾶγμα.

Providence; and, in a word, carried the spirit of piety with him both in his private life and public administration. Washington had to form soldiers of freemen, many of whom had extravagant ideas of their personal rights. He had often to mediate between a starving army and a high-spirited yeomanry¹. So great were the necessities of the soldiers under his immediate command, that he was obliged to send out detachments to seize on the property of the farmers at the point of the bayonet. The language of the soldier was, « Give me clothing, give me food, or I cannot fight, I cannot live. » The language of the farmer was, « Protect my property. » In this choice of difficulties, General Washington not only kept his army together, but conducted it with so much prudence as to command the approbation both of the army and of the citizens. He was also dependent for much of his support on the concurrence of thirteen distinct unconnected legislatures. Animosities prevailed between his southern and northern troops, and there were strong jealousies between the states from which they respectively came. To harmonize these clashing interests², to make uniform arrangement from such discordant sources and materials, required no common share of address. Yet so great was the effect of the modest unassuming manners of General Washington that he retained the affection of all his troops and of all the states.

Washington, in private life, was as amiable as virtuous, and as great as he appeared sublime, on the public theatre of the world. He lived in the discharge of all the civil, social, and domestic offices of life. He was temperate in his desires, and faithful to his duties. For more than forty years of happy wedded love his high

¹) Yeomanry, ὄχλος, κοινὸς λαός. "Ορ. Δ'. Τόμ. 'Ιστ. Ἀγγλ. Σελ. 96.

²) Clashing interests, ἀντιφερόμενα, ἀντίθετα συμφέροντα (χρέη).

example strengthened the tone of public manners. He had more real enjoyment in the bosom of his family than in the pride of military command, or in the pomp of sovereign power. On the whole his life affords the brightest model for imitation, not only to warriors and statesmen, but to private citizens; for his character was a constellation¹ of all the talents and virtues which dignify² or adorn human nature.

ΜΑΚΙΝΤΟΣΧΙΟΥ.

Ὁ Μακιντόσχιος (Sir James Mackintosh) γεν. τῷ 1765, ἀποθ. τῷ 1832. Φιλελευθέρας καὶ μεγάλας ἔχων γνώσεις, ὑπῆρξεν ἀντίζηλος τοῦ Βυρκίου, ὑπερασπισθεὶς τὴν Γαλλικὴν ἐπανάστασιν διὰ πονήματος ἐπιγραφομένου « Vindiciæ gallicanæ (1791). » Ἐγραψεν ἱστορίαν τῆς Ἀγγλίας, ἱστορίαν τῆς ἐπαναστάσεως τῶν 1688, Φιλοσοφικὰ σύμμικτα, Δοκίμιον περὶ τῶν προόδων τῆς ἠθικῆς φιλοσοφίας καὶ ἄλλα.

ΙΩΝΣΩΝ. — JOHNSON.

(Ὅρ. τὴν βιογραφίαν αὐτοῦ ἐν τῇ παρούσῃ Χρηστομαθείᾳ Σελ. 123).

He was distinguished by vigorous understanding and inflexible integrity. His imagination was not more lively than was necessary to illustrate his maxims; his attainments in science were inconsiderable and, in learning, far from the first class; they chiefly consisted in that sort of knowledge which a powerful mind collects from miscellaneous reading and various intercourse with mankind.

In early youth he had resisted the most severe tests of probity. Neither the extreme poverty, nor the uncertain income to which the virtue of so many men of letters has yielded, even in the slightest degree weakened his integrity or lowered the dignity of his independence. His moral principles, if the language may

¹) Constellation, ἀστερισμὸς, λαμπρὸν σύνολον, συνάθροισμα.

²) To dignify, φέρω, ἀναβιβάζω εἰς ἀξιοπρεπῆ βαθμὸν, ἀνυψῶ.

be allowed, partook of the vigour of his understanding. He was conscientious, sincere, determined; and his pride was no more than a steady consciousness of superiority in the most valuable qualities of human nature; his friendships were not only firm, but generous and tender beneath a rugged exterior; he wounded none of those feelings which the habits of his life enabled him to estimate; but he had become too hardened by serious distress not to contract some disregard for those minor delicacies which become so keenly susceptible in a calm and prosperous fortune. He was a Tory¹, not without some propensities towards Jacobitism², and a High Churchman³, with more attachment to ecclesiastical authority and a splendid worship than is quite consistent with the spirit of Protestantism. On these subjects he neither permitted himself to doubt, nor tolerated difference of opinions in others. The vigour of his understanding is no more to be estimated by his opinions on subjects where it was bound by his prejudices, than the strength of a man's body by the efforts of a limb in fetters⁴. His conversation, which was one of the most powerful instruments of his extensive influence, was artificial, dogmatical, sententious and poignant, adapted, with the most admirable versatility, to every subject as it arose, and distinguished by an almost unparalleled power of serious repartee. He seems to have considered himself as a sort of colloquial magistrate who inflicted severe punishment from just policy. His course of life led him to treat those sensibilities, which such severity

¹) Γνωσταί αἱ δύο ἀντιπολιτευόμεναι πατρίαι ἐν Ἀγγλίᾳ Τόροι καὶ Οὐίγαι. ²) Ἰακωβῖται (Jacobites) ἐλέγοντο οἱ ὁπαδοὶ τοῦ Ἰακώβου Β', κλίνοντες εἰς τὸν καθολικισμόν κατὰ τὴν διάθεσιν τοῦ βασιλέως τούτου. Διαφέρουσιν οἱ Ἰακωβῖται τῆς Ἀγγλίας τῶν Ἰακωβίνων (Jacobins) τῆς Γαλλίας. ³) High Church, ἡ Ἀγγλικανὴ ἐκκλησία. Κλίνει δὲ αὕτη εἰς τὸν καθολικισμόν, κατὰ τὸ ἐξωτερικὸν μάλιστα. ⁴) Διὰ τῆς ὥρας ταύτης μεταφορᾶς παραβάλλει ὁ συγγραφεὺς τὸν ὑπὸ προλήψεων κατεχόμενον νοῦν πρὸς ἀλυσίδετον μέλος.

wounds, as fantastic and effeminate, and he entered society too late to acquire those habits of politeness which are a substitute for natural delicacy. . . .

As the mind of Johnson was robust, but neither nimble nor graceful, so his style, though sometimes significant, nervous, and even majestic, was void of all grace and ease, and being the most unlike of all styles to the natural effusion of a cultivated mind, had the least pretensions to the praise of eloquence. During the period, now near a close¹, in which he was a favourite model, a stiff symmetry and tedious monotony succeeded to that various music with which the taste of Addison² diversified his periods, and to that natural imagery which the latter's beautiful genius seemed with graceful negligence to scatter over his composition. . . .

Whenever understanding alone is sufficient for poetical criticism, the decisions of Johnson are generally right. But the beauties of poetry must be felt before their causes are investigated. There is a poetical sensibility which, in the progress of the mind, becomes as distinct a power as a musical ear or a picturesque eye. Without a considerable degree of this sensibility, it is as vain for a man of the greatest understanding to speak of the higher³ beauties of poetry, as it is for a blind man to speak of colours. But to cultivate such a talent was wholly foreign from the worldly sagacity and stern shrewdness of Johnson. As in his judgment of life and character, so in his criticism on poetry, he was a sort of free-thinker. He suspected the refined of affectation, he rejected the enthusiastic as absurd, and he took it for granted that the mysterious was unintelligible. He came into the world when the school of

Κατὰ τὸ τέλος τοῦ ΙΗ'. αἰῶνος. ²) "Ορ. τὴν βιογραφίαν τοῦ 'Αδδισῶ-
νος ἐν τῇ παρούσῃ Χρηστομαθείᾳ Σελ. 134. ³) Τὸ ὑπερθετικὸν higher
ἰσοδυναμεῖ ἐνταῦθα τῷ θετικῷ high.

Dryden and Pope¹ gave the law to English poetry. In that school he had himself learned to be a lofty and vigorous declaimer in harmonious verse; beyond that school his unforced admiration perhaps scarcely soared; and his highest effort of criticism was accordingly the noble panegyric on Dryden². His criticism owed its popularity as much to its defects as to its excellencies. It was on a level with the majority of readers, persons of good sense and information, but of no exquisite sensibility; and to their minds it derived a false appearance of solidity, from that very narrowness which excluded those grander³ efforts of imagination to which Aristotle and Bacon confined the name of poetry.

ΧΑΖΑΙΤΤΙΟΥ.

— Ὁ Χαζλίττιος (William Hazlitt) περίφημος συγγραφεὺς τῆς Ἀγγλίας, γεν. τῷ 1778, ἀποθ. τῷ 1830. Τὰ ἐπὶ τοῦ Σακκωπέρου, τῶν Ἀγγλῶν ποιητῶν καὶ τῆς δραματικῆς φιλολογίας Δοκίμιά του ἐτίμησαν αὐτὸν μέγας, αἱ ιδέαι αὐτοῦ ὅμως κλίνουσιν ἐπὶ τὸ παράδοξον.

ΛΟΡΔΟΣ ΒΥΡΩΝ. — LORD BYRON.

(Ὅρ. περὶ τοῦ Λόρδου Βυρῶνος εἰς τὸ Β'. Μέρος).

Intensity is the great and prominent distinction of Lord Byron's writings. He seldom gets beyond force of style nor has he produced any regular work or masterly whole. He does not prepare any plan beforehand, nor revise and retouch what he has written with polished accuracy. His only object seems to be to stimulate himself and his readers for the moment, to keep both alive, to drive away *ennui*, to substitute a feverish and irritable state of excitement for listless indolence or even calm enjoyment. For this purpose he pitches on any subject

— ¹) Ὅρ. περὶ αὐτῶν εἰς τὸ Β'. Μέρος. ²) Συνέγραψεν ὁ Ἰώνσων κατὰ τὸ ἐβδόμηχόστον ἔτος τῆς ἡλικίας τοῦ ἀξιόλογον πόνημα περὶ τῶν Ἀγγλῶν ποιητῶν. ³) Grandeur, ἰσοδυναμεῖ τῷ ἀπλῶ grand.

at random without much thought or delicacy; he is only impatient to begin; and takes care to adorn and enrich it as he proceeds with "thoughts that breathe and words that burn." He composes, as he himself has said, whether he is in the bath, in his study, or on horseback; he writes as habitually as others talk or think; and, whether we have the inspiration of the Muse or not, we always find the spirit of the man of genius breathing from his verse. He grapples with his subject, and moves, penetrates, and animates it by the electric force of his own feelings. He is often monotonous, extravagant, offensive; but he is never dull or tedious but when he writes prose. Lord Byron does not exhibit a new view of nature, or raise insignificant objects into importance by the romantic associations with which he surrounds them; but generally, at least, takes common-place thoughts and events, and endeavours to express them in stronger and statelier language than others. His poetry stands like a Martello tower¹ by the side of his subject. He does not, like Mr. Wordsworth², lift poetry from the ground, or create a sentiment out of nothing³. He does not describe a daisy or a periwinkle, but the cedar or the cypress; not "poor men's cottages, but princes' palaces."

He hallows in order to desecrate⁴; takes a pleasure in defacing the images of beauty his hands have wrought; and raises our hopes and our belief in goodness to heaven only to dash them to the earth again, and break them in pieces the more effectually from the very height

¹) "Ἀγγελος Μαρτέλλος, Ἰησουΐτης καὶ ἀρχιτέκτων ἐπὶ τῶν χρόνων τοῦ Λουδοβίκου ΙΓ'. Κατεσκεύασεν οὗτος τὴν ἐκκλησίαν τοῦ Γυμνασίου τῆς Τριάδος ἐν Αὐώνῃ, καὶ τὴν τῶν νεομύστων Ἰησουϊτῶν ἐν Παρισίοις· εἶναι δὲ περίφημος διὰ τὸ ὀγκῶδες καὶ στερεὸν εἶδος τῶν οἰκοδομῶν του.

²) W. Wordsworth, ποιητῆς Ἀγγλος (γεν. τῷ 1770, ἀπ. τῷ 1850), περίφημος διὰ τὸ ἀπλοῦν καὶ φυσικὸν ὕφος, ὅπερ μετεχειρίσθη εἰς τὰς λυρικὰς αὐτοῦ στροφάς. ³) Out of nothing, ἰσοδυναμεῖ τῷ from nothing, ἐκ τοῦ μηδενός. ⁴) To desecrate, μιάγω, βεβηλῶ.

they have fallen. Our enthusiasm for genius or virtue is thus turned into a jest by the very person who has kindled it, and who thus fatally quenches the sparks of both. It is not that Lord Byron is sometimes serious and sometimes trifling, sometimes profligate and sometimes moral; but, when he is most serious and most moral, he is only preparing to mortify the unsuspecting reader by putting a pitiful *hoax*¹ upon him. This is a most unaccountable anomaly. It is as if the eagle were to build its eyry in a common sewer, or the owl were seen soaring to the mid-day sun. Such a sight make one laugh, but one would not wish or expect it to occur more than once.

ΤΟΥ ΑΥΤΟΥ.

ΟΥΑΛΤΕΡ-ΣΚΩΤΤΟΣ. — SIR WALTER SCOTT.

(“Ορ. τὸν βίον αὐτοῦ εἰς Σελ. 185).

Sir Walter has found out (O rare discovery!) that facts are better than fiction; that, there is no romance like the romance of real life; and that if we can but arrive at what men feel, do, and say in striking and singular situations, the result will be “more lively, audible, and full of vent²,” than the fines-pun cobwerbs of the brain. With reverence be it spoken, he is like the man who, having to imitate the squeaking of a pig upon the stage, brought the animal under his coat with him. Our author has conjured up³ the actual people he has to deal with or as much as he could get of them, in “their habits as they lived.” He has ransacked old chronicles, and poured the contents upon his page; he has squeezed out musty records; he has consulted way-faring pilgrims, bed-rid sibyls; he has invoked the

¹) Hoax (πρ. χόχες), μυστικισμός. ²) Audible, and full of vent, οἱ λόγοι οὗτοι ἐλήφθησαν ἐκ τοῦ Κοριολάνου τοῦ Σαχεσπήρου, Πρᾶξ. Δ'. Σκην. Ε'. Ἰσοδυναμοῦσι δὲ τῷ Sounding and full of life.

³) Conjured up = τῷ called up.

spirits of the air; he has conversed with the living and the dead, and let them tell their story their own way; and by borrowing of others, has enriched his own genius with everlasting variety, truth, and freedom. He has taken his materials from the original authentic sources, in large concrete masses, and not tampered with¹ or too much frittered them away. He is the only amanuensis of truth and history. It is impossible to say how fine his writings in consequence are, unless we could describe how fine nature is. All that portion of the history of his country that he has touched upon, wide as the scope is, the manners, the personages, the events, the scenery, lives over again in his volumes. Nothing is wanting; the illusion is complete. There is a hurtling² in the air, a trampling of feet upon the ground, as these perfect representations of human character or fanciful belief come thronging back upon our imaginations. . . .

How many hours of heartfelt satisfaction has our author given to the gay and thoughtless! How many sad hearts has he soothed in pain and solitude! It is no wonder that the public repay with lengthened applause and gratitude the pleasure they receive. He writes as fast as they can read, and he does not write himself down³. He is always in the public eye, and we do not tire of him. His worst is better than any other person's best. His back-grounds (and his later works are little else but back-grounds capitally made out⁴) are more attractive than the principal figures and most complicated actions of other writers. His works, taken together, are almost like a new edition of human nature. This is indeed to be an author!

¹) Not tampered with, μηδὲν αὐτὰ μεταβάλλων. ²) Hurtling, θόρυβος, κράτος. ³) He does not κτλ. δὲν ἐξασθενεῖ, δὲν καταβάλλεται ὑπὸ τὸ βάρος καὶ τὸ πλῆθος τῶν συγγραμμάτων του. ⁴) Capitally made out, ἐξαιρετικῶς, ἄριστα εἰργασμένα.

ΙΑ'. ΔΗΜΗΓΟΡΙΑΙ. — SPEECHES.

ΣΑΚΕΣΠΗΡΟΥ.

(Ὅρ. τὴν βιογραφίαν αὐτοῦ εἰς τὸ Β'. Μέρος).

ΟΔΗΓΙΑΙ ΤΟΥ ΧΑΜΛΕΤΟΥ ΕΙΣ ΤΟΥΣ ΥΠΟΚΡΙΤΑΣ.

(*Hamlet's instructions to the players*).

Ἐν τῇ τραγωδίᾳ τοῦ Σακεσπήρου ἐπιγραφομένη « Ὁ Χάμλετ, » ὁ υἱὸς οὗτος τοῦ βασιλέως τῆς Δανίας, θέλων νὰ τιμωρήσῃ τὸν θεῖόν του, ὅστις ἐδολοφόνησε τὸν πατέρα αὐτοῦ, ὑποκρίνεται τὸν παράφρονα· πρὸς εὐκολωτέραν δ' ἐπιτυχίαν τοῦ σκοποῦ του, παρέχει δραματικὴν παράστασιν, καθ' ἣν ὁδηγεῖ τοὺς κωμωδοὺς τίνι τρόπῳ νὰ παρουσιάζωνται ἐπὶ τῆς σκηνῆς. Δέγει δ' ἀποτεινόμενος εἰς ἓνα τῶν κωμωδῶν.

Speak the speech,¹ I pray you, as I pronounced it to you, trippingly² on the tongue; but if you mouth it³, as many of our players do, I had as lief⁴ the town-crier had spoken⁵ my lines. Nor do not saw⁶ the air too much with your hand thus; but use all gently: for in the very torrent, tempest, and, as I may say, whirlwind of your passion, you must acquire and beget a temperance that may give it smoothness. Oh! it offends me to the soul, to hear a robustious⁷ perriwig-pated fellow tear a passion to tatters, to very rags, to split the ears of the groundlings⁸, who, for the most part, are capable of nothing but inexplicable dumb show and noise; I would

¹) Speech, περικοπή, ῥῆσις, χωρίον ποιήματος ἢ συγγράμματος.

²) Trippingly, ἐλαφρῶς, trippingly on the tongue, μετὰ ἐνεργείας.

³) If you mouth it, ἂν τὴν προφέρῃς. ⁴) I had as lief, ἤθελα προτιμήσει. ⁵) Had spoken, ἀλλὰ ἐχδόσεις φέρουσι spoke, ὅπερ ταῦτό. ⁶) To saw, πριονίζω· do not saw, μὴ διασχίζετε. ⁷) Robustious = robust.

⁸) The groundlings, ἡ πλατεῖα τοῦ θεάτρου.

have such a fellow whipped for o'erdoing Termagant¹; it outheroes² Herod³. Pray you, avoid it....

Be not too tame⁴ neither, but let your own discretion be your tutor. Suit the action to the word, and the word to the action, with this special observance, that you o'erstep not the modesty⁵ of nature; for anything so overdone is from the purpose of playing, whose end, both at the first and now⁶, was and is, to hold as 't were the mirror up to nature, to show virtue her own feature, scorn her own image, and the very age and body of the time, his form and pressure. Now this overdone or come tardy off⁷, though it make the unskillful⁸ laugh, cannot but make the judicious grieve; the censure of which one⁹ must in your allowance o'erweigh a whole theatre of others. Oh! there be¹⁰ players that I have seen play, and heard others praise, and that highly (not to speak it profanely¹¹), that neither having the accent of Christians, nor the gait of Christian, Pagan, or man, have so strutted and bellowed, that I have thought some of Nature's journeymen¹² had made men, and not made them well, they imitated humanity so abominably.

And let those that play your clowns speak no more than is set down¹³ for them; for there be of them¹⁴ that will themselves laugh to set on some quantity of barren

¹) O'erdoing Termagant, ὡς ὑπερτεροῦντα καὶ αὐτὸ τὸ πρόσωπον τοῦ Τερμαχάντου, λάλου καὶ φωνασκοῦντος ὑποκριτοῦ εἰς τὰς ἀρχαίας γελοιοποιίας· ὁ Γάλλος μεταφραστὴς (Benjamin Laroche) τοῦ Σακεσπήρου σημειοῖ περὶ τοῦ Termagant ὅτι εἶναι «un nom que nos vieux romanciers donnent au dieu des Sarrasins.» ²) Τὸ outheroes ἰσοδυναμεῖ τῷ outdoes ἢ surpasses, ὑπερτερεῖ. ³) Herod. Ὁ Ἡρώδης παριστᾶται ὡς βίαιος καὶ τυραννικὸς εἰς τὰ ἀρχαῖα μυστήρια. ⁴) Tame, ψυχρὸς. ⁵) The modesty, τὰ ὅρια. ⁶) Both at the first and now, καὶ πάλαι καὶ νῦν.

⁷) Now this overdone κτλ. τὸ νῦν ὑπερπηδᾷ τις τὸν σκοπὸν τοῦτον, ἢ νῦν μένει ὀπίσω αὐτοῦ. ⁸) Unskillful, ἀμαθής. ⁹) One, ἡτοι τοῦ judicious.

¹⁰) There be, ἀντὶ τοῦ σημερινοῦ there are. ¹¹) Not to speak it profanely, ἰσοδυναμεῖ πρὸς τὴν ἡμετέραν φρ. Ὁ Θεὸς νὰ μὲ συγχωρήσῃ. ¹²) Journeymen, ἐργάται, ἀρχαῖοι. ¹³) Set down, γεγραμμένον.

¹⁴) For there be of them, διότι ὑπάρχουσι μετὰ αὐτῶν.

spectators to laugh too, though, in the mean time, some necessary question of the play be then to be considered; that's villanous, and shows a most pitiful ambition in the fool that uses it.

ΤΟΥ ΑΥΤΟΥ.

Ο ΒΡΟΥΤΟΣ ΚΑΤΑ ΤΟΝ ΘΑΝΑΤΟΝ ΤΟΥ ΚΑΙΣΑΡΟΣ.

(*Brutus on the death of Caesar*).

Ὁ Σαχεσπῆρος παριστᾷ τὸν Βρούτον ἀπολογούμενον ἐνώπιον τῶν Ῥωμαίων τίνος ἕνεκεν ἐφόνευσε τὸν Ἰούλιον Καίσαρα.

Romans, countrymen, and lovers¹! hear me for my cause; and be silent that you may hear. Believe me for mine² honour, and have respect for mine³ honour, that you may believe. Censure me in your wisdom, and awake your senses, that you may the better judge. If there be any in this assembly, any dear friend of Cæsar's, to him I say that Brutus's love to Cæsar was no less than his. If then that friend demand why Brutus rose against Cæsar, this is my answer: not that I loved Cæsar less, but that I loved Rome more. Had you rather Cæsar were living, and die all slaves, than that Cæsar were dead, to live⁴ all freemen? As Cæsar loved me, I weep for him; as he was fortunate, I rejoice at it; as he was valiant, I honour him; but as he was ambitious, I slew him. There are tears for his love, joy for his fortune, honour for his valour, and death for his ambition. Who's here so base, that would be a bondman? If any, speak; for him have I offended. Who's here so rude, that would not be a Roman? If any, speak; for⁵ him have I offended. Who's here so vile, that will not love his country? If any,

¹) Lovers, φίλοι. ²) Περὶ τῆς mine ὅρ. Γραμ. Σελ. 40. Σχόλ. ³) To live, διὰ νὰ (καὶ νὰ) ζήσητε (ὕμεις ὅλοι), ἰσοδυναμεῖ τῷ and live.

⁴) For, σύνδ. διότι.

speak; for him have I offended. I pause for a reply.... None? Then none have I offended; I have done no more to Cæsar than you should do to Brutus. The question¹ of his death is enrolled in the Capitol; his glory not extenuated² wherein he was worthy; nor his offences enforced³ for which he suffered death....

Here comes his body, mourned by Mark Antony, who, though he had no hand in his death, shall receive the benefit of his dying, a place in the Commonwealth; as which of you shall not⁴? With this I depart, that as I slew my best lover for the good of Rome, I have the same dagger for myself when it shall please my country to need my death.

ΜΑΚΦΕΡΣΩΝΟΣ.

Ὁ Μακφερσὼν (Jacques Macpherson), Σκῳτὸς συγγραφεὺς, γεν. τῷ 1738, ἀπ. τῷ 1796, ἐξέδωκε, τῷ 1760, μετάφρασιν τῶν ποιήσεων τοῦ Ὀσσιανοῦ, ἀρχαίου βάρδου Σκώτου, ἐκ τῆς παλαιᾶς Κελτικῆς γλώσσης, περὶ ὧν μεγάλη διηγέρθη ἀμφισβήτησις μεταξὺ τῶν πεπαιδευμένων, τῶν μὲν περὶ τὸν Βλαῖρον ὑπερασπιζομένων, τῶν δὲ περὶ τὸν Ἰώνσωνα ἀπορρίπτοντων τὴν ὑπαρξίν αὐτῶν⁵. Μετέφρασε δ' ὁ Μακφερσὼν καὶ τὴν Ἰλιάδα τοῦ Ὀμήρου καὶ ἔγραψε διάφορα ἄλλα.

ΑΛΠΙΝΟΥ ΕΠΙΤΑΦΙΟΣ ΛΟΓΟΣ ΕΙΣ ΜΟΡΑΡΟΝ.

(*Alpin's funeral oration of Morar*).

Thou wert swift, O Morar⁶! as a roe on the hill; terrible as a meteor of fire. Thy wrath was as the storm. Thy sword in battle, as lightning in the field. Thy voice was like a stream after rain, like thunder on

¹) The question, τὸ αἷτιον. ²) His glory not extenuated, ἡ δόξα τοῦ δέν ἡλαττώθη, δέν ἐσμικρύνθη. ³) Nor his offences enforced, οὔτε τὰ ἀδικήματά του (τὰ πλημμελήματά του) ἐπηυξήθησαν, ἐμεγαλύνθησαν.

⁴) As which of you shall not? καθὼς καὶ ποῖος ἀπὸ σᾶς δέν θὰ ἔχῃ; ⁵) Ἐκ τῶν ποιήσεων τούτων τοῦ Ὀσσιανοῦ ἀπεσπάσθη τὸ χωρίον.

⁶) Ὁ Μόραρος ὑπῆρξε γενναῖος πολεμιστῆς Σκῳτός.

distant hills. Many fell by thy arm; they were consumed in the flames of thy wrath.

But when thou didst return from war, how peaceful was thy brow! Thy face was like the sun after rain, like the moon in the silence of night, calm as the breast of the lake when the loud wind is laid.

Narrow is thy dwelling now; dark the place of thine abode. With three steps I compass thy grave. O thou who wast so great before! Four stones, with their heads of moss, are the only memorial of thee. A tree with scarce a leaf, long grass which whistles in the wind, mark to the hunter's eye the grave of the mighty Morar. Morar! thou art low indeed. Thou hast no mother to mourn thee; no maid with her tears of love. Dead is she that brought thee forth. Fallen is the daughter of Morglan!

Who on his staff is this? who is this? whose head is white with age, whose eyes are red with tears, who quakes at every step. It is thy father, O Morar! the father of no son but thee. He heard of thy fame in battle; he heard of foes dispersed. He heard of Morar's fame; why did he not hear of his wound? Weep, thou father of Morar! weep; but thy son heareth thee not. Deep is the sleep of the dead; low their pillow of dust. No more shall he hear thy voice; no more shall he awake at thy call. When shall it be morn in the grave, to bid the slumberer awake?

Farewell, thou bravest of men! Thou conqueror in the field! But the field shall see thee no more; nor the dark wood be lightened with the splendor of thy steel. Thou hast left no son. But the song shall preserve thy name. Future times shall hear of thee; they shall hear of the fallen Morar.

¹) Who on his staff is this? τίς οὗτος, ὁ ἐν τῇ βακτηρίᾳ τοῦ;

ΔΗΜΗΓΟΡΙΑ ΠΥΛΤΕΝΕΥ ΚΑΤΑ ΤΗΝ ΠΕΡΙ ΕΛΑΤΤΩ-
ΣΕΩΣ ΤΟΥ ΣΤΡΑΤΟΥ ΣΥΖΗΤΗΣΙΝ.*Mr. Pulteney's speech on the motion for reducing
the army.*

Ὁ Πυλτένεϋς (W. Pulteney), κόμης Βάθης, γεν. τῷ 1682, ἀπ. τῷ 1764, ὑπῆρξε περίφημος πολιτικός καὶ ῥήτωρ εὐγλωττος. Διεκρίθη ἐν τῇ βουλῇ ὡς ἀντιπολιτευόμενος κατὰ τοῦ Τορικοῦ κόμματος, καὶ ὡς συντελέσας τὰ μέγιστα εἰς τὴν πτώσιν τοῦ Ὑπεργεῖς τοῦ Θαλαπόλου.—Ἐν τῷ ἀκολουθῶν ἀποσπάσματι παρίσταται ὅτι ὁ μόνιμος στρατός εἶναι ἐπιβλαβὴς εἰς τὰ συμφέροντα τῆς Ἀγγλίας.

Sir,

We have heard a great deal about parliamentary armies, and about an army continued from year to year. I have always been, Sir, and always shall be, against a standing army of any kind: to me it is a terrible thing, whether under that of parliamentary or any other designation; a standing army is still a standing army, whatever name it be called by; they are a body of men distinct from the body of the people; they are governed by different laws, and blind obedience, and an entire submission to the orders of their commanding officer is their only principle. The nations around us, Sir, are already enslaved, and have been enslaved by those very means; by means of their standing armies they have every one lost their liberties; it is indeed impossible that the liberties of the people can be preserved in any country where a numerous standing army is kept up. Shall we then take any of our measures from the example of our neighbours? No, Sir, on the contrary, from their misfortunes we ought to learn to avoid those rocks upon which they have split.

It signifies nothing to tell me that our army is commanded by such gentlemen as cannot be supposed to

join in any measures for enslaving their country; it may be so; I hope it is so; I have a very good opinion of many gentlemen now in the army; I believe they would not join in any such measures; but their lives are uncertain, nor can we be sure how long they may be continued in command; they may be all dismissed in a moment, and proper tools of power put in their room. Besides, Sir, we know the passions of men, we know how dangerous it is to trust the best of men with too much power. Where was there a braver army than that under Julius Cæsar? Where was there ever an army that had served their country more faithfully? That army was commanded generally by the best citizens of Rome, by men of great fortune and figure in their country; yet that army enslaved their country. The affections of the soldiers towards their country, the honour and integrity of the under officers, are not to be depended on; by the military law, the administration of justice is so quick, and the punishments so severe, that neither officer nor soldier dares offer¹ to dispute the orders of his supreme commander; he must not consult his own inclination. If an officer were commanded to pull his own father out of his house, he must do it; he dares not disobey; immediate death would be the sure consequence of the least grumbling. And if an officer were sent into the Court of Requests, accompanied by a body of musketeers with screwed bayonets², and with orders to tell us what we ought to do, and how we were to vote, I know what would be the duty of this House: I know it would be our duty to order the officer to be taken and hanged up at the door of the lobby; but, Sir, I doubt much if such a spirit could be found

¹) To offer σημαίνει ἐνταῦθα τὸ διανοοῦμαι, ἀποπειρῶμαι. ²) With screwed bayonets, μετὰ περυστραμμένων (προσηρτημένων) λογχῶν εἰς τὴν ἄκρην τοῦ τυφεκίου.

in the House, or in any House of Commons that will ever be in England.

Sir, I talk not of imaginary things; I talk of what has happened to an English House of Commons, and from an English army; not only from an English army, but an army that was raised by that very House of Commons, an army that was paid by them¹, an army that was commanded by generals appointed by them². Therefore do not let vainly imagine that an army raised and maintained by authority of Parliament will always be submissive to them³. If an army be so numerous as to have it in their power to over-awe the Parliament, they will be submissive as long as the Parliament does nothing to disoblige their favourite general; but, when that case happens, I am afraid that in place of the Parliament's dismissing the army, the army will dismiss the Parliament, as they have done heretofore⁴. Nor does the legality or illegality of the Parliament, or of that army, alter the case; for with respect to that army, and according to their way of thinking, the Parliament dismissed by them was a legal Parliament; they were an army, raised and maintained according to law, and at first they were raised, as they imagined, for the preservation of those liberties which they afterwards destroyed.

It has been urged⁵, Sir, that whoever is for the Protestant Succession must be for continuing the army: for that very reason, Sir, I am against continuing the army. I know that neither the Protestant Succession in his Majesty's most illustrious house, nor any succession, can ever be safe as long as there is a standing army in the country. Armies, Sir, have no regard to hereditary

¹) By them, ὑπ' αὐτῆς τῆς βουλῆς τῶν Κοινοτήτων. ²) To them, εἰς αὐτοὺς, ἤτοι τοὺς βουλευτάς. ³) Ὅρα τὴν ἱστορίαν τῆς Ἀγγλίας ἐπὶ Κρομουέλλου κθξ. ⁴) It has been urged, διατρίβονται.

successions. The first two Cæsars at Rome did pretty well, and found means to keep their armies in tolerable subjection, because the generals and officers were all their own creatures. But how did it fare with their successors? Was not every one of them named by the army, without any regard to hereditary right, or to any right? A cobbler, a gardener, or any man who happened to raise himself in the army, and could gain their affections, was made emperor of the world: was not every succeeding emperor raised to the throne, or tumbled headlong into the dust, according to the mere whim or mad frenzy of the soldiers?

We are told this army is desired to be continued but for one year longer, or for a limited term of years. How absurd is this distinction! Is there any army in the world continued for any term of years? Does the most absolute monarch tell his army that he is to continue them for any number of years, or any number of months? How long have we already continued our army from year to year? And if it thus continues, wherein will it differ from the standing armies of those countries which have already submitted their necks to the yoke? We are now come to the Rubicon: our army is now to be reduced, or it never will. From his Majesty's own mouth we are assured of a profound tranquillity abroad, we know there is one at home. If these circumstances do not afford us a safe opportunity for reducing at least a part of our regular forces, we never can expect to see any reduction; and this nation, already overburdened with debts and taxes, must be

¹) 'Ανάγνωθ. τὸν Ἑρωδιανὸν ἢ ἄλλην ἱστορίαν τῆς Ῥώμης ἀπὸ τοῦ Μάρκου Αὐρηλίου κθξ. ²) Rubicon, τανῦν Fiumesino ἢ Pisattelo, μικρὸς ποταμὸς τῆς Ἰταλίας· ἀπηγορεύετο δ' εἰς πάντα στρατηγὸν Ῥωμαῖον ἢ (εἰς Ἰταλίαν) διάβασιν τοῦ ποταμοῦ τούτου μετὰ στρατοῦ, ὅπερ ὁμῶς πράξας ὁ Καῖσαρ, διεδήλωσε τὴν κατὰ τῆς πατρίδος αὐτοῦ ἐπανάστασιν τοῦ καὶ τὴν ἑναρξιν τοῦ ἐμφυλίου πολέμου.

loaded with the heavy charges of perpetually supporting a numerous standing army, and remain for ever exposed to the danger of having its liberties and privileges trampled upon by any future king or ministry who shall take it in their heads to do so, and shall take a proper care to model the army for that purpose.

Ο ΛΟΡΔΟΣ ΚΑΘΑΜΗΣ ΠΕΡΙ ΦΟΡΟΛΟΓΙΑΣ ΤΗΣ
ΑΜΕΡΙΚΗΣ.

(*Lord Chatham on taxing America*).

Ἡ Ἀγγλία προσπαθοῦσα νὰ ἐλαττώσῃ τὸ ἐπιβαρύνον αὐτὴν γόρος, ἀπεφάσισε νὰ ῥίψῃ μέρος αὐτοῦ εἰς τὰς κατὰ τὴν Ἀμερικὴν ἀποικίας τῆς διὰ νέων φόρων (1773), ἐν οἷς συμπεριλαμβάνατο καὶ ὁ ἐπὶ τῆς εἰσαγωγῆς τοῦ τσαίου. Οἱ ἀποικοὶ διακηρύξαντες ὅτι ὁ φόρος οὗτος ἦτο παράνομος, δὲν ἠθέλησαν νὰ παραδεχθῶσιν αὐτόν. Τοῦτο δ' ἐγένετο ἀρχὴ ἐχθροπραξιῶν, ἐξ ὧν ἀπαίσιον προβλέπων τέλος ὁ περίφημος ἐν ὑπουργοῖς Λόρδος Chatham (Πτετὸ πρεσβύτερος¹) ἀνύψωσεν εὐγλωττον φωνήν, συμβουλεύων νὰ κατευνάσῃσιν ὅπωςδὴποτε τὸ πνεῦμα τῆς ἀντιστάσεως ἐν ταῖς ἀποικίαις, φεύγοντες τὴν ῥῆξιν. Προειπὼν δ' ὁ ῥήτωρ ὅτι οὐδεμίαν ἔχει πίστιν εἰς τοὺς ὑπουργοὺς, ἐξακολουθεῖ λέγων.

Confidence is a plant of slow growth in an aged bosom; youth is the season of credulity. By comparing events with each other, reasoning from effects to causes, methinks I plainly discover the traces of an overruling influence. I have had the honour to serve the Crown, and could I have submitted to influence, I might still have continued to serve; but I would not be responsible for others. I have no local attachments. It is indifferent to me whether a man was rocked in his cradle on this side or that side of the Tweed². I countenanced and protected merit wherever it was to be found. It is my boast that I was the first minister who sought for it in the mountains of the north. I called it forth,

¹) Ὁρ. Ἱστορίαν τῆς Ἀγγλίας. ²) Tweed, ποταμὸς διαχωρίζων τὴν Σκωτίαν ἀπὸ τῆς κυρίως Ἀγγλίας.

and drew into your service, a hardy and intrepid race of men, who were once dreaded as the inveterate enemies of the State. When I ceased to serve his Majesty as a minister, it was not the country of the man by which I was moved, but the man of that country held principles incompatible with freedom. It is a long time, Mr. Speaker¹, since I have attended in Parliament. When the resolution was taken in this House to tax America, I was ill in bed. If I could have endured to have been carried in my bed, so great was the agitation of my mind for the consequences, I would have solicited some kind hand to have laid me down on this floor, to have borne my testimony against it. It is my opinion that this kingdom has no right to lay a tax upon the colonies. At the same time, I assert the authority of this kingdom to be sovereign and supreme in every circumstance of government and legislation whatsoever. This House represents the Commons of Great Britain. When in this House we give and grant, therefore, we give and grant what is our own; but can we give and grant the property of the commons of America? It is an absurdity in terms. The commons in America, represented in their several assemblies, have invariably exercised this constitutional right of giving and granting their own money²: they would have been slaves if they had not enjoyed it. At the same time this kingdom has ever possessed the power of legislation and commercial control. The colonies acknowledge your authorities in all things, with the sole exception that you shall not take their money out of their pockets without their consent. Here would I draw the line, *quam ultra citraque nequit consistere rectum*³.

¹) Speaker, ῥήτωρ· οὕτω καλεῖται ὁ πρόεδρος τῆς βουλῆς. ²) Αἱ ἀποικίαι ἔτασσον ἀφ' ἑαυτῶν τοὺς εἰς τὴν μητρόπολιν παρεχομένους φόρους· νῦν δ' ἀπεφασίσθη νὰ διορίζωνται ἐκ τῆς Ἀγγλίας. ³) Ἐνθεν καὶ ἔνθεν δὲν δύναται νὰ ὑπάρξῃ τὸ ὀρθόν.

ΓΝΩΜΗ ΒΥΡΚΙΟΥ

ΠΕΡΙ ΤΟΥ ΔΙΚΑΙΩΜΑΤΟΣ ΤΗΣ ΑΓΓΛΙΑΣ ΤΟΥ ΦΟΡΟΛΟΓΕΙΝ
ΤΗΝ ΑΜΕΡΙΚΗΝ.

BURKE'S OPINION,

Relative to the right of England to tax America.

Ὁ Βύρκιος (Edmund Burke), γεν. ἐν Δουβλίῳ τῷ 1730, ἀπ. τῷ 1797, ὑπῆρξεν εἰς τῶν περιφήμων ῥητόρων καὶ πολιτικῶν, μέγα λαβὼν μέρος εἰς τὰ πράγματα τῆς ἐποχῆς του.

Oh! inestimable right¹! Oh! wonderful, transcendent right, the assertion of which has cost this country thirteen provinces², six islands, one hundred thousand lives, and seventy millions of money! Oh! invaluable right! for the sake of which we have sacrificed our rank among nations, our importance abroad, and our happiness at home! Oh right! more dear to us than our existence, which has already cost us so much, and which seems likely to cost our all! Infatuated man! (fixing his eye on the minister) miserable and undone country! not to know that the claim of right, without the power of enforcing it, is nugatory³ and idle. We have a right to tax America, the noble lord tells us, therefore we ought to tax America. This is the profound logic which comprises the whole chain of his reasoning. Not inferior to this was the wisdom of him who resolved to shear the wolf. What! shear a wolf! Have you considered the resistance, the difficulty, the

¹) Inestimable right. Εἰρωνεύεται ὁ ῥήτωρ. Ὁ μὲν Βύρκιος καὶ ὁ I. Φόξ ἐν τῇ βουλῇ τῶν Κοινοτήτων, ὁ δὲ Λόρδος Chatham ἐν τῇ τῶν Λόρδων ἀντέστησαν γενναίως κατὰ τοῦ πολέμου τῆς Ἀμερικῆς, ἀλλ' ὑπερίσχυσεν ἡ Κυβέρνησις, ἀκολουθοῦσα ἄλλως τε τὴν κοινὴν γνώμην καὶ τὴν θέλησιν τοῦ Γεωργίου Γ'. ²) Δέκα τρεῖς ἦσαν τότε αἱ ἐν Ἀμερικῇ ἀποικοὶ ἐπαρχίαι. Ὁρ. Ἱστορ. Ἀγγλ. Τόμ. Δ'. Σελ. 78—82.

³) Nugatory, κενόν τι, μηδέν.

danger of the attempt? No, says the madman, I have considered nothing but the right. Man has a right of dominion over the beasts of the forest; and therefore I will shear the wolf. How wonderful that a nation could be thus deluded! But the noble lord deals in cheats and delusions. They are the daily traffic of his invention; and he will continue to play off¹ his cheats on this House so long as he thinks them necessary to his purpose, and so long as he has money enough at command to bribe gentlemen to pretend that they believe him. But a black and bitter day of reckoning will surely come; and whenever that day come², I trust I shall be able, by a parliamentary impeachment, to bring upon the heads of the authors of our calamities the punishment they deserve.

ΒΥΡΚΙΟΥ ΓΝΩΜΗ

ΠΕΡΙ ΤΩΝ ΚΑΘΗΚΟΝΤΩΝ ΤΩΝ ΜΕΛΩΝ ΤΟΥ ΚΟΙΝΟΒΟΥΛΙΟΥ.

BURKE'S OPINION,

Relative to the connexion of a member of Parliament.

It ought to be the happiness and glory of a representative to live in the strictest union, the closest correspondence, and the most unreserved communication with his constituents'. Their wishes ought to have great weight with him, their opinion high respect, their business unremitted attention. It is his duty to sacrifice his repose, his pleasures, his satisfactions, to theirs; and, above all, ever, and in all cases, to prefer their interest

¹) To play off, να ἐξασκῇ, να μετέρχεται. ²) Come, ἀντί shall come.
³) Τὰς ἰδέας ταύτας ἐξέφρασεν ὁ Βύρκιος ἐν τινὶ ἀγορεύσει πρὸς τοὺς ἐκλογεῖς τοῦ Βρισπολίου. Ἐν τῷ ἀποσπάσματι δὲ τούτῳ ἐκθέτεται ὑπὸ τοῦ ῥήτορος τί εἶναι τὸ Κοινοβούλιον, καὶ ποῖα τὰ ἐπιβαλλόμενα εἰς ἕκαστον τῶν μελῶν αὐτοῦ χρέη. ⁴) His constituents, οἱ ἐπιτρέποντες τὰ ἐαυτῶν ἄλλῳ τινί, οἱ ἐκλογεῖς.

to his own. But his unbiassed¹ opinion, his mature judgment, his enlightened conscience he ought not to sacrifice to you, to any man, or to any set of men living. These he does not derive from your pleasure, no, nor from the law and the constitution. They are a trust² from Providence, for the abuse of which he is deeply answerable. Your representative owes you, not his industry only, but his judgment; and he betrays, instead of serving you, if he sacrifices it to your opinion....

Parliament is not a congress of ambassadors from different and hostile interests, which interests each must maintain, as an agent and advocate, against the other agents and advocates; but Parliament is a deliberative assembly of one nation, with one interest, that of the whole; where not local purposes, not local prejudices ought to guide, but the general good, resulting from the general reason of the whole. You choose a member indeed; but, when you have chosen him, he is not member of Bristol, but he is a member of Parliament. If the local constituent should have an interest, or should form a hasty opinion, evidently opposite to the real good of the rest of the community, the member for that place ought to be as far as any other from any endeavour to give it effect.

To be a good member of Parliament is, let me tell you, no easy task, especially at this time, when there is so strong a disposition to run into the perilous extremes of servile compliance or wild popularity. To unite circumspection with vigour is absolutely necessary, but it is extremely difficult. We are now members for a rich commercial city; this city, however, is but a part of a rich commercial nation, the interests of which are various, multiform, and intricate. We are members of

¹) Unbiassed, ἐλευθέρα προλήψεων, ἀνεξάρτητος, ἀμερίληπτος.

²) Trust, ἐνέχυρον, ὑποθήκη.

that great nation, which however is itself but part of a great empire, extended by our virtue¹ and our fortune to the farthest limits of the east and of the west. All these wide-spread interests must be considered, must be compared, must be reconciled if possible. We are members for a free country, and surely we all know that the machine of a free constitution, is no simple thing, but as intricate and as delicate as it is valuable. We are members in a great and ancient monarchy, and we must preserve religiously the true legal right of the sovereign, which form the key-stone that binds together the noble and well-constructed arch of our empire and our constitution.

ΑΠΑΝΤΗΣΙΣ ΤΟΥ ΠΙΤΤ ΕΙΣ ΤΟΝ ΣΙΡ ΟΥΑΛΠΟΛΟΝ.

(*Mr. Pitt's Reply to Sir H. Walpole*).

Ὁ Πίττ, δευτερότοκος υἱὸς τοῦ λόρδου Chatham, ἀνυψώθη πρωίμως εἰς τὸν βαθμὸν πρωθυπουργοῦ, εἰς ὃν ἔμεινε, διὰ μικρᾶς διακοπῆς, καθ' ὅλον τὸν βίον αὐτοῦ. Κατηγορούμενος δ' ὑπὸ τοῦ Οὐαλπόλου (υἱοῦ τοῦ ἐπὶ Ἀννης κθξ.) ὡς φιλόδοξος νέος (διότι εἰκοσιτετραετῆς ὢν ἀνεμίχθη εἰς τὰ πράγματα), ἀπεκρίθη δι' ὠραιοτάτης περὶ τούτου ὁμιλίας ὅτι ἤρχετο νὰ ᾔηται ἐξ ἐκείνων, ὧν αἱ μωρίαὶ παύουσι μετὰ τῆς νεότητός των, καὶ οὐχὶ ἐκ τοῦ ἀριθμοῦ τῶν ὅσοι, καίτοι τὴν πεῖραν προσκτησάμενοι, ἐν παντελεῖ διατελοῦσιν ἀγνοίᾳ τῶν πραγμάτων, τὸ δὲ γῆρας ἐπελθὼν, οὐχὶ μόνον οὐδεμίαν αὐτοῖς ἐπήγαγε βελτίωσιν, ἀλλὰ ἔπιρρεπεστέρους αὐτοὺς εἰς τὴν κακίαν ἀνέδειξεν.

The atrocious crime of being a young man, which the honourable gentleman has with such spirit and decency charged upon me, I shall neither attempt to palliate nor deny, but content myself with wishing that I may be one of those whose follies may cease with their youth, and not of that number who are ignorant

¹) Virtue, ἀρετή, κατὰ τὴν γενικὴν σημασίαν ἣν ἔοι πρόγονοι ἡμῶν παρείχον εἰς τὴν λέξιν ταύτην· ἀνδρία, γενναιότης, ἀξιότης.

in spite of experience. Whether youth can be imputed to any man as a reproach, I will not assume the province of determining: but surely age may become justly contemptible, if the opportunities which it brings have past away without improvement, and vice appears to prevail when the passions have subsided. The wretch who, after having seen the consequences of a thousand errors, continues still to blunder, and whose age has only added obstinacy to stupidity, is surely the object of either abhorrence or contempt, and deserves not that his grey head should secure him from insults. Much more is he to be abhorred, who, as he has advanced in age, has receded from virtue, and becomes more wicked with less temptation; who prostitutes himself for money which he cannot enjoy, and spends the remains of his life in the ruin of his country. But youth is not my only crime!—I have been accused of acting a theatrical part. A theatrical part may either imply some peculiarities of gesture, or a dissimulation of my real sentiments, and an adoption of the opinions and language of another man. In the first sense, the charge is too trifling to be confuted, and deserves only to be mentioned, that it may be despised: I am at liberty, like every other man, to use my own language; and though I may, perhaps, have some ambition, yet, to please this gentleman, I shall not lay myself under any restraint, nor very solicitously copy his diction or his mien¹, however matured by age, or modelled by experience. If any man shall, by charging me with theatrical behaviour, imply that I utter any sentiments but my own, I shall treat him as a calumniator and a villain; nor shall any protection shelter him from the treatment which he deserves. I shall on such an occasion, without scruple, trample upon all those forms with which

¹) "Ορ. Δεξις.

wealth and dignity entrench themselves, nor shall any thing but age restrain my resentment; age, which always brings one privilege, that of being insolent and supercilious without punishment. But with regard to those whom I have offended, I am of opinion, that if I had acted a borrowed part, I should have avoided their censure; the heat that offended them is the ardour of conviction, and that zeal for the service of my country, which neither hope nor fear shall influence me to suppress. I will not sit unconcerned while my liberty is invaded, nor look in silence upon public robbery. I will exert my endeavours, at whatever hazard, to repel the aggressor, and drag the thief to justice, whoever may protect them in their villany, and whoever may partake of their plunder. And if the honourable gentleman. . .

Ὁ Winnington διάκοψεν ἐν ταῦθα τὸν Πίττ, ἀνκαλῶν αὐτὸν εἰς εὐσχημοσύνην, ἀλλὰ τοσοῦτον ἐξετραχηλίσθη καὶ οὕτω, τριχσίς καὶ πικροῦς λόγους μεταχειρίζομενος, ὥστε ὁ πέπεσεν εἰς αὐτὸ τοῦτο τὸ σφάλμα, ὅπερ ᾔθέλητε νὰ καταδικάσῃ εἰς ἄλλον· ὁ δὲ Πίττ ῥίπτων ἐπὶ τὸν βουλευτὴν τὴν ἰδίαν αὐτοῦ κατηγορίαν, διὰ τῶν εὐρυεσιῶτων τούτων λόγων ἀπῆντησεν.

. If this be to preserve order, there is no danger of indecency from the most licentious tongue; for what calumny can be more atrocious, or what reproach more severe, than that of speaking without any regard to truth? order may sometimes be broken by passion or inadvertency, but will hardly be re-established by a monitor like this, who cannot govern his own passions whilst he is restraining the impetuosity of others. Happy would it be for mankind, if every one knew his own province¹; we should not then see the same man at once a criminal and a judge; nor would this gentleman assume the right of dictating to others what he has not learned himself. That I may

¹) Province, τὸ ἔργον, τὸ καθῆκον, τὸ καθ' ἑαυτόν.

return, in some degree, the favour, which he intends me, I will advise him never hereafter to exert himself on the subject of order; but whenever he finds himself inclined to speak on such occasions, to remember how he has now succeeded, and condemn in silence what his censures will never reform.

Ο ΦΟΞ ΚΑΤΑ ΤΟΥ ΥΠΟΥΡΓΟΥ ΤΩΝ ΟΙΚΟΝΟΜΙΚΩΝ
ΤΩ 1800.

*Mr. Fox against the Chancellor of the
Exchequer in 1800*

Ὁ Ἰάκωβος Φόξ (γεν. τῷ 1749, ἀπ. τῷ 1806) ἐξελέχθη κατὰ τὸ εἰκοστὸν ἔτος τῆς ἡλικίας του ἀντιπρόσωπος καὶ συνενωθείς μετὰ τοῦ Βουρκίου, ἐγένετο εἰς τῶν ἀξιολογωτέρων πολιτικῶν καὶ ὑπερμάχων ῥητόρων τῆς ἀντιπολιτεύσεως, διαπρέψας ἐπὶ δεινότητι λόγου καὶ φιλελευθέροις φρονήμασι. Συνήθως θεωρεῖται ὡς ὁ Δημοσθένης τῆς Ἀγγλίας. — Ἐν τῷ ἀποσπάσματι τούτῳ πραγματεύεται ὁ ῥήτωρ περὶ τῆς μετὰ τοῦ Ναπολέοντος εἰρήνης, ἣν θεωρεῖ ἀναγκαιοτάτην.

— But, Sir, I should think that it is the interest of Bonaparte to make peace. A lover of military glory as that Général must necessarily be, may he not think that his measure of glory is full — that it may be tarnished by a reverse of fortune — and can hardly be increased by any new laurels? He must feel, that, in the situation to which he is now raised, he can no longer depend on his own fortune, his own talents, for a continuance of his success; he must be under the necessity of employing other generals, whose misconduct or incapacity might endanger his power, or whose triumphs even might affect the interest which he holds in the opinion of the French. Peace, then, would secure to him what he had achieved and fix the inconstancy of fortune. But this will not be his only motive. He must see that France also requires a respite — a breathing

interval, to recruit her wasted strength. To procure her this respite would be, perhaps, the attainment of more solid glory, as well as the means of acquiring more solid power than any thing which he can hope to gain from arms, and from the proudest triumphs. May he not then be zealous to gain this fame, the only species of fame, perhaps that is worth acquiring? Nay, granting that his soul may still burn with the thirst of military exploits, is it not likely that he is disposed to yield to the feelings of the French people, and consolidate his power by consulting their interests! I have a right to argue in this way, when suppositions of his sincerity are reasoned upon on the other side. Sir, these aspersions are in truth always idle, and even mischievous. I have been too long accustomed to hear imputations and calumnies thrown out upon great and honourable characters, to be much influenced by them. My hon^{ble}. and learned Friend (Mr. Erskine) has paid this night a most just, deserved and honourable tribute of applause, to the memory of that great and unparalleled character, who is so recently lost to the world. I must, like him, beg leave a moment to dwell on the venerable George Washington, though I know that it is impossible for me to bestow any thing like adequate praise on a character which gave us more than any other human being, the example of a perfect man; yet, good, great, and unexampled as General Washington was, I can remember the time, when he was not better spoken of in this House than Bonaparte is now. The right hon. Gentleman who opened this debate (Mr. Dundas) may remember in what terms of disdain, of virulence, even of contempt, General Washington was spoken of by gentleman on that side of the House. Does he not recollect with what marks of indignation any

¹) Hon. ευχαστή τοῦ honourable.

member was stigmatized as an enemy to his country, who mentioned with common respect, the name of General Washington? If a negociation had then been proposed to be opened with that great man, what would have been said? Would you treat with a rebel, a traitor! What an example would you not give by such an act¹? I do not know whether the right hon. Gentleman may not yet possess some of his old prejudices on the subject. I hope not: I hope by this time we are all convinced that a republican government, like that of America, may exist without danger or injury to social order, or to established monarchies. They have happily shown that they can maintain the relations of peace and amity with other states. They have shown too that they are alive to the feelings of honour; but they do not lose right of plain good sense and discretion. They have not refused to negotiate with the French, and they have accordingly the hopes of a speedy termination of every difference. —

Where then, Sir, is this war, which on every side is pregnant with such horrors, to be carried? Where is it to stop? Not till you establish the House of Bourbon! And this you cherish the hope of doing, because you have had a successful campaign. Why, Sir, before this you have had a successful campaign. The situation of the allies, with all they have gained, is surely not to be compared now to what it was when you had taken Valenciennes, Quesnoy, Condé² etc. which induced some gentlemen in this House to prepare themselves for a march to Paris. With all that you have gained, you

¹) Ὁ Ναπολέων ἐγένετο ὕπατος τῇ 9 Νοεμβρίου 1799, ἐπομένως δὲ στρατιωτικᾶς μόνον δάφνας συλλέξας μέχρι τοῦδε, δικαιολογεῖ κατὰ τὴν ἐν τῷ κειμένῳ σύγκρισιν αὐτοῦ μετὰ τοῦ Οὐασιγκτῶνος.

²) Ἡ πρώτη μὲν πόλις τούτων ἐκυριεύθη ὑπὸ τῶν Αὐστριακῶν (συμμάχων τῶν Ἀγγλων) τῷ 1793, ἡ δευτέρα δὲ τῷ 1792, ἀλλ' ἐπανελήφθησαν ὑπὸ τῶν Γάλλων τῷ 1794· τὸ δὲ Condé ἠλώθη ὑπὸ τῶν Αὐστριακῶν τῷ 1793, ἀλλὰ τῷ αὐτῷ ἔτει ἐπανέλαβον αὐτὸ οἱ Γάλλοι.

surely will not say that the prospect is brighter now than it was then. What have you gained but the recovery of a part of what you before lost? One campaign is successful to you — another to them — and in this way, animated by the vindictive passions of revenge, hatred and rancour, which are infinitely more flagitious, even than those of ambition and the thirst of power, you may go on for ever; as with such black incentives, I see no end to human misery.

And all this without an intelligible motive — all this because you may gain a better peace a year or two hence! So that we are called upon to go on merely as a speculation. — We must keep Bonaparte for some time longer at a war, at a state of probation. Gracious God¹, Sir, is a war a state of probation? Is peace a rash system? Is it dangerous for nations to live in amity with each other? Is your vigilance, your policy, your common powers of observation, to be extinguished by putting an end to the horrors of war? Cannot this state of probation be as well undergone without adding to the catalogue of human sufferings? « But we must pause! » What! must the bowels of Great Britain be torn out — her best blood be spilt — her treasure wasted — that you may make an experiment? Put yourselves, oh! that you would put yourselves in the field of battle, and learn to judge of the sort of horrors that you excite. In former wars a man might, at least, have some feeling, some interest, that served to balance in his mind the impressions which a scene of carnage and of death must inflict. If a man had been present at the battle of Blenheim² for instance, and had inquired

¹) Gracious God, ἀντιστοιχεῖ πρὸς τὸ ἡμέτ. διὰ τοὺς οἰκτιρμοὺς τοῦ Θεοῦ. ²) Blenheim, γνωστὴ ἢ ἐν Βλεγχείμῃ (πόλις τῆς Βαυαρίας) μάχη, καθ' ἣν οἱ Γάλλοι καὶ οἱ Βαυαροὶ ἡττήθησαν κατὰ κράτος, τῷ 1704, ὑπὸ τῶν Αὐστριακῶν καὶ τῶν Ἀγγλῶν, στρατηγοῦντος τοῦ περιφήμου Μαρλβουργίου.

the motive of the battle, there was not a soldier engaged who could not have satisfied his curiosity and even perhaps, allayed his feelings—they were fighting to repress the uncontrolled ambition of the Grand Monarque¹.— But if a man were present now at a field of slaughter, and were to inquire for what they are fighting — «Fighting,» would be the answer; «they are not fighting, they are pausing.» «Why is that man expiring! Why is that other writhing with agony? What means this implacable fury?» The answer must be, «You are quite wrong — Sir, you deceive yourself — They are not fighting — Do not disturb them—they are merely pausing — this man is not expiring with agony — that man is not dead — he is only pausing! Lord help you, Sir, they are not angry with one another. They have now no cause of quarrel—but their country thinks that there should be a pause. All that you see, Sir, is nothing like fighting — there is no harm, nor cruelty, nor bloodshed in it whatever — it is nothing more than a political pause — it is merely to try an experiment—to see whether Bonaparte will not behave himself better than heretofore — and in the mean time we have agreed to pause in pure friendship.» And is this the way, Sir, that you are to show yourselves the advocates of order! You take up a system calculated to uncivilize the world—to destroy order—to trample on religion—to stifle in the heart, not merely the generosity of noble sentiment, but the affections of social nature; and in the prosecution of this system, you spread terror and devastation all around you. —

¹) Grand Monarque, Γαλ. λέξι., ὁ Μέγας Μονάρχης, ὁ διαθρυλληθεὶς ἐπὶ φιλοδοξίᾳ βασιλεὺς Λουδοβῖκος ΙΔ΄., ἀπ' οὗ καὶ ἡ Γαλλία εἰς τὴν ὑψίστην αὐτῆς περιωπὴν ἀνήχθη.

Β'. ΔΙΑΦΟΡΑ.

ΜΑΡΚΦΕΡΣΩΝΟΣ¹.

ΠΡΟΣ ΤΟΝ ΗΛΙΟΝ.

(*An Address to the sun*).

O thou that rollest above, round as the shield of my fathers! Whence are thy beams, O sun! thy everlasting light? Thou comest forth in thy awful beauty; the stars hide themselves in the sky; the moon, cold and pale, sinks in the western wave; but thou thyself movest alone. Who can be a companion of thy course? The oaks of the mountains fall; the mountains themselves decay with years; the Ocean shrinks and grows again²; the moon herself is lost in heaven: but thou art for ever the same, rejoicing in the brightness of thy course. When the world is dark with tempests, when thunder rolls and lightning flies, thou lookest in thy beauty from the clouds, and laughest at the storm. But to Ossian³ thou lookest in vain, for he beholds thy beams no more, whether thy yellow hair flows on the eastern clouds, or thou tremblest at the gates of the west. But thou art perhaps like me, for a season; thy

¹) Ἐκ τῶν Ὀσσιανῶν ποιημάτων. Ὁρ. Σελ. 259. ²) Shrinks and grows, ἐλαττοῦται καὶ αὐξάνει· ἐννοεῖ τὰς παλλιρροίας. Α. ³) Ossian. — Ὁ Ὀσσιανὸς, περίφημος Σκῶτος βάρδος τοῦ Γ'. αἰῶνος, υἱὸς τοῦ Φιγγάλου (βασιλέως τοῦ Μορβένου) εἶχε σύζυγον μὲν τὴν ὡραίαν Ἐριβαλλίνην, υἱὸν δὲ τὸν Ὀσκαρον· τὸν ἀγαπητὸν δὲ τοῦτον υἱὸν ἀπολέσας, ὅτε ἔμελλε νὰ συζεύξῃ αὐτὸν μετὰ τῆς πολυθελγήτρης Μαλβίνας, ἐστερήθη ἀκολούθως καὶ τῆς ὁράσεως (ὅπερ αἰνίττεται εἰς τὴν πρὸς τὸν ἥλιον ᾠδὴν τε ταύτην) καὶ εἶδε τὸν θάνατον ὅλων τῶν μελῶν τῆς οἰκογενείας τε. Μόνην δὲ παραμυθίαν ἐν ταῖς θλίψεσιν αὐτοῦ εὔρισκεν ἄδων τὰς συμφορὰς τοῦ οἴκου του καὶ τῶν συμπατριωτῶν του.

years will have an end. Thou shalt sleep in thy clouds, careless of the voice of the morning. Exult then, O sun, in the strength of thy youth! age is dark and unlovely; it is like the glimmering light of the moon when it shines through broken clouds, and the mist is on the hills; the blast of the north is on the plain, the traveller shrinks in the midst of his journey.

ΒΑΚΩΝΟΣ.

Ὁ Βάκων (F. Bacon), περίφημος φιλόσοφος τῆς Ἀγγλίας, γεν. τῷ 1561, ἀπ. τῷ 1620. Ἐγγραψε πρὸς τοῖς ἄλλοις ἀξιόλογον σύγγραμμα, ἐπιγραφόμενον « Μεγάλη Ἀνακαίνισις » (Instauratio Magna), ἐν ᾧ πραγματεύεται περὶ ἀξιότητος καὶ ἐπιδόσεως τῶν ἐπιστημῶν, περὶ τῆς φύσεως κτλ.

ΠΕΡΙ ΣΠΟΥΔΗΣ.

(*On Study*).

Studies serve for¹ delight, for ornament, and for ability. The chief use for delight is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgment and disposition of business. For expert men can execute and perhaps judge of particulars one by one; but the general counsels, and the plots and marshaling² of affairs, come best from those that are learned. To spend too much time in studies is sloth; to use them too much for ornament is affectation; to make judgment wholly by their rules is the humour of a scholar. They perfect nature, and are perfected by experience; for natural abilities are like natural plants, that need pruning by duty³, and studies themselves do give forth directions too much at large, except they be bounded in by experience.

¹) Serve for, χρησιμεύουσι διὰ τὸ, ἤτοι χρησιμεύουσιν ἵνα παρέχωσιν.

²) The plots and marshaling, τὰ σχέδια καὶ ἡ διεύθυνσις. ³) Need pruning by study, οἷονεῖ require due pruning, ἔχουσι χρεῖαν ἐγκυρ-
τρισμοῦ, κλαδεύματος.

Crafty men contemn studies, simple men admire them, and wise men use them; for they teach not their own use, but that¹ is a wisdom without them², and above them, won by observation. Read not to contradict and confute, nor to believe and take for granted³, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously⁴; and some few to be read wholly, and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others; but that should be only in the less important arguments, and the meaner sort of books; else distilled books are like common distilled waters, flashy things. Reading maketh a full man, conference a ready man, and writing an exact man. And therefore, if a man write little, he had need have⁵ a great memory; if he confer little, he had need have a present wit; and if he read little, he had need have⁵ much cunning to seem to know that which he doth not.

ΔΟΡΣΛΕΥ.

Ὁ Δόρσλεϋς (Robert Dorley) γεν. τῷ 1703, ἀπ. τῷ 1764, ἐξ ἀπλοῦ ὑπηρέτου κατέστη θεράπων τῶν Μουσῶν. Ἐγραψε περὶ Οἰκονομίας τῆς ἀνθρωπίνης ζωῆς (ἐξ οὗ καὶ τὸ παρὸν ἀπόσπασμα) καὶ ἄλλα.

ΠΕΡΙ ΘΥΜΟΥ.

(On anger).

As the whirlwind in its fury teareth up trees, and deformeth the face of nature, or as an earthquake in

¹) That is = which is. ²) Without them, ἐκτὸς αὐτῶν. ³) To take for granted, λαμβάνω ὡς βέβαιον, ὡς ἀληθές. ⁴) Curiously = τῷ critically. ⁵) Had need have = τῷ would need to have, θὰ ἦτο χρεῖα νὰ ἔχῃ. . . .

its convulsions overturneth whole cities, so the rage of an angry man throws mischief around him. Danger and destruction wait on his hand.

But consider, and forged not thine own weakness, so that thou pardon¹ the failings of others.

Indulge not thyself in the passion of anger; it is whetting a sword to wound thine own breast, or murder thy friend.

If thou bearest slight provocations with patience, it shall be imputed unto thee for wisdom; and, if thou wipest them from thy remembrance, thy heart shall not reproach thee.

Seest thou not that the angry man loseth his understanding? Whilst thou art yet in thy senses, let the wrath of another be a lesson to thyself.

Do nothing in a passion: why wilt thou put to sea in the violence of a storm?

If it be difficult to rule thine anger, it is wise to prevent it; avoid therefore all occasions of falling into wrath, or guard thyself against them whenever they occur.

A fool is provoked with insolent speeches, but a wise man laugheth them to scorn.

Harbour not revenge in thy breast: it will torment thy heart and discolour its best inclinations.

Be always more ready to forgive than to return an injury; he that watches for an opportunity of revenge, lieth in wait against himself, and draweth down mischief on his own head.

A mild answer to an angry man, like water cast upon the fire, abateth his heat; and from an enemy he shall become thy friend.

¹) That thou pardon, ἀντι τοῦ thou mayest pardon, ὥστε νὰ (διὰ νὰ) συγχωρῇς.

Consider how few things are worthy of anger, and thou wilt wonder that any but fools should be wroth.

In folly or weakness it always beginneth: but remember and be well assured it seldom concludeth without repentance.

On the heels of Folly treadeth Shame; at the back of Anger standeth Remorse.

ΛΥΤΤΛΕΤΩΝΟΣ.

Ὁ Λυττλετὼν (Lord Georges Littleton) γεν. τῷ 1709, ἀπ. τῷ 1773, ὑπῆρξε περίφημος πολιτικὸς ἀνὴρ καὶ φιλολόγος. Ἐγράψε διάφορα, ἐν οἷς καὶ ὠραίους νεκρικοὺς διαλόγους. Ἐπαινεῖται διὰ τὴν γλαφυρότητα τοῦ ὕφους του.

ΤΟ ΦΩΣ ΤΟΥ ΟΡΘΟΥ ΛΟΓΟΥ ΕΙΝΑΙ ΑΤΕΛΕΣ.

(The light of reason is imperfect).

Ἐν τῷ τεμαχίῳ τούτῳ παριστᾶται ὅτι ὁ ἀνθρώπινος νοῦς εἶναι περὶ ὁρισμένος.

If the glorious light of the Gospel be sometimes overcast with clouds of doubt, so is the light of our reason too. But shall we deprive ourselves of the advantage of either, because those clouds cannot perhaps be entirely removed while we remain in this mortal life? Shall we obstinately and frowardly shut our eyes against that day-spring¹ from on high that has visited us, because we are not as yet able to bear the full blaze of his beams? Indeed, not even in heaven itself, not in the highest state of perfection to which a finite being can ever attain, will all the counsels² of Providence, all the height and the depth of the infinite wisdom of God, be ever disclosed or understood. Faith, even then, will be necessary; and there will be mysteries which

¹) Day-spring, χαράγῃ ἡμέρας, ἡώς, αὐγή. ²) Will all the counsels, ἡ φρ. αὕτη ἐξαρτᾶται ἐκ τοῦ not even.

cannot be penetrated by the most exalted archangel, and truths which cannot be known by him otherwise than from revelation, or believed upon any other ground of assent than a submissive confidence in the divine wisdom. What, then, shall man presume that his weak and narrow understanding is sufficient to guide him into all truth without any need of revelation or faith? Shall he complain that the ways of God are not like his ways and past his finding out¹? True philosophy, as well as true Christianity, would teach us a wiser and modester² part. It would teach us to be content within those bounds which God has assigned to us, "casting down imaginations, and every thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ³."

ΤΑΤΤΑΕΡΟΥ.

Ο ΝΑΟΣ ΤΗΣ ΑΡΕΤΗΣ.

(The temple of Virtue).

Ἀπόσπασμα ἀλληγορικῆς ὁδοιπορίας, καθ' ἣν ἀλληλοδιαδόχως ἐπισκεφθεὶς ὁ ὁδοιπόρος τοὺς ναοὺς τοῦ Ἔρωτος καὶ τῆς Ἀκολασίας, ἔρχεται εἰς τὸν τῆς Ἀρετῆς.

With much labour and difficulty I passed through the first part of my vision and recovered the centre of the wood, from whence⁴ I had the prospect of the three great roads. I here joined myself to the middle-aged party of mankind who marched behind the standard of Ambition. The great road lay in a direct line and was

¹) His finding out, τὸ ἀντιληπτικὸν αὐτοῦ. ²) Modester, καλλίτερον ἤθελεν εἶσθαι more modest. "Ορ. Γραμ. Σελ. 31. 6". ³) Casting down imaginations κτλ. Λογισμοὺς καθαιροῦντες, καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοήν τοῦ Χριστοῦ. Β'. Κορ. Ι'. 5. ⁴) From whence, ἀντὶ from which, "Ορ. Γραμ. Σελ. 186. ιγ'.

terminated by the temple of Virtue. It was planted on each side with laurels which were intermixed with marble trophies, carved pillars, and statues of lawgivers, heroes, statesmen, philosophers, and poets. The persons who travelled up this great path were such whose¹ thoughts were bent upon doing eminent services to mankind or promoting the good of their country. On each side of this great road were several paths that were also laid out in straight lines and ran parallel with it; these were most of them covered walks, and received into them men of retired virtue, who proposed to themselves the same end of their journey, though they chose to make² it in shade and obscurity. The edifices at the extremity of the walk were so contrived, that we could not see the temple of Honour by reason of the temple of Virtue which stood before it³; at the gates of this temple we were met by the goddess of it, who conducted us into that of Honour, which was joined to the other edifice by a beautiful triumphal arch, and had no other entrance into it. When the deity of the inner structure had received us, she presented us in a body to a figure that was placed over the high altar, and was the emblem of Eternity. She sat on a globe, in the midst of a golden zodiac, holding the figure of a sun in one hand and a moon in the other: her head was veiled and her feet covered. Our hearts glowed within us as we stood amidst the sphere of light which this image cast on every side of it.

¹) Were such whose, ἀντὶ those whose, τοῦ such ἀπαιτοῦντος τὸ ἀσ-
 ῆ δ' ἔννοια: ἦσαν ἐκεῖνοι οἵτινες εἶχον προσηλωμένον τὸν νοῦν των, ἡ-
 τοι ἐνησχολοῦντο πάντοτε νὰ πράττωσι κτλ. ²) Make = perform, νὰ ἐκ-
 λέσωσι. ³) Ὁ ναὸς τῆς Ἥonor (Τιμῆς) παρὰ τοῖς ἀρχαίοις Ῥωμαίοις
 ἔκειτο πλησίον τοῦ τῆς Ἀρετῆς, δι' οὗ καὶ εἰσῆρχοντο εἰς ἐκεῖνον (τὸν
 τῆς Τιμῆς).

ΚΕΑΤΙΟΥ.

Ὁ Κεάτιος (Georges Keats) γεννηθεὶς τῷ 1729, ἀπ. τῷ 1797, εἶχε στενὰς σχέσεις μετὰ τοῦ Βολταίρου. Ἐγγραψε διάφορα, ἐν οἷς καὶ σχιγραφίας διαφόρων ἀντικειμένων τῆς φύσεως.

Η ΘΑΛΑΣΣΑ.

(The Sea).

Ἡ δύναμις τοῦ Θεοῦ καταφαίνεται ἐν τῇ ἀπείρῳ ἐκτάσει τῶν θαλασσῶν.

Hail! thou inexhaustible source of wonder and contemplation! Hail! thou multitudinous Ocean! whose waves chase one another down like the generations of men, and, after a momentary space, are immersed for ever in oblivion! Thy fluctuating waters wash the varied shores of the world, and, while they disjoin nations whom a nearer connexion would involve in eternal war, they circulate their arts and their labours, and give health and plenty to mankind.

How glorious, how awful are the scenes thou displayest! whether we view thee when every wind is hushed, when the morning sun silvers the level line of the horizon, or when its evening track is marked with flaming gold, and thy unrippled bosom reflects the radiance of the overarching heavens! or whether we behold thee in thy terrors, when the black tempest sweeps thy swelling billows, and the boiling surge mixes with the clouds; when death rides the storm¹, and humanity drops a fruitless tear for the toiling mariner whose heart is sinking with dismay!

And yet, mighty deep², it is thy surface alone we view! Who can penetrate the secrets of thy wide domain? what eye can visit thy immense rocks and

¹) When death rides the storm, ὅταν ὁ θάνατος ἱππάζῃ, ἐπιβαίνῃ ἐπιβαίνῃ ἐπὶ τῆς θυέλλης, ἥτοι φέρεται ἐπὶ τῶν πτερύγων τῆς θυέλλης.

²) Deep, ἡ θάλασσα λέγεται ἔτι deep, ὡς τὸ ἡμέτερον πέλαγος.

caverns, that teem with life and vegetation? or search out the myriads of objects, whose beauties lie scattered over thy dread abyss?

The mind staggers with the immensity of her own conceptions; and, when she contemplates the flux and reflux of thy tides, which, from the beginning of the world, were never known to err, how does she shrink at the idea of that Divine Power, which originally laid the foundations so sure, and whose omnipotent voice hath fixed the limits where thy proud waves shall be stayed.

ΧΑΡΡΙΣΟΥ.

Ὁ Χάρριςος (James Harris), γεν. τῷ 1709, ἀπ. τῷ 1780, ἄριστος φιλολόγος καὶ γραμματικός. Ἐγράψε πρὸς τοῖς ἄλλοις Φιλοσοφικὰς ἐρεῦνας περὶ τῆς καθολικῆς γραμματικῆς.

ΠΕΡΙ ΤΟΥ ΕΞΟΛΟΘΡΕΥΜΟΥ ΤΗΣ ΑΛΕΞΑΝΔΡΙΝΗΣ ΒΙΒΛΙΟΘΗΚΗΣ.

(*An account of the destruction of the Alexandrian library.*)

* When Alexandria was taken by the Mahomedans¹, Amrus², their commander, found there Philoponus³, whose conversation highly pleased him, as Amrus was a lover of letters⁴, and Philoponus a learned man. On a certain day Philoponus said to him: 'You have visited all the repositories or public warehouses in Alexandria, and you have sealed up things of every sort that are found there. As to those things that may be useful to you, I presume to say nothing; but as to things of no service to you,

¹) Ἡ Ἀλεξάνδρεια ἐκυριεύθη ὑπὸ τῶν Μωαμεθανῶν τῷ 640 ἀπ. Χρ.

²) Ἀμρου-Βέν-ἔλ-Ἀς, εἷς τῶν περιφημοτέρων στρατηγῶν κατὰ τοὺς πρώτους χρόνους τοῦ Ἰσλαμισμού, κυριεύσας τὴν Αἴγυπτον, Νουβίαν καὶ μέρος τῆς Αἰθίας. ³) Ἰωάννης Φιλόπονός, γραμματικός τῆς Ἀλεξανδρείας, ἀποθ. τῷ 660. Σώζεται αὐτοῦ πόνημα περὶ δημιουργίας τοῦ κόσμου. ⁴) Lover of letters, φίλος τῶν γραμμάτων, φιλόμουσος.

some of them perhaps may be more suitable to me.' Amrus said to him: 'And what is it you want?' — 'The philosophical books,' replied he, 'preserved in the royal libraries'. — 'This,' said Amrus, 'is a request upon which I cannot decide. You desire a thing where I can issue no orders till I have leave from Omar², the commander of the faithful.' Letters were accordingly written to Omar, informing him of what Philoponus had said; and an answer was returned by Omar to the following purport: 'As to the books of which you have made mention, if there be contained in them what accords with the book of God (meaning the Alcoran), there is without them, in the book of God, all that is sufficient. But, if there be any thing in them repugnant to that book, we in no respect want them. Order them therefore to be all destroyed.' Amrus upon this ordered them to be dispersed through the baths of Alexandria, and to be there burnt in making the baths warm. After this manner, in the space of six months, they were all consumed. »

Thus ended this noble library; and thus began, if it did not begin sooner, the age of barbarity and ignorance.

ΜΕΛΟΘΙΟΥ.

(^οΟρ. τὴν βιογραφίαν αὐτοῦ Σελ. 104).

ΠΕΡΙ ΓΕΝΝΑΙΟΤΗΤΟΣ.

(*On generosity*).

I consider a generous mind as the noblest work of the creation, and am persuaded, wherever it resides, no real merit can be wanting. It is, perhaps, the most

¹) Γνωστὸν ὅτι ἡ βιβλιοθήκη τῆς Ἀλεξανδρείας συνεστήθη ὑπὸ Πτολεμαίου τοῦ Φιλαδέλφου, τῷ 287 πρ. Χρ. ²) Omar, ἐξάδελφος τοῦ Μωάμεθ, καὶ δεῦτερος χαλίφης (διάδοχος) αὐτοῦ.

singular of all the moral endowments; I am sure, at least, it is often imputed, where it cannot justly be claimed. The meanest self-love, under some refined disguise, frequently passes upon common observers for this god-like principle; and I have known many a popular action attributed to this motive, when it flowed from no higher a source than the suggestions of concealed vanity. Good nature, as it has many features in common with this virtue, is usually mistaken for it: the former, however, is but the effect, possibly, of a happy disposition of the animal structure, or, as Dryden¹ calls it, of a certain « milkiness of blood; » whereas the latter is seated in the mind, and can never subsist where good sense and enlarged sentiments have no existence. It is entirely founded, indeed, upon justness of thought, which, perhaps, is the reason this virtue is so little the characteristic of mankind in general. A man whose mind is warped² by the selfish passions, or contracted by the narrow prejudices of sects or parties, if he does not want honesty, must undoubtedly want understanding. The same clouds that darken his intellectual views, obstruct his moral ones; and his generosity is extremely circumscribed, because his reason is exceedingly limited.

It is the distinguishing pre-eminence of the Christian system, that it cherishes this elevated principle in one of its noblest exertions. Forgiveness of injuries, I confess indeed, has been inculcated by several of the heathen moralists; but it never entered into the established ordinances of any religion, till it had the sanction of the great Author of ours. I have often, however, wondered that the ancients, who raised so many virtues and affections of the mind into divinities,

¹) "Ορ. τὴν βιογραφίαν αὐτοῦ ἐν τῷ Β'. μέρει. ²) Warped, διεστραμμένος, διεφθαρμένος.

should never have given a place in their temples to Generosity; unless, perhaps, they included it under the notion of Fides¹ or Honor. But surely she might reasonably have claimed a separate altar and superior rites. A principle of honour may restrain a man from counteracting the social ties, who yet has nothing of that active flame of generosity, which is too powerful to be confined within the humbler boundaries of mere negative duties. True generosity rises above the ordinary rules of social conduct, and flows with much too full a stream to be comprehended within the precise marks of formal² precepts. It is a vigorous principle in the soul, which opens and expands all her virtues far beyond those which are only the forced and unnatural productions of a timid obedience. The man who is influenced singly by motives of the latter kind aims no higher than at certain authoritative standards, without ever attempting to reach those glorious elevations, which constitute the only true heroism of the social character. Religion, without this sovereign principle, degenerates into a slavish fear, and wisdom into a specious cunning; learning is but the avarice of the mind, and wit its more pleasing kind of madness. In a word, generosity sanctifies every passion and adds grace to every acquisition of the soul; and, if it does not necessarily include, at least it reflects a lustre upon the whole circle of moral and intellectual qualities.

ΛΟΥΚΙΑΣ ΒΑΡΒΩΛΑΟΥ³.

ΠΕΡΙ ΕΥΣΠΛΑΓΧΝΙΑΣ.

(*On pity*).

In the happy period of the golden age, when all the

¹) Of Fides and Honor. 'Ο ναός τῆς Fides (Πίστης), παρὰ Ῥωμαίους, ἔκειτο παρὰ τῷ Καπιτωλίῳ· περὶ δὲ τοῦ ναοῦ τῆς Honor, ὅρ. Σελ. 284. σημ. 3. ²) Formal, τυπικός, μεθοδικός. ³) Ὅρ. Σελ. 113. Σχόλ. 1.

celestial inhabitants descended to the earth and conversed familiarly with mortals, amongst the most cherished of the heavenly powers were twins, the offspring of Jupiter, Love and Joy. Wherever they appeared the flowers sprung¹ up beneath their feet, the sun shone² with a brighter radiance, and all nature seemed embellished by their presence. They were inseparable companions, and their growing attachment was favoured by Jupiter who had decreed that a lasting union should be solemnized between them so soon as they were³ arrived at maturer years'. But in the mean time the sons of men deviated from their native innocence: Vice and Ruin overran the earth with giant strides, and Astrea⁵, with her train of celestial visitants, forsook their polluted abodes. Love alone remained, having been stolen away by Hope, who was his nurse, and conveyed by her to the forests of Arcadia, where he was brought up among the shepherds. But Jupiter assigned him a different partner, and commanded him to espouse Sorrow, the daughter of Até⁶. He complied with reluctance, for her features were harsh and disagreeable, her eyes sunk, her forehead contracted into perpetual wrinkles, and her temples were covered with a wreath of cypress and wormwood. From this union sprung a virgin in whom might be traced a strong resemblance to both her parents; but the sullen and unamiable features of her mother were so mixed and blended with the sweetness of her father, that her countenance, though mournful, was highly pleasing. The maids and shepherds of the

¹) Sprung, παρ. τοῦ spring. ²) Shone, παρ. τοῦ shine. ³) As they were, ἀντὶ as they should have, ἀλλ' ὄντος τοῦ δυνητικοῦ should εἰς τὴν προηγουμένην περίοδον, δύναται νὰ τεθῇ εἰς τὴν δευτέραν ἀπλοῦς παρατατικός. ⁴) Προσωποποιοῦνται ἐνταῦθα τὸ μὲν Love ὡς ἀρσενικοῦ γένους ("Ερως), τὸ δὲ Joy, ὡς θηλυκοῦ (Χαρά). ⁵) Ἀστραία, θυγάτηρ τοῦ Διὸς καὶ τῆς Θέμιδος, θεὰ τῆς δικαιοσύνης. ⁶) Ἄτη (Συμφορὰ), θυγάτηρ τοῦ Διὸς καὶ τῆς Ἑριδος, ἣν ὁ Ζεὺς κατεκρήμνισεν ἀπὸ τοῦ οὐρανοῦ· περιγράφεται ὡς ἐπιφέρουσα τὰς δυστυχίας εἰς τοὺς ἀνθρώπους.

neighbouring plains gathered round and called her Pity. A red-breast was observed to build in the cabin where she was born; and, while she was yet an infant, a dove pursued by a hawk flew into her bosom. This nymph had a dejected appearance, but so soft and gentle a mien that she was beloved to a degree of enthusiasm. Her voice was low and plaintive, but inexpressibly sweet; and she loved to lie for hours together on the banks of some wild and melancholy stream, singing to her lute. She taught men to weep, for she took a strange delight in tears, and often, when the virgins of the hamlet were assembled at their evening sports, she would steal in amongst them and captivate their hearts by her tales full of a charming sadness. She wore on her head a garland composed of her father's myrtles, twisted with her mother's cypress.

One day, as she sat musing by the waters of Helicon¹, her tears by chance fell into the fountain, and ever since the Muses' spring has retained a strong taste of the infusion. Pity was commanded by Jupiter to follow the steps of her mother through the world, dropping balms into the wounds she made and binding up the hearts she had broken. She follows with her hair loose, her bosom bare and throbbing, her garments torn by the briars, and her feet bleeding with the roughness of the path. The nymph is mortal, for her mother is so; and when she has fulfilled her destined course upon the earth, they shall both expire together and Love be again united to Joy, his immortal and long betrothed bride.

¹) Ἑλικῶν. Γνωστὸν τὸ ἐν Βοιωτίᾳ ἱερὸν τοῦτο ὄρος τῶν Μουσῶν καὶ τοῦ Ἀπόλλωνος.

ΣΤΕΡΝΙΟΥ.

Ὁ Στέρνιος (Lawrence Sterne), γεν. τῷ 1713 ἐν Ἰρλανδίᾳ, ἀπ. τῷ 1768, Ἀγγλικανὸς ἐκκλησιαστικὸς. Συνέγραψε τὸ Tristram Shandy (ἀλλοχοτότου καὶ νέου εἴδους πόνημα, ὅπερ ἐσκανδάλισε πολλοὺς, διὸ καὶ ἐζητεῖτο μεγάλως), τὸ Sentimental Journey (Αἰσθηματικὴ Ὀδοιπορία), καὶ ἄλλα, ἐν οἷς διακρίνεται διὰ τὴν ἀπεριόριστον εὐφυΐαν καὶ τὸ σκωπτικὸν ὕφος αὐτοῦ. Κατηγορεῖται δὲ διὰ τὴν οὐχὶ εὐτακτον ζωὴν του.

ΘΑΝΑΤΟΣ ΥΟΡΙΚΟΥ.

(*Yorick's death*).

Ἐν τῷ ἀκολουθῶν ἀποσπάσματι (ἐκ τοῦ Tristram Shandy) ὁ Στέρνιος παριστᾷ ἑαυτὸν διὰ τοῦ ὀνόματος Ὑορίκου. Ὁ Εὐγένιος, εἰς τῶν φίλων του, τὸν ἐπιπλήσσει διὰ τὴν εἰς τὸ σκώπτειν μεγάλην αὐτοῦ ῥοπὴν, λέγων ὅτι ἐπὶ τέλους οἱ ἐχθροὶ του θέλουσιν ἐπιτύχει νὰ τὸν καταστρέψωσιν. Ὁ Ὑορίκος συγκατένευσε νὰ ἀκούσῃ τὰς συμβουλὰς τοῦ φίλου τοῦ, ἀλλ' ὁ θάνατος ἐπελθὼν διέλυσεν ἀπάσας αὐτοῦ τὰς βουλὰς.

A few hours before Yorick breathed his last¹, Eugenius stepped in, with an intent to take his last sight and last farewell of him. Upon his drawing Yorick's curtain and asking how he felt himself, Yorick, looking up in his face, took hold of his hand, and after thanking him for the many tokens of his friendship to him, for which, he said, if it was their fate to meet hereafter, he would thank him again and again, he told him he was within a few hours of giving his enemies the slip for ever. "I hope not," answered Eugenius, with tears trickling down his cheeks, and with the tenderest tone that ever man spoke, "I hope not, Yorick," said he. Yorick replied with a look up and a gentle squeeze of Eugenius's hand, and that was all; but it cut Eugenius to his heart. "Come, come, Yorick," quoth Eugenius, wiping his eyes, and summoning up the man within him, "my dear

¹) Breathed his last, πρὶν πνεύσῃ τὰ λοιπὰ.

lad, be comforted; let not all thy spirits and fortitude forsake thee at this crisis, when thou most wantest them. Who knows what resources are in store, and what the power of God may yet do for thee?" Yorick laid his hand upon his heart and gently shook his head. "For my part," continued Eugenius, crying bitterly as he uttered the words, "I declare I know not, Yorick, how to part with thee, and would gladly flatter my hopes," added Eugenius, cheering up his voice, "that there is still enough of thee left to make a bishop¹, and that I may live to see it." "I beseech thee, Eugenius," quoth Yorick, taking off his nightcap as well as he could with his left hand, his right being still grasped close in that of Eugenius, "I beseech thee to take a view of my head." "I see nothing that ails it," replied Eugenius. "Then, alas! my friend," said Yorick, "let me tell you that it is so bruised and mis-shapened with the blows which have been so unhandsomely given me in the dark, that I might say with Sancho Panza², that should I recover and 'mitres thereupon be suffered to rain down from heaven as thick as hail, not one of them would fit it.'" Yorick's last breath was hanging upon his trembling lips ready to depart, as he uttered this; yet still it was uttered with something of a Cervantic tone; and as he spoke it, Eugenius could perceive a stream of lambent fire lighted up for a moment in his eyes, faint picture of those flashes of his spirit, which (as Shakspeare said of his ancestor) 'were wont to set the table in a roar'³.

Eugenius was convinced from this, that the heart of his friend was broken; he squeezed his hand, and then walked softly out of the room, weeping as he walked.

¹) Ἐκδοῦς ὁ Στέρνιος συλλογὴν Ὁμιλιῶν, ἐγένετο πρεσβύτερος Κε-
ξουόλδου, νῦν δ' ὁ φίλος εὐχεται αὐτὸν νὰ γίνῃ ἐπίσκοπος. ²) Sancho-
Panza, ὁ γνωστὸς ἱπποκόμος τοῦ Don Quichotte, ὃν συνέγραψεν ὁ πε-
ρίφημος Ἰσπανὸς Cervantés Saavedra. ³) Ἐν τῇ τραγωδίᾳ Hamlet,
Πρ. Β', Σκ. α'.

Yorick followed Eugenius with his eyes to the door; he then closed them and never opened them more.

He lies buried in a corner of his church-yard, under a plain marble-slab; which his friend Eugenius, by leave of his executors, laid upon his grave, with no more than these three words of inscription, serving both for his epitaph and elegy:

Alas! poor Yorick!

Ten times a day has Yorick's ghost the consolation to hear this monumental inscription read over with such a variety of plaintive tones as denote a general pity and esteem for him: a foot-way crossing the church-yard close by his grave, not a passenger goes by without stopping to cast a look upon it, and sighing as he walks on,

Alas! poor Yorick!

ΤΟΥ ΑΥΤΟΥ.

Ο ΜΟΝΑΧΟΣ.

The monk.

(Ἀπόσπασμα ἐκ τοῦ Sentimental Journey).

A poor monk, of the order of St. Francis, came into the room to beg something for his convent. The moment I cast my eyes upon him, I was predetermined not to give him a single sou, and accordingly I put my purse into my pocket, buttoned it up, set myself a little more upon my centre, and advanced up gravely to him: there was something, I fear, forbidding in my look: I have his figure this moment before my eyes, and think there was that in it which deserved better.

The monk, as I judged from the break in his tonsure:

a few scattered white hairs upon his temples being all that remained of it, might be about seventy; but from his eyes, and that sort of fire which was in them, which seemed more tempered by courtesy than years, could be no more than sixty. Truth might lie between. He was certainly sixty-five; and the general air of his countenance, notwithstanding something seemed to have been planting wrinkles in it before their time, agreed to the account.

It was one of those heads which Cuido¹ has often painted, mild, pale, penetrating, free from all commonplace ideas of fat contented ignorance looking downwards upon the earth: it looked forwards, but looked as if it looked at something beyond this world. How one of his order came by it, Heaven above, who let it fall upon a monk's shoulders, best knows; but it would have suited a Bramin, and had I met upon the plains of Indostan, I had revered it.

The rest of his outline may be given in a few strokes: one might put it into the hands of any one to design, for't was neither elegant nor otherwise, but as character and expression made it so: it was a thin spare form, something above the common size, if it lost not the distinction by a bend forwards in the figure, but it was the attitude of entreaty; and, as it now stands present to my imagination, it gained more than it lost by it.

When he had entered the room three paces, he stood still; and laying his left hand on his breast (a slender white staff with which he journeyed being in his right), when I had got close up to him, he introduced himself with the little story of the wants of his convent, and the poverty of his order, and did it with so simple a grace, and such an air of deprecation was there in the whole

¹) Guido Reni, περίφημος Ἰταλὸς ζωγράφος, ἀπ. τῷ 1642.

cast of his look and figure, I was bewitched not to have been struck with it.

A better reason was, I had predetermined not to give him a single sou.

«'T is very true,” said I, replying to a cast upwards with his eyes, with which he had concluded his address, «'t is very true, and Heaven be their resource who have no other but the charity of the world, the stock of which, I fear, is no way sufficient for the many great claims which are hourly made upon it.”

As I pronounced the words great claims, he gave a slight glance with his eye downwards upon the sleeve of his tunic. I felt the full force of the appeal. “I acknowledge it,” said I, “a coarse habit, and that but once in three years, with meager diet, are no great matters; and the true point of pity is, as they can be earned in the world with so little industry, that your order should wish to procure them by pressing upon a fund which is the property of the lame, the blind, the aged, and the infirm: the captive who lies down counting over and over again the days of his afflictions, languishes also for his share of it; and had you been of the Order of Mercy, instead of the Order of St. Francis, poor as I am,” continued I, pointing at my portmanteau, “full cheerfully should it have been opened to you for the ransom of the unfortunate.” The monk made me a bow. “But of all others,” resumed I, “the unfortunate of our own country, surely, have the first rights; and I have left thousands in distress upon our own shore.” The monk gave a cordial wave with his head, as much as to say, “No doubt, there is misery enough in every corner of the world, as well as within our convent.” — “But we distinguish,” said I, laying my hand upon the sleeve of his tunic, in return for his appeal, “we distinguish, my good father, betwixt those who wish only to eat the bread of their own labour,

and those who eat the bread of other people's and have no other plan in life, but to get through it in sloth and ignorance, for the love of God.»

The poor Franciscan made no reply; a hectic¹ of a moment passed across his cheek, but could not tarry. Nature seemed to have done with² her resentments in him; he showed none, but letting his staff fall within his arm, he pressed both his hands with resignation upon his breast, and retired.

My heart smote me the moment he shut the door. Psha! said I with an air of carelessness three several times: but it would not do; every ungracious syllable I had uttered crowded back into my imagination; I reflected, I had no right over the poor Franciscan but to deny him; and that the punishment of that was enough to the disappointed, without the addition of unkind language. I considered his gray hairs; his courteous figure seemed to re-enter, and gently ask me what injury he had done me? and why I could use him thus? I would have given twenty livres for an advocate. I have behaved very ill, said I within myself; but I have only just set out upon my travels, and shall learn better manners as I get along.

ΜΕΛΕΘΙΟΥ.

ΠΕΡΙ ΥΦΟΥΣ.

(On Style).

(Τὰ διὰ καλοῦ ὕφους γεγραμμένα συγγράμματα διαμένουσι πάντοτε).

The beauties of style seem to be generally considered as below the attention both of an author and a reader. There was a time, however, and it was a period of the

¹) Hectic flush, καὶ ἀπλῶς hectic, ἐκ τοῦ Ἑλ. ἐκτικὸς, ἐρύθημα, ὅπερ ἀναφαίνεται ἐπὶ τοῦ προσώπου τῶν φθισικῶν καὶ τῶν τοιούτων. ²) Τοῦ ἔχειν done with, τελειόνω (κ. ξεκάμνω) πλέον με...

truest refinement, when an excellence of this kind was esteemed in¹ the number of the politest accomplishments, as it was the ambition of the great names of antiquity to distinguish themselves in the improvement of their native tongue. Julius Cæsar, who was not only the greatest hero, but the finest gentleman that ever perhaps appeared in the world, was desirous of adding this talent to his other most shining endowments; and we are told he studied the language of his own country with much application, as we are sure he possessed it in the highest elegance. What a loss it is to the literary world that the treatise he wrote upon this subject is perished² with many other valuable works of that age! But though we are deprived of the benefit of his observations, we are happily not without an instance of their effects; and his own memoirs will ever remain as the best and brightest exemplar not only of true generalship, but of fine writing. He published them, indeed, only as materials for the use of those who should be disposed to enlarge upon that remarkable period of the Roman story; yet the purity and gracefulness of his style were such, that no judicious writer durst attempt to touch the subject after him.

Having produced so illustrious an instance in favour of the art of fine writing, it would be impertinent to add a second were I to cite a less authority than that of the immortal Tully³. This noble writer, in his Dialogue concerning the celebrated Roman orators, frequently mentions it as a very high encomium, that they possessed the elegance of their native language; and introduces Brutus as declaring, that he should prefer the honour

¹) Was esteemed in, συγκατηριθμεῖτο, συγκατετάσσετο μεταξύ τῶν.

²) Perished, ἡ φράσις αὕτη φαίνεται μὲν φυσικωτέρα, ἀλλὰ κατὰ γραμματ. προτιμητέον τὸ has perished, ἢ τὸ should have perished.

³) Marius Tullius Cicero.

of being esteemed the great master and improver of Roman eloquence, even to the glory of many triumphs.

But to add reason to precedent, and to view this art in its use as well as its dignity, will it not be allowed of some importance when it is considered that eloquence is one of the most considerable auxiliaries to truth? Nothing, indeed, contributes more to subdue the mind to the force of reason than her being supported by the powerful assistance of masculine and vigorous oratory; as, on the contrary, the most legitimate arguments may be disappointed of that success they deserve by being attended with a spiritless and enfeebled expression. Accordingly, that most elegant of writers, Mr. Addison, observes, in one of his Essays, that « there is as much difference between comprehending a thought clothed in Cicero's language, and that of an ordinary writer, as between seeing an object by the light of a taper, and by the light of the sun. »

It is surely, then, a very strange conceit¹ of the celebrated Malebranche², who seems to think the pleasure which arises from perusing a well written piece is of the criminal kind, and has its source in the weakness and effeminacy of the human heart. A man must have a very uncommon severity of temper, indeed, who can find anything to condemn in adding charms to truth, and gaining the heart by captivating the ear; in uniting roses with thorns of science, and joining pleasure with instruction.

The truth is the mind is delighted with a fine style, upon the same principle that it prefers regularity to confusion, and beauty to deformity. A taste of this sort is so far from being a mark of any depravity of our

¹) Conceit, ιδέα, στοχασμός. ²) Νικόλαος Μαλεβράγχιος, φιλόσοφος καὶ θεολόγος Γάλλος, γεν. τῷ 1638, ἀπ. τῷ 1715. Συνέγραψε διάφορα, καὶ εἶναι ἀρχηγὸς τοῦ συστήματος ὅτι « Ἐν τῷ Θεῷ τὰ πάντα ὁρῶμεν. »

nature, that I should rather consider it as an evidence, in some degree, of the moral rectitude of its constitution, as it is a proof of its retaining some relish, at least, of harmony and order.

One might be apt, indeed, to suspect that certain writers amongst us had considered all beauties of this sort in the same gloomy view with Malebranche, or, at least, that they avoided every refinement in style as unworthy a lover of truth and philosophy. Their sentiments are sunk¹ by the lowest expressions, and seem condemned to the first curse of « creeping upon the ground all the days of their life². » Others, on the contrary, mistake pomp for dignity, and, in order to raise their expressions above vulgar language, lift them up beyond common apprehensions³, esteeming it (one should imagine) a mark of their genius, that it requires some ingenuity to penetrate their meaning. But how few writers are able to hit that true medium which lies between those distant extremes! How seldom do we meet with an author whose expressions are glowing, but not glaring; whose metaphors are natural, but not common; whose periods are harmonious, but not poetical; in a word, whose sentiments are well set⁴, and shown to the understanding in their truest and most advantageous lustre!

¹) Sunk, τεταπεινωμένα, εξηυτελισμένα. ²) Creeping upon κτλ. ἔρποντες ἐπὶ τῆς γῆς πάσας τὰς ἡμέρας τῆς ζωῆς των, κατὰ τὴν ἐν τῇ Γραφῇ πρώτην κατάραν· « Ἐπὶ τῷ στήθει σου καὶ τῇ κοιλίᾳ πορεύσῃ πάσας τὰς ἡμέρας τῆς ζωῆς σου. » Γέν. γ'. 14. ³) Apprehension, ἀντίληψις, γνῶσις. ⁴) Well set, καλῶς ἐκτίθενται, παρενείρονται.

⁵) Conceit, ἰδέα, στοχασμός. ⁶) Νικόλαος Μαυροβλάχης, φιλόσοφος καὶ θεολόγος Ἐκκλησιαστικῆς Σχολῆς, π. 1838, ἀπ. τῆς 1715. Συνέγραψε διάφορα ἔργα, ἀπὸ τῶν ὁποίων τὸν σημαντικότερον εἶναι τὸ ἔν τῷ 1715 ἐκδοθέν.

ΤΙΛΛΟΤΣΩΝΟΣ.

Ὁ Τίλλοτσων (John Tillotson) γεν. τῷ 1630, ἀπ. τῷ 1694, ἐχρημάτισεν ἀρχιεπίσκοπος Καντερβυρίας, καὶ συνέγραψε δώδεκα τόμους ὁμιλιῶν κτλ. μετὰ μεγάλης εὐφραδείας καὶ κρίσεως.

ΠΕΡΙ ΑΛΗΘΕΙΑΣ ΚΑΙ ΕΙΛΙΚΡΙΝΕΙΑΣ.

(*On truth and sincerity*).

Truth and reality have all the advantages of appearance, and many more. If the shew of any thing be good for any thing, I am sure sincerity is better; for why does any man dissemble, or seem to be that which he is not, but because he thinks it good to have such a quality as he pretends to? For to counterfeit and dissemble is to put on¹ the appearance of some real excellency. Now the best way in the world for a man to seem to be any thing, is really to be what he would seem to be. Besides that it is many times as troublesome to make good the pretence of a good quality, as to have it; and if a man have it not, it is ten to one but he is discovered to want it, and then all his pains and labour to seem to have it are lost. There is something unnatural in painting, which a skilful eye will easily discern from native beauty and complexion.

It is hard to personate and act a part long; for, where truth is not at the bottom, nature will always be endeavouring to return, and will peep out and betray herself one time or other. Therefore, if any man think it convenient to seem good, let him be so indeed, and then his goodness will appear to every body's satisfaction; so that, upon all accounts, sincerity is true wisdom. Particularly as to the affairs of this world, integrity hath many advantages over all the fine and

¹) To put on, περιβάλλομαι, ἀναλαμβάνω.

artificial ways of dissimulation and deceit; it is much the plainer and easier, much the safer and more secure way of dealing in the world; it has less of trouble and difficulty, of entanglement and perplexity, of danger and hazard in it; it is the shortest and nearest way to our end, carrying us thither in a straight line, and will hold out and last longest. The arts of deceit and cunning do continually grow weaker, and less effectual and serviceable to them that use them, whereas integrity gains strength by use, and the more and longer any man practiseth it, the greater service it does him, by confirming his reputation, and encouraging those with whom he hath to do to repose the greatest trust and confidence in him, which is an unspeakable advantage in the business and affairs of life.

Truth is always consistent with itself, and needs nothing to help it out¹: it is always near at hand, and sits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome, and sets a man's invention upon the rack, and one trick needs a great many more to make it good². It is like building upon a false foundation, which continually stands in need of props to shore it up, and proves³ at last more chargeable than to have raised a substantial building at first upon a true and solid foundation; for sincerity is firm and substantial, and there is nothing hollow or unsound in it, and because it is plain and open, fears no discovery, of which the crafty man is always in danger, and when he thinks he walks in the dark, all his pretences are so transparent, that he that runs may read them⁴; he is the last man that finds himself to be

¹) To help it out, να τὴν βοηθήσῃ να ἐξέλθῃ, να φανῇ. ²) To make it good = to maintain it, ἵνα (τὸ) ὑποστηρίξῃ. ³) Proves = τῷ is, ἰσοδ. πρὸς τὸ ἡμέτερον. καταντᾷ να ἦναι. ⁴) He that runs may read them, πᾶς ὁ τρέχων δύναται να ἀναγνώσῃ αὐτὰς (τὰς pretences), ἥτοι δὲν εἶναι χρεῖα να σταθῇ τις καὶ να τὰς ἀναγνώσῃ, ἀλλ' ἐν τῷ ᾧμα διορᾷ, ἀνα-

found out¹, and, whilst he takes it for granted² that he makes fools of others, he renders himself ridiculous.

And to all this, that sincerity is the most compendious wisdom, and an excellent instrument for the speedy despatch of business; it creates confidence in those we have to deal with, saves the labour of many inquiries, and brings things to an issue in few words; it is like travelling in a plain beaten road, which commonly brings a man sooner to his journey's end than by-ways, in which men often loose themselves. In a word, whatsoever convenience may be thought to be in falsehood and dissimulation, it is soon over; but the inconvenience of it is perpetual, because it brings a man under an everlasting jealousy and suspicion, so that he is not believed when he speaks truth³, nor trusted perhaps when he means honestly. When a man has once forfeited the reputation of his integrity, he is set fast⁴, and nothing will then serve his turn, neither truth nor falsehood.

And I have often thought that God hath, in his great wisdom, hid from men of false and dishonest minds the wonderful advantages of truth and integrity to the prosperity even of our worldly affairs; these men are so blinded by their covetousness and ambition, that they cannot look beyond a present advantage, nor forbear to seize upon it, though by ways never so indirect; they cannot see so far as to the remote consequences of a steady integrity, and the vast benefit and advantages which it will bring a man at last. Were but this sort of men wise and clear-sighted enough to discern this, they would be honest out of very knavery, not out of

καλύπτει αὐτάς. ¹) To be found out, καταφωρῶμαι, ἐξελέγχομαι ὅποῖός τις εἶμαι. ²) He takes it for granted, τὸ θεωρεῖ ὡς βέβαιον, πέποιθεν ὅτι.... ³) Κατὰ τὸ τοῦ ἡμετέρου Ἀριστοτέλους, ὅστις ἐρωτηθεὶς, τί περιγίνεται κέρδος τοῖς ψευδομένοις; «Ὅταν, ἔφη, λέγωσιν ἀλήθειαν μὴ πιστεύεσθαι.»

⁴) To be set fast, πέδαις περιβάλλομαι, ἐμπλέκομαι.

any love to honesty and virtue, but with a crafty design to promote and advance more effectually their own interests; and therefore the justice of the divine providence hath hid this truest point of wisdom from their eyes, that bad men might not be upon equal terms with the just and upright, and serve their own wicked designs by honest and lawful means.

Indeed, if a man were only to deal in the world for a day, and should never have occasion to converse more with mankind, never more need their good opinion or good word, it were then no great matter (speaking as to the concerns of this world), if a man spent his reputation all at once, and ventured it at one throw; but, if he be to continue in the world, and would have the advantage of conversation whilst he is in it, let him make use of truth and sincerity in all his words and actions; for nothing but this will last and hold out¹ to the end: all other arts will fail, but truth and integrity will carry a man through, and bear him out to the last².

¹) To hold out, ἀντέχω, διαμένω. ²) To bear out κτλ. φέρω μέχρι τοῦ πέλους, ὑποστηρίζω.

ΑΓΓΛΙΚΗ
ΧΡΗΣΤΟΜΑΘΕΙΑ.

ΜΕΡΟΣ Β'.

ΠΟΙΗΤΑΙ.

ΤΟ ΟΥΡΑΝΙΟΝ ΤΟΞΟΝ¹.

(The rainbow).

My heart leaps up when I behold

A rainbow in the sky;

So was it when my life began;

So is it now I am a man:

So be it when I shall grow old,

Or let me die!

The child is father of the man,

And I could wish my days to be

Bound each to each by natural piety.

Η ΔΥΝΑΜΙΣ ΤΗΣ ΠΟΙΗΣΕΩΣ².

(The influence of poetry).

When in a barb'rous age, with blood defil'd

The human savage³ roam'd the glomy wild⁴;

When sullen ignorance her flag display'd,

And rapine and revenge her voice obey'd,

¹) Ἐκ τῶν τοῦ Οὐρδσοουρθίου. "Ορ. Σελ. 253. σχόλ. ²) Ἐκ τῶν τοῦ Φαλκονέρου (Falconer), Σχώτου ποιητοῦ, γεν. τῷ 1739, ἀπ. τῷ 1751.

³) The human savage, ὁ ἄνθρωπος κατὰ τὴν ἀγρίαν αὐτοῦ κατάστασιν, μὴ πεπολιτισμένος. ⁴) The gloomy wild, τὰ ζοφερά, τὰ σκοτεινὰ δάση.

Sent from the shores of light, the Muses came
 The dark and solitary race to tame.
 'Twas theirs¹ the lawless passions to controul,
 And melt to tender sympathy the soul;
 The heart from vice and terror to reclaim;
 And breathe² in human breast celestial flame.

ΟΙ ΟΔΟΠΟΡΟΙ ΚΑΙ ΤΟ ΟΣΤΡΕΙΔΙΟΝ³.

(*The travellers and the oyster*).

Once, says an author⁴ (where I need not say),
 Two travellers found an oyster in their way;
 Both fierce, both hungry, the dispute grew strong,
 While, scale in hand⁵, dame Justice pass'd along.
 Before her each with clamour pleads the laws,
 Explains the matter, and would win the cause.
 Dame Justice, weighing long the doubtful right,
 Takes, opens, swallows it, before their sight.
 The cause of strife removed so rarely well,
 « There take (says Justice), take ye⁶ each a shell,
 We thrive at Westminster⁷ on fools like you:
 'Twas a fat oyster—live in peace—adieu. »

ΠΕΡΙ ΤΗΣ ΕΦΕΥΡΕΣΕΩΣ ΤΩΝ ΓΡΑΜΜΑΤΩΝ⁸.

(*On the invention of letters*).

Tell me what genius did the art invent⁹
 The lively image of the voice to paint;

¹) 'Twas theirs, ἔργον αὐτῶν ἦτο. ²) To breathe, ἐμφυσῶ, ἐμπνέω, ἐνσταλάζω. ³) 'Εκ τῶν τοῦ Πόπ.—"Ορ. παρακατιῶν τὴν βιογραφίαν αὐτοῦ. ⁴) 'Ο μῦθος οὗτος ἐλήφθη ἐκ τῶν τοῦ Γάλλου Λαφονταίνου.

⁵) Scale in hand dame Justice, τὴν πλάστιγγα (τῆς δικαιοσύνης) κρατοῦσα ἀνὰ χεῖρας ἡ Θέμις. — 'Η λέξι. justice (δικαιοσύνη) λαμβάνεται καὶ ἐπὶ τοῦ δικαστοῦ. ⁶) Ye ἀντὶ γοῦ, "Ορ. Γραμ. Σελ. 36. Εὐχρηστον τὸ γο παρὰ τοῖς δικαστηρίοις. ⁷) Τὸ ἐπὶ τῶν δικαστηρίων ὑπουργεῖον εἶναι ἐν τῇ Οὐεστμινστρίᾳ, συνοικίᾳ τοῦ Λονδίνου. ⁸) 'Εκ τῶν τοῦ Οὐαλλέρου (Waller), περιφήμου ποιητοῦ, γεν. τῷ 1605, ἀποθ. τῷ 1687.

⁹) 'Αντὶ τοῦ εἰς τὸ πεζὸν did invent the art.

Who first the secret how to colour sound,
 And to give shape to reason, wisely found;
 With bodies how to clothe¹ ideas taught²,
 And how to draw the picture of a thought;
 Who taught the hand to speak, the eye to hear
 A silent language roving³ far and near.
 Whose softest noise outstrips loud thunder's sound,
 And spreads her accents though the world's vast round;
 A voice heard by the deaf, spoke by the dumb,
 Whose echo reaches long, long time to come,
 Which dead men speak as well as those alive —
 Tell me what genius did this art contrive?

ΧΕΙΜΩΝ⁴.

(*Winter*).

Thou hast thy beauties; sterner ones, I own,
 Than those of thy precursors; yet to thee
 Belong the charms of solemn majesty
 And naked grandeur. Awful is the tone
 Of thy tempestuous nights, when clouds are blown.
 By hurrying winds across the troubled sky:
 Pensive, when softer breezes faintly sigh
 Through leafless boughs, with ivy overgrown.
 Thou hast thy decorations too, although
 Thou art austere: thy studded mantle, gay⁵
 With icy brilliants, which as proudly glow
 As erst⁶ Golconda's; and thy pure array
 Of regal ermine, when the drifted snow
 Envelopes Nature, till her features seem
 Like pale, but lovely ones, seen when we dream.

¹) To clothe, ἐνδύω, περιβάλλω. ²) Taught, παρ. τοῦ teach, τὸ ὑπο-
 χείμενον αὐτοῦ εἶναι ἢ who. ³) To rove, διατρέχω, περιέρχομαι, ταξει-
 δεύω. ⁴) Ἐκ τῶν τοῦ Βερνάρδου Βάρτωνος, ποιητοῦ νεωτέρου, διακρίνο-
 μένου ἐπὶ καινοτροπία. ⁵) Gay, διαλαμπής, λαμπρός. ⁶) Erst, ἄλλοτε.

Ο ΚΙΘΑΡΩΔΟΣ ΠΑΙΣ.

(The minstrel-boy).

The minstrel-boy to the war is gone,
 In the ranks of death you 'll find him;
 His father's sword¹ he has girded on,
 And his wild harp slung behind him.
 'Land of song! said the warrior bard,
 Though all the world betrays thee
 One sword at least thy rights shall guard,
 One faithful harp shall praise thee².'

The minstrel fell! but the foeman's chain
 Could not bring his proud soul under;
 The harp he lov'd ne'er spoke again,
 For he tore its cords asunder;
 And said, 'No chains shall sully thee,
 Thou soul of love and bravery,
 Thy songs were made for the pure and free,
 They shall never sound in slavery!'

ΠΑΤΡΙΩΤΙΣΜΟΣ³.*(Patriotism).*

Dear is the tie that links the anxious sire
 To the fond babe that prattles⁴ round his fire;
 Dear is the love that prompts the grateful youth
 His sire's fond cares and drooping age to soothe:
 Dear is the brother, sister, husband, wife;
 Dear all the charities of social life;

¹) Συνήθως εἰς τὴν Ἀγγλικὴν γλῶσσαν (ὡς καὶ εἰς τὴν Γαλλικὴν) τὸ ἀντικείμενον τίθεται μετὰ τὸ ῥῆμα, ὅρ. Γραμ. Σελ. 131. ζ'. Ἀλλ' εἰς τὴν ποίησιν παραβαίνουσι τὸν κανόνα τοῦτον, μεταθέτοντες τὰς λέξεις πρὸ τοῦ ὑποκειμένου καὶ τοῦ ῥήματος· τοῦτο δ' εἰς τὴν ἡμετέραν οὐ μικρὰν παρέχει χάριν καὶ εἰς τὸ πεζὸν, οἷον: τοῦ πατρός του τὴν σπάθην περιεζώσθη. ²) Ὁ ποιητὴς τοῦ ᾠσματος τούτου, Μοῦρος, ἦτον Ἴρλανδός.

³) Ἐκ τῶν τοῦ Ἐπισκόπου Βύτσωνος (Bishop Butson). ⁴) Ὅρ. Λεξικ.

Nor wants firm friendship holy wreaths to bind
In mutual sympathy the faithful mind.
But not th' endearing springs¹ that fondly move
To filial duty, or parental love;
Not all the ties that kindred bosoms bind,
Nor all in friendship's holy wreaths entwined,
Are half so dear, so potent to control
The generous workings of the patriot soul,
As is that holy voice that cancels all
These ties, that bids him for his country fall.

NEOTHEΣ KAI ΓΗΡΑΣ².

(*Youth and age*).

Days of my youth! ye have glided away;
Hairs of my youth! ye are frosted³ and gray;
Eyes of my youth! your keen⁴ sight is no more;
Cheeks of my youth! ye are furrow'd⁵ all o'er;
Strength of my youth! all your vigour is gone;
Thoughts of my youth! your gay visions are flown.

Days of my youth! I wish not your recall;
Hairs of my youth! I'm content you should fall;
Eyes of my youth! ye much evil have seen;
Cheeks of my youth! bathed⁶ in tears you have been;
Thoughts of my youth! ye have led me astray⁷!
Strength of my youth! why lament your decay?

Days of my age! ye will shortly be past;
Pains of my age! but a while can⁸ ye last;

¹) Springs, ἐλατήρια, τὰ κινουῦντα. ²) Ἐκ τῶν τοῦ Τυκέρου (Tucker), ἀκμάσαντος τὸν παρελθόντα αἰῶνα. ³) Ye are frosted, ἐκαλύφθητε ἀπὸ πάγον, ἀπὸ χιόνα καὶ ἐλευκάνθητε. ⁴) Keen, ὀξύδερκῆς, διαπεραστικός, ζωηρός. ⁵) To furrow, αὐλακίζω, ἀροτριῶ· you are furrow'd, ἐκάμετε αὐλακας, ἦτοι ῥυτίδας. ⁶) Μετ. τοῦ bathe (λούω), bathed, κατὰβρεχτοί (παρείαί) ἐκ τῶν δακρύων. ⁷) To lead astray, ἀποπλανῶ, παρασύρω τινά. ⁸) A while, ἐπὶ μικρόν, δι' ὀλίγον χρόνον.

Joys of my age! in true wisdom delight;
 Eyes of my age! be religion your light;
 Thoughts of my age! dread not the cold sod¹;
 Hopes of my age! be ye fixed on your God!

Η ΠΤΩΣΙΣ ΤΩΝ ΦΥΛΛΩΝ².

(The falling leaves).

Ἐν τῷ ὡραίῳ τούτῳ ποιηματίῳ παραβάλλεται τὸ εὐθραυστον καὶ ἡ ματαιότης τῆς ὑπάρξεως ἡμῶν πρὸς τὰ περὶ ἡμᾶς πίπτοντα ξηρὰ φύλλα³.

See the leaves around us falling,
 Dry and wither'd to the ground!
 Thus to thoughtless mortals calling
 With a sad and solemn sound:—

“ Sons of Adam—once in Eden,
 Blighted when like us you fell,
 Hear the lecture we are reading,
 'T is, alas! the truth we tell.

“ Virgins! much, too much presuming,
 On your boasted white and red,
 View us late in beauty blooming,
 Number'd now among the dead.

“ Griping Misers! nightly waking,
 See the end of all your care,
 Fled on wings of our own making,
 We have left our owners bare.

“ Sons of honour! fed on praises,
 Flutt'ring high on fancied worth,
 Lo! the fickle air that raises
 Brings us down to parent Earth.

¹) Sod, χόρτον, ἤτοι τὸ χῶμα, τὸν τάφον. ²) Ἐκ τῶν τοῦ Horne (γεν. τῷ 1730, ἀπ. τῷ 1792) ³) α Οἷη περ φύλλων γενεή, τοιήδε καὶ ἀνθρώπων,» εἶπε καὶ παρὰ τοῖς προγόνοις ἡμῶν ὁ πατήρ τῆς ποιήσεως.

« Learned Sophs¹! in systems jaded,
 Who for new ones daily call,
 Cease at length, by us persuaded,
 Ev'ry leaf must have a fall.

« Youths! though yet no losses grieve you,
 Gay in health and manly grace,
 Let not cloudless skies deceive you,
 Summer gives to Autumn place.

« Venerable Sires! grown hoary,
 Hither turn th' unwilling eye,
 Think amidst yours falling glory,
 Autumn tells a Winter night.

« Yearly in our course returning,
 Messengers of shortest stay,
 Thus we preach this truth unerring,
 Heav'n and Earth shall pass away!

« On the Tree of Life Eternal,
 Man! let all thy hopes be staid,
 Which alone, for ever vernal,
 Bears a leaf which ne'er shall fade! »

Ο ΟΡΦΑΝΟΣ ΠΑΙΣ².

(*The Orphan boy*).

Stay, Lady; stay for mercy's sake,
 And hear a helpless Orphan's tale!
 Ah! sure my looks must pity wake....
 'T is want that makes my cheek so pale!
 Yet I was once a mother's pride,
 And my brave father's hope and joy;

¹) Shoph (πλ. Sophs) καὶ Shophomore λέγονται διετεῖς καὶ τριετεῖς φοιτηταὶ Πανεπιστημίου. ²) Ἐκ τῶν τῆς Mrs. Opie, τὰ μέγιστα ἔγνω- νισαμένης πρὸς ἐκπαίδευσιν τῆς νεολαίας.

But in the Nile's proud fight¹ he died,
And I am now an Orphan boy.

Poor foolish child! how pleased was I,
When news of Nelson's² victory came,
Along the crowded streets to fly,
And see the lighted windows flame!
To force me home my mother sought:
She could not bear to see my joy;
For with my father's life 't was bought,
And made me a poor Orphan boy.

The people's shouts were long and loud!
My mother, shuddering, closed her ears:
Rejoice! rejoice! still cried the crowd;
My mother answered with her tears.
"Why are you crying thus," said I,
"While others laugh and shout with joy?"
She kiss'd me, and with such a sigh!
She call'd me her poor Orphan boy.

"What is an Orphan boy? I cried,
As in her face I look'd and smiled;
My mother through her tears replied:
"You 'll know too soon, ill-fated child!"
And now they 've toll'd my mother's knell,
And I 'm no more a parent's joy;
O Lady!..... I have learnt too well,
What 't is to be an Orphan boy.

Oh! were I by your bounty fed—
Nay, gentle Lady, do not chide;
Trust me, I mean to earn my bread:
The sailor's Orphan boy has pride.

¹) 'Η ναυμαχία αὕτη ἐγένετο μεταξύ "Αγγλῶν καὶ Γάλλων τῇ 1 Αὐ-
γούστ. 1798. "Ορ. 'Ιστ. 'Αγγλ. Τόμ. Δ'. Σελ. 168. ²) 'Οράτιος Νέλσων,
περίφημος "Αγγλος ἀρχιναύαρχος, ἀποθ. τῷ 1805. 'Ιστ. 'Αγγλ.

Lady, you weep..... Ah! this to me?
 You 'll give me clothing, food, employ?
 Look down, dear parents! look and see
 Your happy, happy Orphan boy.

ΤΟ ΠΑΡΑΠΟΝΟΝ ΤΟΥ ΕΠΑΙΤΟΥ¹.

(The beggar's petition).

Pity the sorrows of a poor old man,
 Whose trembling limbs have borne him to your door,
 Whose days are dwindled² to the shortest span;
 Oh! give relief, and Heaven will bless your store.

These tatter'd clothes my poverty bespeak³,
 These hoary locks proclaim my lengthen'd years,
 And many a furrow in my grief-worn cheek
 Has been the channel to a flood of tears.

Yon house, erected on the rising ground,
 With tempting aspect, drew me from my road,
 For Plenty there a residence has found,
 And Grandeur a magnificent abode.

Hart is the fate of the infirm and poor!
 Here, as I crav'd a morsel of their bread,
 A pamper'd⁴ menial drove me from the door,
 To seek a shelter in an humbler shed.

Oh! take me to your hospitable dome⁵:
 Keen blows the wind, and piercing is the cold!
 Short is my passage to the friendly tomb!
 For I am poor, and miserably old.

¹) 'Εκ τῶν τοῦ Moss.—Thomas Moss, ἐκκλησιαστικὸς ἀπ. τῷ 1808.
 'Εδημοσίευσεν ποιήματά τινα, μικρὸν ἐπιτυχόντα. 'Εξαιρεῖται τὸ ἀνωτέρω ποιημάτιον. ²) Whose day are dwindled, οὗ τινος αἱ ἡμέραι ἡλαττώθησαν, ἐσμικρύνθησαν. ³) Bespeak, λέγουσι, μαρτυροῦσιν. "Ορ. Σελ. 76. ⁴) Pampered, καλοθρεμμένος. ⁵) Dome, ποιητ. ἀντὶ hail ἡ house, ἐκ τοῦ 'Ελ. δόμος καὶ δῶμα.

Should I reveal the sources of my grief,
 If soft humanity e'er touch'd your breast,
 Your hands would not withhold the kind relief,
 And tears of pity would not be repress.

Heaven sends misfortunes.... Why should we repine?
 'T is Heav'n has brought me to the state you see:
 And your condition may be soon like mine,
 The child of sorrow and of misery.

A little farm was my paternal lot;
 Then like the lark I sprightly hail'd the morn:
 But ah! Oppression forc'd me from my cot,
 My cattle died, and blighted was my corn.

My daughter, once the comfort of my age,
 Lured by a villain from her native home,
 Is cast, abandon'd, on the world's wide stage,
 And doom'd in scanty poverty to roam.

My tender wife, sweet soother of my care!
 Struck with sad anguish at the stern decree,
 Fell, ling'ring¹ fell, a victim to despair,
 And left the world to wretchedness and me.

Pity the sorrows of a poor old man,
 Whose trembling limbs have borne him to your door;
 Whose days are dwindled to the shortest span;
 Oh! give relief, and Heaven will bless your store.

¹) Lingering, ἀπονοῦσα, κακῶς ἔχουσα.

ΓΑΥ.

Ὁ Γάϋς (John Gay) γεν. τῷ 1688, ἀπ. τῷ 1732. Ἐποίησε διάφορα ἐξιόλογα ποιήματα, ἐν οἷς διακρίνεται συλλογὴ Μύθων, οὓς συνέθεσε διὰ τὸν νέον δοῦκα Κυμβερλανδίας, κατ' αἵτησιν τῆς ἡγεμονίδος Οὐαλλίας.

Ο ΛΕΩΝ, Η ΑΛΩΠΗΞ, ΚΑΙ ΑΙ ΧΗΝΕΣ.

(*The lion, the fox, and the geese*).

Ὁ μῦθος οὗτος ἀποτείνεται κατὰ τῶν αὐλικῶν.

A lion, tir'd with state-affairs,
Quite sick of pomp, and worn with cares,
Resolv'd (remote from noise and strife)
In peace to pass his latter life.

It was proclaim'd; the day was set:
Behold the gen'ral council met.
The Fox was viceroy nam'd. The crowd
To the new regent humbly bow'd;
Wolves, bears, and mighty tigers bend,
And strive who most shall condescend.
He straight assumes a solemn grace,
Collects¹ his wisdom in his face.

The crowd admire his wit, his sense;
Each word has weight and consequence.
The flatt'rer all his art displays:

He who bath² power is sure of praise.

A Fox stept forth before the rest,
And thus the servile throng address:

« How vast his talents, born³ to rule,
And train'd in Virtue's honest school!

What clemency his temper sways!

How uncorrupt are all his ways!

¹) Collects, συγκεντροῖ. ²) Hath, ἀντὶ has. Ὁρ. Γραμ. Σελ. 48.

³) How vast his tallent, born = τῷ how vast the tallent of him, who is born.

Beneath his conduct and command,
 Rapine shall cease to waste the land.
 His brain hath stratagem and art;
 Prudence and mercy rule his heart:
 What blessings must attend the nation
 Under this good administration! »

He said. A Goose, who distant stood,
 Harangued apart the cackling brood,
 « Whene'er I hear a knave commend,
 He bids me shun his worthy friend.
 What praise! what mighty commendation!
 But 't was a Fox who spoke th' oration.
 Foxes this government may prize,
 As gentle, plentiful, and wise;
 If they enjoy the sweets, 't is plain
 We Geese must feel a tyrant-reign.
 What havock now shall thin our race,
 When ev'ry petty clerk in place,
 To prove his taste, and seem polite,
 Will feed on Geese both noon and night! »

ΤΟΥ ΑΥΤΟΥ

Η ΑΥΛΗ ΤΟΥ ΘΑΝΑΤΟΥ.

(The Court of death).

«Οτι ἡ ἀκολασία εἶναι πηγὴ τῶν ἐν ἀνθρώποις νόσων.

Death, on a solemn night of state,
 In all his' pomp of terrors sate:
 Th' attendants of his gloomy reign,
 Diseases dire, a ghastly train,
 Crowd the vast Court. With hollow tone
 A voice thus thunder'd from the throne:
 « This night our Minister we name;
 Let ev'ry servant speak his claim:

¹⁾ His. 'Ο θάνατος συνήθως εἶναι γένους ἀρσενικοῦ.

Merit shall bear this ebon wand. »
 All, at the word, stretch'd forth their hand.
 Fever, with burning heat possess'd,
 Advanc'd, and for the wand address'd¹:
 « I, to the weekly bills², appeal;
 Let those express my fervent zeal,
 On ev'ry slight occasion near,
 With violence I persevere. »

Nex Gout appears with limping pace,
 Pleads how he shifts from place to place,
 From head to foot; how swift he flies,
 And ev'ry joint and sinew plies³,
 Still working when he seems supprest;
 A most tenacious stubborn guest.

A haggard spectre from the crew
 Crawls forth, and thus asserts his due:
 « 'T is I, who taint⁴ the sweetest joy,
 And in the shape of love destroy;
 My shanks, sunk eyes, and noseless face,
 Prove my pretension to the place. »

Stone urg'd his ever-growing force.
 And, next, Consumption's meagre corse,
 With feeble voice that scarce was heard,
 Broke⁵ with short coughts, his suit preferr'd⁶:
 « Let none object my ling'ring way;
 I gain, like Fabius⁷, by delay,
 Fatigue and weaken ev'ry foe
 By long attack, secure though slow. »

¹) For the wand addressed, ἔλαβε τὸν λόγον διὰ τὴν (ἐξ ἐβένου) ῥάβδον, ἥτοι νὰ ἐκθέσῃ τὰ εἰς τὴν ῥάβδον δίκαιά του. ²) Weekly bills, ἐβδομαδικαὶ καταγραφαί, ἢ κατάλογοι, ἐν οἷς ἀναφέρονται οἱ θνήσκοντες.

³) Every joint plies, προσκολλᾶται εἰς (προσβάλλει) ὅλους τοὺς ἀρμούς. ⁴) Who taint, ὁ ὁποῖος φαρμακεύω. ⁵) Broke, ἀντὶ broken.

⁶) Preferred, προέτεινε, προέβαλε. ⁷) Fabius, περίφημος δικτάτωρ τῆς Ῥώμης, στήσας τὰς προόδους τοῦ Ἀννίβα, διὰ τῶν χρονοτριβῶν του, ὤθεν ἔκ cunctator (μελλητῆς) ἐπεκλήθη.

Plague represents his rapid pow'r,
Who¹ thinn'd a nation in an hour.

All spoke their claim, and hop'd the wand.
Now expectation hush'd the band,
When thus the Monarch from the throne :

“ Merit was ever modest known.

What, no physician speak his right²!
None here! But fees their toils requite.

Let then Intemp'rance take the wand,
Who fills with gold their zealous hand.

You, Fever, Goud, and all the rest
(Whom wary men, as foes, detest),

Forego your claim, no more pretend :

Intemp'rance is esteem'd a friend ;

He³ shares their mirth, their social joys,

And, as a courted guest, destroys ;

The charge⁴ on him must justly fall,

Who finds employment for you all.”

ΤΟΥ ΑΥΤΟΥ.

Ο ΠΟΙΜΗΝ ΚΑΙ Ο ΦΙΛΟΣΟΦΟΣ.

(*The shepherd and philosopher*).

Ἡ μελέτη τῆς φύσεως μᾶλλον ἢ ἡ σπουδὴ τῶν φιλοσόφων μᾶς ὁδηγεῖ εἰς τὴν εὐτυχίαν καὶ τὴν ἀρετὴν.

Remote from cities liv'd a swain,
Unvex'd with all the cares of gain;
His head was silver'd o'er⁵ with age,
And long experience made him sage;

¹) Who, ἀντὶ τοῦ that. ²) What, no physician κτλ. τί! οὐδεὶς ἱατρός νὰ μὴ παρίστανται τὸ δίκαιόν του! ³) He, ἀναφερόμενος ὁ ποιητὴς εἰς τὸ προηγούμενον attendants, προσωποποιεῖ δι' ἀρσενικοῦ γένους τὰ δεινὰ γὰρ τινὰ παρὰ τῷ θανάτῳ διαφιλονεικοῦσι τὴν θέσιν τοῦ πρωθυπουργοῦ.

⁴) Charge, ὑπουργήμα. ⁵) Over, ὅλως διόλου, ἐξ ὅλοκληρου.

In summers heat and winter's cold,
He fed his flock, and penn'd the fold.
His hour in cheerful labour flew,
Nor envy, nor ambition knew:
His wisdom and his honest fame
Through all the country rais'd his name.

A deep philosopher, whose rules
Of moral life were drawn from schools,
The shepherd's homely cottage sought,
And thus explor'd his reach of thought:

« Whence is thy learning? Hath thy toil
O'er books consum'd the midnight oil?
Hast thou old Greece and Rome survey'd,
And the vast sense of Plato weigh'd?
Has Socrates thy soul refin'd?
And hast thou fathom'd Tully's mind?
Or, like the wise Ulysses thrown,
By various fates, on realms unknown,
Hast thou through many cities stray'd,
Their customs, laws, and manners weigh'd? »

The shepherd modestly replied:
« I ne'er the paths of learning tried;
Nor have I roam'd in foreign parts
To read mankind, their laws and arts;
For man is practis'd in disguise,
He cheats the most discerning eyes:
Who by that search shall wiser grow,
When we ourselves can never know?
The little knowledge I have gain'd,
Was all from simple nature drain'd;
Hence my life's maxims took their rise,
Hence grew my settled hate to vice.

« The daily labours of the bee
Awake my soul to industry;
Who can observe the careful ant,
And not provide for future want?

My dog (the trustiest of his kind)
 With gratitude inflames my mind?
 I mark his true, his faithful way,
 And in my service copy Tray.
 In constancy and nuptial love,
 I learn my duty from the dove;
 The hen, who from the chilly air,
 With pious wing protects her care;
 And every fowl that flies at large,¹
 Instructs me in a parent's charge².

“From nature too I take my rule,
 To shun contempt and ridicule.
 I never, with important air,
 In conversation overbear;
 Can grave and formal pass for wise³,
 When men the solemn owl despise?
 My tongue within my lips I rein,
 For who talks much, must talk in vain.
 We from the wordy torrent fly;
 Who listens to the chatt'ring pye?
 Nor would I, with felonious slight⁴,
 By stealth invade my neighbour's right.
 Rapacious animals we hate:
 Kites, hawks, and wolves deserve their fate.
 Do we not just abhorrence find
 Against the toad and serpent kind?
 But envy, calumny and spite,
 Bear stronger venom in their bite.
 Thus, ev'ry object of creation
 Can furnish hints to contemplation;
 And from the most minute and mean,
 A virtuous mind can morals glean.”

¹) At large, ἐν ἐλευθερίᾳ. ²) Charge, καθήκον, χρέος. ³) Grave and formal κτλ. τὸ ἐπίθ. ἀντὶ οὐσιαστικοῦ, ἀντὶ gravity and formality pass for wisdom. ⁴) Slight, πανουργία, ἀπάτη.

“ Thy fame is just, ” the sage replies,
 “ Thy virtue proves thee truly wise.
 Pride often guides the author’s pen,
 Books as affected are as men;
 But he who studies Nature’s laws,
 From certain truth his maxims draws;
 And those¹, without our schools, suffice
 To make men moral, good and wise. ”

MONTGOMERY.

Ὁ Μοντγκομερὺς (James Montgomery) διήγαγε βίον ταραχώδη, τῷ μὲν 1795 φυλακισθεὶς, διότι ἐποίησεν ἄσμά τι πρὸς τιμὴν τῆς καταστροφῆς τῆς Βασιλλίης, τῷ δὲ 1797 καταδικασθεὶς εἰς δεσμὰ ἔνεκα πολιτικοῦ κακουργήματός, καὶ ἄλλας ἀκολουθῶνς ὑποστάς περιπετείας τῆς τύχης. Ἐξέδωκε διάφορα ποιήματα, ἐν οἷς διακρίνονται αἱ Ἀνατολικαὶ καὶ Ἰνδίαί. — Φημίζεται ὁ ποιητὴς οὗτος διὰ τὴν ἁρμονίαν τοῦ ὕφους του, σπανίως ὅμως ἀπαντᾶται τὸ ὑψηλὸν εἰς τὰ προϊόντα τῆς μουσῆς αὐτοῦ.

KATA TON ΘΑΝΑΤΟΝ ΦΙΛΟΥ.

(*On the death of a friend*).

Ὅτι πέραν τοῦ τάφου συναντῶμεν τοὺς φίλους οὓς ὁ θάνατος μᾶς ἀφῆρπασεν ἐν τῷ κόσμῳ.

Friend after friend departs—
 Who hath not lost a friend?
 There is no union here of hearts
 That finds not here an end;
 Were this frail world our final rest,
 Living or dying none were blest.

Beyond the flight of time,
 Beyond the reign of death,

¹) Those, προτιμότερον τὸ these ἐπὶ τῇ ἀνακεφαλαιώσει ἐνδὸς ἢ πολλῶν προηγουμένων ὀνομάτων.

There surely is some blessed clime
 Where life is not a breath;
 Nor life's affections, transient fire,
 Whose sparks fly upwards and expire.

There is a world above,
 Where parting is unknown;
 A long eternity of love,
 Form'd for the good alone;
 And faith beholds the dying here,
 Translated to that glorious sphere!

Thus star by star declines,
 Till all are past away;
 As morning high and higher shines,
 To pure and perfect day;
 Nor sink those stars in empty night,
 But hide themselves in heaven's own light.

ΤΟΥ ΑΥΤΟΥ.

Ο ΘΝΗΣΚΩΝ ΧΡΙΣΤΙΑΝΟΣ.

(The dying Christian).

« Spirit, leave thine house of clay!
 Linger dust—resign thy breath!
 Spirit—cast thy chains away!
 Dust—be thou dissolv'd in death!»

Thus, thy Guardian Angel spoke,
 As he watch'd thy dying bed,
 As the bonds of life he broke,
 And the ransom'd captive fled.

« Prisoner, long detain'd below,
 Prisoner, now with freedom blest,
 Welcome from a world of woe!
 Welcome to a land of rest!»

Thus, thy Guardian Angel sang,
As he bore thy soul on high,
While with hallelujahs rang
All the region of the sky!

Grave! the guardian of our dust,
Grave! the treasury of the skies,
Every atom of thy trust
Rests in hope again to rise.

Hark! the judgment-trumpet calls:
"Saul, rebuild thy house of clay!
IMMORTALITY thy walls,
And ETERNITY thy day!"

ΤΟΥ ΑΥΤΟΥ.

Ο ΚΟΙΝΟΣ ΚΛΗΡΟΣ.

(The common lot).

Πάντες οἱ ἄνθρωποι ἐπὶ γῆς εἰς τὰς αὐτὰς ὑπόκεινται δοκιμασίας.

Once in the flight of ages past,
There lived a man: and who was he?
—Mortal! howe'er thy lot be cast,
That man resembled thee.

Unknown the region of his birth,
The land in which he died unknown:
His name has perished from the earth,
This truth survives alone:

That joy, and grief, and hope, and fear,
Alternate triumph'd in his breast;
His bliss and woe, a smile, a tear!
. . . Oblivion hides the rest.

The bounding pulse, the languid limb,
The changing spirits' rise and fall:

We know that these were felt by him,
For these are felt by all.

He suffer'd—but his pangs are o'er;
Enjoy'd—but his delights are fled;
Had friends—his friends are now no more;
And foes—his foes are dead.

He loved,—but whom he loved¹ the grave
Hath lost² in its unconscious womb;
Oh! she was fair! but nought could save
Her beauty from the tomb.

He saw whatever thou hast seen,
Encounter'd all that troubles thee;
He was whatever thou hast been;
He is what thou shalt be.

The rolling seasons, day and night,
Sun, moon, and stars, the earth and main,
Erewhile his portion, life and light,
To him exist in vain.

The clouds and sunbeams, o'er his eye
That once their shades and glory threw,
Have left in yonder silent sky
No vestige where they flew.

The annals of the human race,
Their ruins since the world began,
Of him afford no other trace,
Than this: There lived a man.

ΤΟΥ ΑΥΤΟΥ.

Η ΝΥΞ.

(Night).

Night is the time for rest.

How sweet when labours close,

¹) Whom, he loved, ἐκεῖνην, ἣν ἡγάπα ²) Hath lost, ἀπώλεσεν, ἐν.

To gather round an aching breast
 The curtain of repose:
 Stretch the tired limbs and lay the head
 Upon our own delightful bed.
 Night is the time for dreams,
 The gay romance of life,
 When truth that is, and truth that seems,
 Blend in fantastic strife:
 Ah! visions less beguiling far
 Than waking dreams by daylight are!
 Night is the time for toil,
 To plough¹ the classic field,
 Intent to find the buried spoil
 Its wealthy furrows² yield;
 Till all is ours that sages taught,
 That poets sung, or heroes wrought.
 Night is the time to weep,
 To wet³ with unseen tears
 Those graves of memory where sleep
 The joy of other years;
 Hopes that were angels in their birth,
 But perish'd young like things on earth!
 Night is the time to watch⁴
 On Ocean's dark expanse,
 To hail⁵ the Pleiades, or catch
 The full moon's earliest glance;
 That brings unto the home-sick⁶ mind
 All we have loved and left behind.
 Night is the time for care,
 Brooding on hours mis-spent,

¹) To plough, ἀροτριῶ, ἐργάζομαι, καλλιεργῶ. ²) Furrows, αὐλακες, ὁ κόλπος αὐτοῦ, τὰ ἐντὸς αὐτοῦ. ³) To wet, βρέχω, ποτίζω. ⁴) To watch, κυττάζω, ἐπισκοπῶ. ⁵) To hail, χαιρετῶ, προσλέγω, θεωρῶ μετ' εὐαρεστήσεως. ⁶) Home-sick, ὁ πάσχων ἐκ νοσταλγίας.

To see the spectre of despair
 Come to our lonely tent;
 Like Brutus midst his slumb'ring host
 Startled by Cæsar's stalwart ghost.
 Night is the time to muse;
 Then from the eye the soul
 Takes flight, and with expanding views
 Beyond the starry pole,
 Descries athwart the abyss of night
 The dawn of uncreated light.
 Night is the time to pray;
 Our Saviour oft withdrew
 To desert mountains far away;
 So will his followers do;
 Steal from the throng to haunts untrod,
 And hold communion there with God.
 Night is the time for death,
 When all around is peace;
 Calmly to yield the weary breath,
 From sin and suffering cease,
 Think of heaven's bliss, and give the sign
 To parting friends—such death be mine.

ΣΟΥΘΕΥ.

Ὁ Σούθεϋς (Robert Sotuhay), γεν. τῷ 1774, ἀπ. τῷ 1843, ἐποίησε
 πρὸς τοῖς ἄλλοις τέσσαρα ἀξιόλογα ποιήματα, τὴν Ἰωάνναν Δαρκίαν, τὸν
 Θαλάβαν, ποίημα ἀραβικόν, τὸν Μαδόκον καὶ τὸ Κεχάμα. Κατ' ἀρχὰς ἐ-
 πεκρίθη πικρῶς, ἀλλ' ἀκολούθως ἐγνώσθη ἡ ἀξία αὐτοῦ, καὶ τῷ 1813 ἀνε-
 κηρύχθη δαφνοστεφὴς ποιητής, καὶ διὰ δημοσίων ἐτιμήθη ὑπηρεσιῶν.
 Ἐγραψε δ' ἀξιόλογα καὶ εἰς τὸ πεζὸν ἄρθρα ἐν διαφόροις περιοδικαῖς.

Η ΝΥΞ.

(Night).

How beautiful is night!
 A dewy freshness fills the silent air;

No mist obscures, no little cloud
Breaks the whole serene¹ of heaven;
In full-orb'd glory the majestic Moon
Rolls through the dark-blue depths:
Beneath her steady ray
The desert circle spreads,
Like the round Ocean, girdled with the sky:
How beautiful is night!

ΤΟΥ ΑΥΤΟΥ.

ΩΡΑΙΑ ΦΘΙΝΟΠΩΡΙΝΗ ΗΜΕΡΑ.

(*A bright autumnal day*).

There was not, on that day, a speck to stain
The azure heav'n; the blessed sun, alone,
In unapproachable divinity,
Career'd, rejoicing in his fields of light.
How beautiful beneath the bright blue sky,
The billows heave! on glowing green expanse,
Save where along the bending line of shore
Such hue is thrown, as when the peacock's neck
Assumes its proudest tint of amethyst,
Embathed in emerald glory. All the flocks
Of ocean are abroad: like floating foam,
The sea-gulls rise and fall upon the waves;
With long protruded neck the cormorants
Wing their far flight aloft, and round and round
The plovers wheel, and give their note of joy.
It was a day that sent into the heart
A summer feeling, e'en the insect swarms
From their dark nooks and coverts issued forth,
For one day of existence more, and joy;

¹) The whole serene, ἡ καθ' ἅπασαν τὴν ἔκτασιν τῶν οὐρανῶν ἐπι-
κεχυμένη γαλήνη.

The solitary primrose, on the bank,
Seem'd now as though it had no cause to mourn
Its bleak, autumnal birth; the rocks, and shores,
And everlasting mountains, had put on
The smile of that glad sunshine,—they partook
The universal blessing.

ΤΟΥ ΑΥΤΟΥ.

ΝΕΟΤΗΣ ΚΑΙ ΓΗΡΑΣ.

(*Youth and age*).

Ἡ ἀνθρωπίνη ζωὴ παραβαλλομένη πρὸς ὁδοιπορίαν.

With cheerful step the traveller

Pursues his early way,
When first the dimly-dawning east
Reveals the rising day.

He bounds along his craggy road,

He hastens up the height,
And all he sees and all he hears
Administer delight.

And if the mist, retiring slow,

Roll round its wavy white,
He thinks the morning vapours hide
Some beauty from his sight.

But when behind the western clouds

Departs the fading day,
How wearily the traveller
Pursues his evening way!

Sorely along the craggy road

His painful footsteps creep;
And slow, with many a feeble pause,
He labours up¹ the steep.

¹ He labours up, προσπαθεῖ, ἀγωνίζεται νὰ ἀναβῇ. λέγεται πρὸς τοῦτοις to labour down, προσπαθῶ νὰ καταβῶ.

And if the mists of night close round,
 They fill his soul with fear,
 He dreads some unseen precipice,
 Some hidden danger near.

So cheerfully does youth begin
 Life's pleasant morning stage;
 Alas! the evening traveller feels
 The fears of weary age!

ΤΟΥ ΑΥΤΟΥ.

Η ΠΡΩΤΟΧΡΟΝΙΑ.

(New year's day).

Ταχύτης τοῦ καιροῦ. — Μεταχειρ. ζόμεθα αὐτὸν κατὰ τὸ δέον;

Come, melancholy Moralizer, come!
 Gather with me the dark and wintry wreath;
 With me engarland now
 The sepulchre of Time!

Come, Moralizer, to the funeral song!
 I pour the dirge of the departed days;
 For well the funeral song
 Befits this solemn hour.

But hark! e'en now the merry bells ring round
 With clamorous joy to welcome in this day,
 This consecrated day,
 To Mirth and Indolence.

Mortal! whilst Fortune with benignant hand
 Fills to the brim thy cup of happiness,
 Whilst her unclouded sun
 Illumes thy summer day,

Canst thou rejoice—rejoice that Time flies fast?
 That night shall shadow soon thy summer sun?
 That swift the stream of years
 Rolls to Eternity?

If thou hast wealth to gratify each wish,
If pow'r be thine, remember what thou art:

Remember thou art Man,
And Death thine heritage!

Hast thou known Love? does Beauty's better sun
Cheer thy fond heart with no capricious smile,
Her eye all eloquence,
Her voice all harmony?

O state of happiness! hark how the gale
Moans deep and hollow o'er the leafless grove!
Winter is dark and cold:
Where now the charms of Spring?

Sayst thou that Fancy paints the future scene
In hues too sombrous? that the dark-stol'd maid¹
With stern and frowning front
Appals the shuddering soul?

And wouldst thou bid me court her fairy form,
When, as she sports her in some happier mood,
Her many-colour'd robes
Dance varying to the sun?

Ah! vainly does the Pilgrim, whose long road
Leads o'er the barren mountain's storm-vex'd height,
With anxious gaze survey
The fruitful far-off vale.

Oh! there are those who love the pensive song,
To whom all sounds of Mirth are dissonant!
There are, who at this hour
Will love to contemplate!

For hopeless sorrow hails the lapse of Time,
Rejoicing when the fading orb of day
Is sunk again in night,
That one day more is gone!

¹) The dark-stoled maid, ἡ μελανείμων κόρη (ἡ φαντασία).

And he who bears affliction's heavy load
 With patient piety, well pleas'd he knows
 The world a pilgrimage,
 The Grave the inn of rest!

ΤΟΥ ΑΥΤΟΥ.

Ο ΜΩΡΟΣ.

(*The idiot*),

Ὁραιοτάτον δείγμα υἱικῆς φιλοστοργίας.

It had pleased God to form poor Ned¹
 A thing² of idiot mind.

Yet to the poor unreasoning man
 God had not been unkind.

Old Sarah lov'd her helpless child,
 Whom helplessness made dear,
 And life was happiness to him,
 Who had no hope nor fear.

She knew his wants, she understood
 Each half-artic'late call,
 And he was every thing to her,
 And she to him was all.

And so for many a year they dwelt,
 Nor knew a wish beside,
 But age at length on Sarah came,
 And she fell sick and died.

He tried in vain, to waken her,
 And call'd her o'er and o'er³,
 They told him she was dead—the sound
 To him no import bore.

¹) Ned καὶ Neddy, ὑποκοριστικὸν τοῦ Edward. ²) A thing, ὄν, δημιουργήμα, πλάσμα. ³) Over and over ὡς again and again, πάλιν καὶ πάλιν, ἀδιακόπως, πάντοτε.

They clos'd her eyes and shrouded her,
 And he stood wond'ring by,
 And when they bore her to the grave,
 He follow'd silently.

They laid her in the narrow house,
 They sung the fun'ral stave¹;
 But when the fun'ral train dispers'd,
 He loiter'd by the grave.

The rabble boys, who us'd to jeer,
 Whene'er they saw poor Ned,
 Now stood and wrtch'd him at the grave,
 And not a word they said.

They came, and went, and came again,
 Till night at last came on,
 And still he loiter'd by the grave²,
 Till all the rest were gone.

And when he found himself alone,
 He swift remov'd the clay,
 And rais'd the coffin up in haste,
 And bore it swift away.

And when he reach'd his hut, he laid
 The coffin on the floor,
 And with the eagerness of joy
 He barr'd the cottage door.

And out he took³ his mother's corpse,
 And plac'd it in her chair,
 And then he heap'd the hearth, and blew
 The kindling fire with care.

He plac'd his mother in her chair,
 And in her wonted place,

¹) The funeral stave, τὸ ἐπικήδειον μέλος, τὴν ἐπικήδειον ἀπολογία
 θίαν. ²) By the grave, παρὰ τῷ τάφῳ. ³) Out he took, ἐξέβαλε.

And blew the kindling fire, that shone
Reflected on her face.

And pausing, now her hand would feel¹,
And now² her face behold:—

“ Why, mother, do you look so pale,
“ And why are you so cold?

It had pleas'd God from the poor wretch
His only friend to call³,

But God was kind to him, and soon
In death restor'd him all.

ΑΔΙΣΣΩΝΟΣ.

Ὁ Ἀδισσών διαπρέπει ὡς ἄριστος συγγραφεὺς τῆς Ἀγγλίας, ἀλλὰ καὶ εἰς τὴν ποίησιν δὲν ἐλαττοῦται πολλῶν. Ἡ τραγωδία αὐτοῦ ὁ Κάτων εἶναι κανονικῶς πεποιημένη κατὰ μέμησιν τῶν τοῦ Ῥακίνα καὶ τοῦ Κορνηλίου. Ἐποίησε δὲ καὶ διαφόρους ὕμνους.

ΜΟΝΩΔΙΑ ΤΟΥ ΚΑΤΩΝΟΣ.

(*Cato's soliloquy*).

Ὁ Κάτων πρὸ τῆς αὐτοχειρίας τοῦ ἀναγνώσας τὸν Φαίδωνα τοῦ Πλάτωνος, παριστᾶται νῦν μελετῶν περὶ τῆς ἀθανασίας τῆς ψυχῆς⁴.

It must be so—Plato, thou reason'st well—
Else whence this pleasing hope, this fond⁵ desire,
This longing after immortality?
Or whence this secret dread, and inward horror,
Of falling into nought? Why shrinks the soul
Back on herself; and startles at destruction?
'T is the divinity that stirs within us;

¹) Would feel, ἀντὶ τοῦ ἀπλοῦ felt, ἤπτετο. ²) Now . . . now, ὅτε μὲν . . . ὅτε δέ. ³) It had pleased κτλ. ἠθέλησεν ὁ Θεὸς νὰ πάρῃ τὸν μόνον φίλου (τὴν μητέρα) τοῦ ἀθλίου τούτου. ⁴) Ὁρ. τὴν βιογραφ. αὐτοῦ Σελ. 215. ⁵) Fond, διάπυρος, θερμός.

'T is Heav'n itself that points out an hereafter¹,
 And intimates eternity to man.
 Eternity! thou pleasing, dreadful thought!
 Through what variety of untry'd being,
 Through what new scenes and changes must we pass?
 The wide, the unbounded prospect lies before me;
 But shadows, clouds, and darkness rest upon it.
 Here will I hold; if there's a power above us,
 (And that there is all Nature cries aloud,
 Through all her works) he² must delight in virtue;
 And that which he delights in must be happy.
 But when! or where!—this world was made for Cæsar.
 I'm weary of conjectures—this must end'em.

(Ἐκτείνων τὴν χεῖρα ἐπὶ τὸ ξίφος).

Thus am I doubly arm'd: my death and life,
 My bane and antidote, are both before me.

This in a moment brings me to an end;

But this informs me I shall never die.

The soul, secur'd in her existence, smiles

At the drawn dagger, and defies its point.

The stars shall fade away, the sun himself

Grow dim with age, and nature sink in years;

But thou shalt flourish in immortal youth,

Unhurt amidst the war of elements,

The wreck of matter, and the crush of worlds.

ΤΟΥ ΑΥΤΟΥ.

ΠΕΠΟΙΘΗΣΙΣ ΕΠΙ ΤΟΝ ΘΕΟΝ.

(Confidence in God).

When rising from the bed of death,

O'erwhelm'd with guilt and fear,

¹) An hereafter, μέλλουσα κατάστασις, μέλλουσα ζωή. ²) He, ἀνα-
 φέρεται εἰς τὸ power.

I see my Maker face to face;
O how shall I appear!

If yet, while pardon may be found,
And mercy may be sought,
My heart with inward horror shrinks,
And trembles at the thought:

When thou, O Lord, shalt stand disclos'd
In majesty severe,
And sit in judgment on my soul;
O how shall I appear!

But thou hast told the troubled soul,
Who does her sins lament,
The timely tribute of her tears
Shall endless woe prevent.

Then see the sorrows of my heart,
Ere yet it be too late;
And add my Saviour's dying groans,
To give those sorrows weight;

For never shall my soul despair
Her pardon to procure,
Who knows thy Only Son has died
To make that pardon sure.

ΤΟΥ ΑΥΤΟΥ.

ΥΜΝΟΣ ΠΕΡΙ ΕΥΓΝΩΜΟΣΥΝΗΣ.

(An hymn on gratitude).

I.

When all thy mercies, O my God,
My rising soul surveys;
Transported with the view, I'm lost
In wonder, love, and praise:

II.
O how shall words, with equal warmth
The gratitude declare
That glows within my ravish'd heart?
But thou canst read it there.

III.
Thy Providence my life sustain'd,
And all my wants redrest,
When in the silent womb I lay,
And hung upon the breast.

IV.
To all my weak complaints and cries
Thy mercy lent an ear,
Ere yet my feeble thoughts had learnt
To form themselves in pray'r.

V.
Unnumber'd comforts to my soul
Thy tender care bestow'd,
Before my infant heart conceiv'd
From whom those comforts flow'd.

VI.
When in the slipp'ry paths of youth
With heedless steps I ran,
Thine arm unseen convey'd me safe,
And led me up to man.

VII.
Through hidden dangers, toils, and deaths,
It gently clear'd my way,
And through the pleasing snares of vice,
More to be fear'd than they.

VIII.
When worn with sickness, oft hast thou
With health renew'd my face;

And when in sins and sorrows sunk,
Reviv'd my soul with grace.

IX.

Thy bounteous hand with worldly bliss
Has made my cup run o'er,
And in a kind and faithful friend
Has doubled all my store.

X.

Ten thousand thousand precious gifts
My daily thanks employ,
Nor is the least a cheerful heart,
That tastes those gifts with joy.

XI.

Through every period of my life
Thy goodness I'll pursue;
And after death in distant worlds
The glorious theme renew.

XII.

When nature fails, and day and night
Divide thy works no more,
My ever grateful heart, O Lord,
Thy mercy shall adore.

XIII.

Through all eternity to Thee
A joyful song I'll raise,
For O! eternity's too short
To utter all thy praise.

ΘΟΜΣΩΝΟΣ.

Ὁ Θόμσων (James Thomson ἢ Thompson) περίφημος Σκωτός ποιητής, γεν. τῷ 1700, ἀπ. τῷ 1748. Ἐγραψε διάφορα, ἐν οἷς διακρίνονται τὸ ἀξιόλογον ποίημα αὐτοῦ περὶ τῶν τεσσάρων Ὁρῶν τοῦ Ἐνιαυτοῦ (Seasons), ὁ πύργος τῆς Ῥαθυμίας, καὶ τινες τραγωδίαι.

ΥΜΝΟΣ ΕΙΣ ΤΟΝ ΘΕΟΝ ΤΗΣ ΦΥΣΕΩΣ.

(*An address to the God of nature*).

Hail! Source of Being! Universal Soul
Of heav'n and earth! Essential Presence¹, hail!
To thee I bend the knee; to Thee my thoughts
Continual climb, who, with a master-hand,
Hast the great whole into perfection touch'd².
By Thee the various vegetative tribes,
Wrapp'd in a filmy net, and clad with leaves,
Draw the live ether, and imbibe the dew:
By Thee dispos'd into congenial soils,
Stands each attractive plant, and sucks and swells
The juicy tide, a twining mass of tubes:
At Thy command, the vernal sun awakes
The torpid sap, detruded to the root
By wintry winds, that now in fluent dance
And lively fermentation mounting, spreads
All this innum'rous-colour'd scene of things.
As rising from the vegetable world
My theme ascends, with equal wing ascend
My panting Muse! And hark! how loud the woods
Invite you forth in all your gayest trim³.

¹) Presence, θεότης. ²) To touch into perfection, φέρω εἰς τὴν ἐντέλειαν (δι' ἀπλῆς ψαύσεως κτλ.). ³) Your gayest trim, ἡ λαμπρότε-
ρα στολή σου, ὁ λαμπρότερος στολισμός σου.

ΤΟΥ ΑΥΤΟΥ.

Ο ΟΔΟΙΠΟΡΟΣ ΤΟΥ ΧΕΙΜΩΝΟΣ ΑΠΟΛΕΣΘΕΙΣ

ΕΝ ΤΗ ΧΙΩΝΙ.

(The winter traveller lost in the snow).

As thus the snows arise, and foul, and fierce,
 All Winter drives along the darken'd air;
 In his own loose-revolving¹ fields, the swain
 Disaster'd stands; sees other hills ascend,
 Of unknown joyless brow²; and other scenes,
 Of horrid prospect, shag the trackless plain:
 Nor finds the river, nor the forest, hid
 Beneath the formless wild³; but wanders on
 From hill to dale, still more and more astray;
 Impatient flouncing⁴ through the drifted heaps,
 Stung⁵ with the thoughts of home: the thoughts of home
 Rush on his nerves, and call their vigour forth
 In many a vain attempt. How sinks his soul!
 What black despair, what horror fills his heart!
 When for the dusky spot, which fancy feign'd
 His tufted cottage rising through the snow,
 He meets the roughness of the middle waste⁶,
 Far from the track, and blest abode of Man;
 While round him night resistless closes fast,
 And ev'ry tempest, howling o'er his head,
 Renders the savage wilderness more wild.
 Then throng⁷ the busy shapes into his mind,
 Of cover'd pits, unfathomably deep,
 A dire descent, beyond the pow'r of frost;

¹) Loose-revolving, συστρεφόμενα, θυελλωδῶς κινούμενα, ταραττόμενα.

²) Brow, θέα, ἔποψις. ³) Wild, ἔρημος. ⁴) Flouncing, διαμαχόμενος, ἐπαγωνιζόμενος. ⁵) Stung, παροξυνόμενος, διερεθιζόμενος, παρακινούμενος. ⁶) Roughness of the middle waste, ἥτοι middle of the rough waste, τὸ μέσον τῆς ἀμορφώτου, τῆς ἀσχηματίστου ἐρήμου. ⁷) Throng, παρουσιάζονται, ἐπέρχονται σωρηδόν, συρρέουσιν.

Of faithless bogs; of precipices huge,
 Smooth'd up with snow¹; and, what is land, unknown,
 What water², of the still unfrozen spring,
 In the loose marsh or solitary lake,
 Where the fresh fountain from the bottom boils.
 These check his fearful steps; and down he sinks
 Beneath the shelter of the shapeless drift,
 Thinking o'er all the bitterness of death,
 Mix'd with the tender anguish Nature shoots
 Through the wrung³ bosom of the dying man—
 His wife, his children, and his friends unseen.
 In vain for him th' officious wife prepares
 The fire fair-blazing, and the vestment warm;
 In vain his little children, peeping out
 Into the mingling storm, demand their sire,
 With tears of artless innocence. Alas!
 Nor wife, nor children, more shall he behold,
 Nor friends, nor sacred home. On ev'ry nerve
 The deadly winter⁴ seizes; shuts up sense⁵;
 And, o'er his inmost vitals creeping cold
 Lays him along the snows, a stiffen'd corse,
 Stretch'd out, and bleaching in the northern blast.

ΤΟΥ ΑΥΤΟΥ.

ΑΡΧΑΙΑ ΕΛΛΑΣ.

(*Ancient Greece*).

(Ἐκ τοῦ ποιήματος «Ἡ Ἑλευθερία»).

O Greece! thou sapient nurse of Finer Arts!
 Which to bright Science blooming Fancy bore,

¹) Smoothed up with snow, κεκαλυμμένοι μετὰ χιόνος. ²) And, what is land, unknown, what water, ἴσοδ. τῷ unknown from what is land, what is water, ἡ τῷ unknown which is land, and which is water, καὶ μὴ δυνάμενος νὰ διακρίνῃ τί εἶναι γῆ (ξηρὰ) καὶ τί ὕδωρ.

³) Wrung, διερρήγμενον, κατεσπαραγμένον. ⁴) The winter, ὁ χειμῶν, ἥτοι ἡ ψυχρότης, τὸ κρύον τοῦ χειμῶνος. ⁵) Sense ἀντὶ τοῦ πληθ. senses, αἱ αἰσθήσεις, ἐκτὸς ἂν περιορίζεται μόνον εἰς τὴν τῆς ὁράσεως.

Be this thy praise, that Thou, and Thou alone,
In these hast led the way, in these excell'd,
Crown'd with the laurel of asserting¹ time.

In thy full language, speaking mighty things,
Like a clear torrent close², or else diffus'd³
A broad majestic stream, and rolling on
Through all the winding harmony of sound:
In it the pow'r of Eloquence at large,
Breath'd the persuasive or pathetic soul;
Still'd by degrees the democratic storm,
Or bade it threat'ning rise, and tyrants shook,
Flush'd⁴ at the head of their victorious troops.
In it the Muse, her fury never quench'd
By mean unyielding⁵ phrase, or jarring sound,
Her unconfined divinity displayed;
And, still harmonious, form'd it to her will;
Or soft depress'd it to the shepherd's moan,
Or rais'd it swelling to the tongue of Gods.
Heroic Song was thine the Fountain-Bard⁶—
Whence each poetic stream derives its course—
Thine the dread Moral Scene, thy chief delight!
Where idle Fancy durst⁷ not mix her voice,
When Reason spoke august; the fervent heart
Or plain'd, or storm'd; and in th' impassion'd man,
Concealing art with art, the poet sunk⁸.
This potent school of manners, but when left
To loose⁹ neglect, a land-corrupting plague,
Was not unworthy deem'd of public care,
And boundless cost, by thee, whose ev'ry son,
E'en¹⁰ last mechanic, the true taste possess'd

¹) Asserting, τοῦ ὁμολογοῦντος, τοῦ ἐπιβεβαιοῦντος (τὴν ὑπεροχὴν διὰ σέ). ²) Close, περιεσπασμένος, περιπεφραγμένος. ³) Diffused, διαχυόμενος, ῥέων ἐλευθέρως. ⁴) Flushed, ἐπαιρόμενοι, ὑψηλοφρονοῦντες, γαυριῶντες. ⁵) Unyielding, ἄκομψος, ἄχαρις. ⁶) Fountain-Bard, ὁ "Ομηρος. ⁷) Durst, παρ. τοῦ dare. ⁸) Sunk, ἐδυθίζετο, ἐχάνετο, ἐγίνετο ἄφαντος. ⁹) Loose, ἐπ. = τῷ licentious. ¹⁰) E'en = even, Περὶ τῶν

Of what had flavour to the nourish'd soul.
 The sweet enforcer of¹ the poet's strain,
 Thine was the meaning² Music of the heart,
 Not the vain trill that, void of passion, runs
 In giddy mazes, tickling idle ears;
 But that deep-searching voice, and artful hand,
 To which respondent shakes the varied soul.

Thy fair ideas, thy delightful forms,
 By Love imagin'd, by the Craces touch'd,
 The boast of well-pleas'd Nature! Sculpture seiz'd,
 And bade them ever smile in Parian stone³.
 Selecting Beauty's choice, and that⁴ again
 Exalting, blending in a perfect whole,
 Thy workmen left e'en Nature's self behind:
 From those far diff'rent, whose prolific hand
 Peoples a nation, they for years on years,
 By the cool touches of judicious toil,
 Their rapid genius curbing⁵, pour'd it all
 Through the live features of one⁶ breathing stone.
 There, beaming full, it shone, expressing Gods:
 Jove's awful brow, Apollo's air divine,
 The fierce, atrocious frown of sinew'd Mars,
 Or the sly graces of the Cyprian queen⁷.
 Minutely perfect all! Each dimple sunk⁸,
 And ev'ry muscle swell'd, as Nature taught.
 In tresses, braided gay, the marble wav'd;
 Flow'd in loose robes, or thin transparent veils,
 Sprung into motion, soften'd into flesh⁹;
 Was fir'd to Passion¹⁰, or refin'd to Soul.

συγχεκομμένων λέξεων "Ορ. Γραμ. Σελ. 228—230. ¹) The sweet en-
 forcer of, ὁ παρέχων ἐνταύτῳ δύναμιν καὶ ἡδύτητα εἰς... ²) Meaning,
 ἡ ἐκφραστικὴ, ἡ ἐπιδεικτικὴ. ³) Parian stone, μάρμαρον τῆς Πάρου.
⁴) And that, καὶ ἡ ἐκλογὴ αὕτη. ⁵) To curb, χαλινάγωγῳ, μετριάζω.
⁶) One, ἐν μόνον. ⁷) Cyprian queen, ἡ βασίλισσα τῆς Κύπρου, ἡ
 ἐν αὐτῇ κατ' ἐξοχὴν λατρευομένη Ἀφροδίτη. ⁸) Sunk, γεγλυμμένον,
 κεχαραγμένον. ⁹) Sprung into motion = τῷ sprung and was motion-
 οὔτῳ ἢ τὸ softened into flesh = τῷ softened and was flesh. ¹⁰) Was

Nor less thy Pencil, with creative touch,
Shed mimic life, when all thy brightest dames
Assembled Zeuxis in his Helen mix'd¹.
And when Apelles, who peculiar² knew
To give a grace that more than mortal smil'd,
The Soul of Beauty, call'd³ the Queen of Love,
Fresh from the billows, blushing orient charms.
E'en such enchantment then thy pencil pour'd,
That cruel-thoughted War th' impatient torch
Dash'd to the ground; and, rather than destroy
The patriot picture, let the city 'scape⁴.

First elder Sculpture taught her Sister Art
Correct design; where great ideas shone,
And in the secret trace expression spoke:
Taught her the graceful attitude; the turn,
And beauteous airs of head; the native act⁵,
Or bold, or easy; and, cast free behind,
The swelling mantle's well-adjusted flow.
Then the bright Muse, their elder Sister, came,
And bade her⁶ follow where she led the way;
Bade earth, and sea, and air, in colours rise,
And copious action on the canvas glow;
Gave her gay Fable; spread Invention's store;
Enlarg'd her view; taught Composition high,
And just Arrangement, circling round one point,
That starts to sight⁷, binds, and commands the whole.

fired to Passion, οἶονεἰ received a fire that gave it passion, ἢ a refinement that gave it passion, ἢ καὶ was fired till it reached passion, ἢ refined till it became soul. ¹) Γνωστὸν ὅτι τὸ ἀριστοῦργημα τῆς γραφίδος τοῦ Zeύξιδος ἦτον ἡ Ἑλένη, ἣν ἐζωγράφησεν ἔχων ἐνώπιόν του τὰς ἐπισημοτάτας καλλονὰς τῆς Ἑλλάδος. ²) Peculiar, ἐπίθ. ἀντὶ peculiarly. ³) Called, ἀντὶ τοῦ called up, ἀνεκάλεσεν, ἐνεφάνισεν.

⁴) Ὑπαινίσσεται τὸ περὶ Δημητρίου τοῦ Πολιορκητοῦ λεγόμενον ὅτι προετίμησε μᾶλλον νὰ λύσῃ τὴν πολιορκίαν τῆς Ῥόδου, ἢ νὰ βάλῃ τὸ πῦρ εἰς τι τῶν προαστείων, ὅπου ἦτον ὁ περίφημος πίναξ καλούμενος Ἰάλυσος, ἀριστοῦργημα τοῦ ζωγράφου Πρωτογένους. ⁵) Act, σχῆμα, θέσις τοῦ σώματος. ⁶) Her, τῇ ἀδελφῇ, τῇ ζωγραφικῇ. ⁷) Starts to sight, προκύπτει, προσβάλλει εἰς τὴν ὄρασιν.

Caught from the heav'nly Muse a nobler aim,
 And scorning the soft trade of mere delight,
 O'er all thy temples, porticos, and schools,
 Heroic deeds she trac'd, and warm display'd
 Each moral beauty to the ravish'd eye.
 There, as th' imagin'd presence of the God
 Arous'd the mind, or vacant hours induc'd¹
 Calm contemplation, or assembled youth
 Burn'd in ambitious circle round the sage,
 The living lesson stole in the heart
 With more prevailing force than dwells in words.
 These rouse to glory; while, to rural life,
 The softer canvass oft repos'd the soul.
 There gaily broke the sun-illumin'd cloud;
 The less'ning prospect, and the mountain blue
 Vanish'd in air²; the precipice frown'd dire;
 White, down the rock, the rushing torrent dash'd;
 The sun shone trembling o'er the distant main;
 The tempest foam'd, immense; the driving storm
 Sadden'd the skies, and, from the doubling gloom,
 On the scath'd oak the ragged³ lightning fell;
 In closing shades, and where the current⁴ strays,
 With Peace, and Love, and Innocence, around,
 Pip'd the lone shepherd to his feeding flock;
 Round happy parents smil'd their younger selves;
 And friends convers'd, by death divided long.

To public Vitruë thus the smiling Arts,
 Unblemish'd handmaids, serv'd; the Graces they
 To dress this fairest Virtue. Thus rever'd,
 And plac'd beyond the reach of sordid care,
 The high awarders of immortal fame,
 Alone for glory⁵ thy great masters strove;

¹) To induce, ἐμπνέω, ἐνσταλάζω. ²) Vanished in air, ὅπερ ἀναλύε-
 ται, διασκεδάζεται εἰς τὸν αἰθέρα. ³) Ragged, ἡ περιστρεφόμενη, ἡ καμ-
 πύλη. ⁴) The current, τὸ τρέχον ὕδωρ, ὁ ῥύαξ. ⁵) Alone for glory,
 ἐνεκα τῆς δόξης μόνον.

Courted by kings, and by contending states
Assum'd the boasted honour of their birth¹.

In Architecture too thy rank supreme!
That art where most magnificent appears
The little builder Man; by thee refin'd,
And, smiling high², to full perfection brought.
Such thy sure rules, that Goths of ev'ry age,
Who scorn'd their aid, have only loaded earth
With labour'd heavy monuments of shame.
Not those gay³ domes that o'er thy splendid shore
Shot, all proportion, up⁴. First, unadorn'd,
And nobly plain, the manly Doric rose;
Th' Ionic then, with decent matron grace,
Her airy pillar heav'd; luxuriant, last,
The rich Corinthian spread her wanton⁵ wreath,
The whole so measur'd true⁶, so lessen'd off⁷
By fine proportion, that the marble pile,
Form'd to repel the still or stormy waste⁸
Of rolling ages, light as fabrics look'd
That from the magic wand aerial rise.

¹) And by contending states κτλ. ἤτοι The boasted honour of their birth assumed by contending states. ²) Smiling high, ὑπερηφάνως, ἀγερῶχος μειδιῶντες. ³) Gay, λάμποντες, περιφανείς. ⁴) Shot, all proportion, up, προήγοντο, ἀνυψοῦντο, ὡς πρότυπον ἀναλογίας, μέχρι τοῦ κολοφῶνος, μέχρι τοῦ ὑψίστου βαθμοῦ τοῦ μεγαλείου. ⁵) Wanton, φαντασιώδης, πολυτελής. ⁶) So measured true, εἰς τοσοῦτον ἀληθές, τοσοῦτον ὀρθὸν μέτρον. ⁷) So lessened off, τοσοῦτον ἐλαττούμενον, σμικρυνόμενον. ⁸) Waste, καταστροφή, ὄλεθρος, ἀφανισμός.

ΚΑΜΠΒΕΛΛΟΥ.

Κάμπβελλος (Thomas Campbell) περίφημος Σκωτός ιστορικός και ποιητής, γεν. τῷ 1777, ἀπ. τῷ 1844. Διεκρίθη ἀπὸ τοῦ κα'. ἔτους τῆς ἡλικίας του διὰ τινος ἀξιολόγου πονήματος, ἐπιγραφομένου «Ἡδοναὶ τῆς Ἑλπίδος» (Pleasures of Hope), ἀκολούθως δ' ἔγραψε καὶ ἄλλα διάφορα, ἀλλὰ τὴν φήμην αὐτοῦ ἐπεσφράγισε τὸ λαμπρὸν ποίημά του ἡ Gertrude of Wyoming, διακρινόμενον διὰ τε τὸ παθητικόν, καὶ διὰ τὸ κομψὸν καὶ ἁρμονικὸν ὕφος του.

ΠΕΡΙ ΟΥΡΑΝΟΥ.

(*On heaven.*)

Daughter of Faith! awake, arise: illumine
The dread unknown, the chaos of the tomb;
Melt and dispel, ye spectre doubts, that roll
Cimmerian darkness on the parting soul;
The strife is o'er, the pangs of Nature close,
And life's last rapture triumphs o'er her woes.
Hark! as the Spirit eyes, with eagle gaze,
The noon¹ of Heav'n, undazzled by the blaze,
On heav'nly winds that waft her to the sky,
Float the sweet tones of star-born melody;
Wild² as that hallow'd anthem sent to hail
Bethlehem's shepherds in the lonely vale,
When Jordan hush'd his waves, and midnight still
Watch'd on the holy towers of Sion-hill!

ΤΟΥ ΑΥΤΟΥ.

Η ΜΗΤΗΡ ΕΝ ΣΥΜΦΟΡΑ.

(*The mother in distress.*)

Lo! at the couch where infant beauty sleeps,
Her silent watch the mournful mother keeps;

¹) The noon, ἡ λάμψις, ἡ λαμπρότης. ²) Wild, γοητευτική, θελητική.

She, while the lovely babe unconscious lies,
 Smiles on her slumb'ring child with pensive eyes,
 And weaves a song of melancholy joy—
 "Sleep, image of thy father, sleep, my boy:
 No ling'ring hour of sorrow shall be thine;
 No sigh that rends thy father's heart and mine;
 Bright as his manly sire, the son shall be
 In form and soul; but, ah! more blest than he!
 Thy fame, thy worth, thy filial love at last,
 Shall soothe this aching heart for all the past—
 With many a smile my solitude repay,
 And chase the world's ungenerous scorn away.

"And say, when summon'd from the world and thee,
 I lay my head beneath the willow tree;
 At eve, sweet mourner! wilt thou come to shed
 The tears of Memory o'er my narrow bed;
 With aching temples on thy hand reclined,
 Muse on the last farewell I leave behind,
 Breathe a deep sigh to winds that murmur low,
 And think on all my love, and all my woe?"

ΤΟΥ ΑΥΤΟΥ.

ΤΟ ΟΝΕΙΡΟΝ ΤΟΥ ΣΤΡΑΤΙΩΤΟΥ.

(*The soldier's dream.*)

Our bugles sang¹ truce—for the night cloud had lower'd
 And the sentinel stars set their watch in the sky;
 And thousands had sunk on the ground overpower'd,
 The weary to sleep, and the wounded to die.
 When reposing that night on my pallet of straw,
 By the wolf-scaring faggot that guarded the slain;
 And the dead of the night a sweet vision I saw,
 And thrice ere the morning I dreamed it again.

¹) Sang, παρ. τοῦ sing.

Methought' from the battle-field's dreadful array,
 Far, far I had roam'd on a desolate track:
 'T was Autumn,—and sunshine arose on the way
 To the home of my fathers, that welcomed me back.
 I flew to the pleasant fields traversed so oft
 In life's morning march, when my bosom was young;
 I heard my own mountain-goats bleating aloft,
 And knew the sweet strain that the corn-reapers sung.
 Then pledged we the wine-cup, and fondly I swore,
 From my home and my weeping friends never to part;
 My little ones kiss'd me a thousand times o'er,
 And my wife sobb'd aloud in her fulness of heart.
 Stay, stay with us—rest, thou art weary and worn;
 And fain was their war-broken soldier to stay,
 But sorrow return'd with the dawning of morn,
 And the voice in my dreaming ear melted away.

ΤΟΥ ΑΥΤΟΥ.

Η ΠΑΙΔΙΚΗ ΗΛΙΚΙΑ ΤΗΣ ΓΕΡΤΡΟΥΔΗΣ.

(*Gertrude's childhood*).

Εἰκὼν τῆς παιδικῆς ἡλικίας καὶ τῶν πρώτων ἐντυπώσεων τῆς νεάνιδος.

. . . I may half impart
 To those that feel the strong paternal tie,
 How like a new existence to his heart
 That living flow'r uprose beneath his eye,
 Dear as she was, from cherub infancy,
 From hours when she would round his garden play²,
 To time when as the ripening years went by,
 Her lovely mind could culture well repay,
 And more engaging grew from pleasing day to day.

¹) Methought, μοι ἐφάνη ὅτι. ²) She would play, ἔπαιζε, διασκέδαζεν.

I may not¹ paint those thousand infant charms
 (Unconscious fascination, undesigned!)
 The orison repeated in his arms,
 For God to bless her sire and all mankind;
 The book, the bosom on his knee reclined,
 Or how sweet fairy-lore² he heard her con³,
 (The play-mate ere⁴ the teacher of her mind):
 All uncompanion'd else her heart had gone
 Till now, in Gertrude's eyes, their ninth blue summer shone.
 And summer was the tide⁵ and sweet the hour,
 When sire and daughter saw, with fleet descent,
 An Indian from his bark approach their bower⁶,
 Of buskin'd limb and swarthy lineament⁷;
 The red wild feathers on his brow were blent⁸,
 And bracelets bound the arm that help'd to light⁹
 A boy, who seem'd, as he beside him went,
 Of Christian vesture, and complexion bright,
 Led by his dusky guide, like morning brought by night.

ΤΟΥ ΑΥΤΟΥ.

ΠΕΡΙ ΕΛΠΙΔΟΣ.

(On hope.)

Ἡ ἰσχυρὸς τῆς Ἑλπίδος (ἐκ τοῦ Pleasures of Hope).

Auspicious Hope! in thy sweet garden grow
 Wreaths for each toil, a charm for every woe:
 Won by their sweets, in nature's languid hour,
 The way-worn pilgrim seeks thy Summer bower;
 There, as the wild bee murmurs on the wing,
 What peaceful dreams thy handmaid¹⁰ spirits bring!

¹) I may not, ἀρχαῖσιν. ἀντὶ τοῦ I cannot. ²) Fairy-lore, παραμύθια. ³) Con, ῥ. ἐν. Α. ⁴) Ere, ἰσοδ. τῷ ere he was, ἢ τῷ before he was. ⁵) Tide, καιρὸς, ὥρα τοῦ ἐνιαυτοῦ. ⁶) Bower, καλύβη, σκηνή, κατοικία. ⁷) Lineament, χαρακτηριστικά. ⁸) Blent, ἀπληρχαιωμένη μετοχ. τοῦ ῥήμ. to blend, ἀναμιγνύω, ἀνακατόνω. ⁹) To light = τῷ land, ἀποβαίνω εἰς τὴν ξηράν. ¹⁰) Thy handmaid, τὰ ὑπηρετοῦντα, τὰ θερα-

What viewless forms th' Æolian organ play,
And sweep the furrow'd lines of anxious thought away!

Angel of life! thy glittering wings explore
Earth's loneliest bounds, and Ocean's wildest¹ shore.
Lo! to the wintry winds the pilot yields
His bark careering o'er unfathom'd fields;
Now on Atlantic waves he rides afar,
Where Andes, giant of the Western star,
With meteor-standard to the winds unfurl'd,
Looks from his throne of clouds o'er half the world.
Now far he sweeps, where scarce a Summer smiles,
On Behring's rocks, or Greenland's naked isles;
Cold on his midnight watch the breezes blow,
From wastes that slumber in eternal snow,
And waft, across the wave's tumultuous roar,
The wolf's long howl from Oonalaska's shore.

Poor child of danger, nursling of the storm,
Sad are the woes that wreck thy manly form!
Rocks, waves and winds the shatter'd bark delay;
Thy heart is sad, thy home is far away:
But Hope can here her moonlight vigils keep,
And sing to charm the spirit of the deep:
Swift as yon streamer lights the starry pole,
Her visions warm the watchman's pensive soul.
His native hills that rise in happier climes,
The grot that heard his song of other times,
His cottage home, his bark of slender sail,
His grassy lake, and broomwood-blossom'd vale,
Rush on his thought: he sweeps before the wind,
Treads the lov'd shore he sigh'd to leave behind:
Meets at each step a friend's familiar face,
And flies at last to Helen's long embrace;
Wipes from her cheek the rapture-speaking tear,
And clasps, with many a sigh, his children dear!

— πρὸντά σε. ¹) Wildest, ὀρικωδέστατος, τρομακτικώτατος.

ΤΟΥ ΑΥΤΟΥ.

Ο ΤΕΛΕΥΤΑΙΟΣ ΑΝΘΡΩΠΟΣ.

(The last man).

All wordly shapes shal melt in gloom,
 The Sun himself must die,
 Before this mortal shall assume
 Its Immortality!

I saw a vision in my sleep,
 That gave my spirit strength to sweep
 Adown¹ the gulph of Time!
 I saw the last of human mould²,
 That shall Creation's death behold,
 As Adam saw her prime³!

The Sun's eye had a sickly glare,
 The Earth with age was wan,
 The skeletons of nations were
 Around that lonely man!

Some had expired in fight,—the brands
 Still rusted in their bony hands;
 In plague and famine some⁴!

Earth's cities had no sound nor tread;
 And ships were drifting with the dead
 To shores where all was dumb!

Yet, prophet-like, that lone one⁵ stood
 With dauntless words and high,
 That shook the sere⁶ leaves from the wood
 As if a storm pass'd by,
 Saying: "We are twins in death, proud Sun,
 Thy face is cold, thy race is run,
 'T is Mercy bids thee go."

¹) Adown, κάτωθεν. ²) Mould, σχῆμα, μορφή. ³) Her prime, τὴν ἡῶ, τὴν αὐγὴν τῆς δημιουργίας. ⁴) Some, ἐννοεῖται expired, ⁵) Ὁ τε-
 λευταῖος ἄνθρωπος. ⁶) Sere ἢ sear, τὰ ξηρά, τὰ ἀποξηρανθέντα.

For thou ten thousand thousand years,
Hast seen the tide of human tears,
That shall no longer flow.

What though beneath thee man put forth
His pomp, his pride, his skill,
And arts that made fire, flood, and earth
The vassals of his will;—
Yet mourn I not thy parted¹ sway,
Thou, dim discrowned king of day:
For all those trophied arts
And triumphs that beneath thee sprang,
Heal'd not a passion or a pang
Entail'd on human hearts.

Go, let oblivion's curtain² fall
Upon the stage of men,
Nor with thy rising beams recall
Life's tragedy again.

Its piteous pageants bring not back,
Nor waken flesh, upon the rack
Of pain anew to writhe;
Stretch'd in disease's shapes abhorr'd,
Or mown in battle by the sword,
Like grass beneath the scythe.

Ev'n I am weary, in yon skies
To watch thy fating fire;
Test³ of all sumless⁴ agonies,
Behold not me expire.

My lips that speak thy dirge of death—
Their rounded gasp⁵ and gurgling breath
To see thou shalt not boast.

The eclipse of Nature spreads my pall,—

¹) Parted, ἐκλείψασα, ἐκμηδενισθεῖσα δύναμις. ²) Oblivion's curtain, τὸ παραπέτασμα τῆς Ἀλήθειας. ³) Test, ἐκ τοῦ Λατ. testis, μάρτυς, θεατής. ⁴) Sumless, ἄπειρος, ἀναρίθμητος. ⁵) Rounded gasp, σπασμωδικὸς στεναγμός.

The majesty of Darkness shall
Receive my parting ghost!

This spirit shall return to Him
That gave its heavenly spark;
Yet think not, Sun, it shall be dim
When thou thyself art dark!
No! it shall live again, and shine
In bliss unknown to beams of thine,
By Him recall'd to breath,
Who captive led captivity,
Who robb'd the grave of Victory,—
And took the sting from Death!

Go, Sun, while Mercy holds me up
On Nature's awful waste
To drink this last and bitter cup
Of grief that man shall taste—
Go, tell the night that hides thy face,
Thou saw'st the last of Adam's race
On Earth's sepulchral clod,
The darkening universe defy
To quench his immortality,
Or shake his trust in God!

ΓΟΛΔΣΜΙΘ.

Ἐκ τῶν ποιημάτων τοῦ Γολδσμῖθ ("Ὁρ. τὴν βιογραφίαν αὐτοῦ Σελ. 167)
τὸ Ἐγκαταλελειμμένον χωρίον (Deserted Village) εἶναι ἀμίμητον διὰ
τε τὴν ἐν αὐτῷ φυσικὴν χάριν, τὴν ἀρμονίαν, καὶ τὰς ἐπιτυχεστάτας πε-
ριγραφάς.—Ἐκ τοῦ ποιήματος τούτου ἀποσπῶνται τὰ ἀκόλουθα.

Ο ΔΗΜΟΔΙΔΑΣΚΑΛΟΣ ΤΟΥ ΧΩΡΙΟΥ.

(*The country Schoolmaster*).

A man severe he was, and stern to view:
I knew him well, and every truant knew;
Well had the boding tremblers learn'd to trace

(ΧΡΗΣΤ. ΑΓΓΛ.)

The day's disasters in his morning face;
 Full well¹ they laugh'd with counterfeited glee
 At all his jokes, for many a joke had he;
 Full well the busy whisper circling round,
 Convey'd the dismal tidings when he frown'd:
 Yet he was kind; or, if severe in aught,
 The love he bore to learning was in fault;
 The village all declared how much he knew;
 'T was certain he could write, and cipher too;
 Lands he could measure, terms and tides presage,
 And ev'n the story ran that he could gauge;
 In arguing too, the parson own'd his skill,
 For, ev'n tho' vanquish'd, he could argue still;
 While words of learned length and thund'ring sound
 Amazed the gazing rustics ranged around;
 And still they gazed, and still the wonder grew,
 That one small head could carry all he knew.
 But past in all his fame: the very spot
 Where many a time he triumph'd, is forgot.

Ο ΙΕΡΕΥΣ ΤΟΥ ΧΩΡΙΟΥ.

(*The country clergyman*).

Δὲ ἀρετὰ τοῦ ἐφημερίου τοῦ χωρίου.

A man he was to all the country dear,
 And passing rich with forty pounds a year;
 Remote from towns he ran his godly race,
 Nor e'er had changed, nor wish'd to change his place;
 Uuskilful he to fawn, or seek for pow'r,
 By doctrines fashion'd to the varying hour;
 Far other aims his heart had learn'd to prize,
 More bent to raise the wretched than to rise.
 His house was known to all the vagrant train,
 He chid their wanderings, but relieved their pain.

¹) Full well, "Op. A.

The long remember'd beggar was his guest,
 Whose beard descending swept his aged breast;
 The ruin'd spendthrift, now no longer proud,
 Claim'd kindred there, and had his claims allow'd;
 The broken soldier, kindly bade to stay,
 Sat by his fire, and talk'd the night away,
 Wept o'er his wounds, or, tales of sorrow done,
 Shoulder'd his crutch, and show'd how fields were won.
 Pleased with his guests, the good man learn'd to glow,
 And quite forgot their vices in their woe;
 Careless their merits or their faults to scan,
 His pity gave ere charity began.

Thus to relieve the wretched was his pride,
 And even his failings lean'd to virtue's side;
 But in his duty prompt at ev'ry call,
 He watch'd and wept, he play'd and felt for all;
 And, as a bird each fond endearment tries
 To tempt its new-fledged offspring to the skies,
 He tried each art, reprov'd each dull delay,
 Allured to brighter worlds, and led the way.

Beside the bed where parting life was laid,
 And sorrow, guilt, and pain, by turns dismay'd,
 The reverend champion stood. At his control,
 Despair and anguish fled the struggling soul:
 Comfort came down the trembling wretch to raise,
 And his last falt'ring accents whisper'd praise.

At church, with meek and unaffected grace,
 His looks adorn'd the venerable place;
 Truth from his lips prevail'd with double sway,
 And fools who came to scoff remain'd to pray.
 The service past, around the pious man,
 With ready zeal, each honest rustic ran:
 E'en children follow'd with endearing wile,
 And pluck'd his gown, to share the good man's smile.
 His ready smile a parent's warmth express'd,
 Their welfare pleased him, and their cares distress'd;

To them his heart, his love, his griefs were given,
 But all his serious thoughts had rest in Heaven.
 As some tall cliff that lifts its awful form,
 Swells from the vale, and midway leaves the storm,
 Tho' round its breast the rolling clouds are spread,
 Eternal sunshine settles on its head.

ΤΟ ΕΓΚΑΤΑΛΕΛΕΙΜΜΕΝΟΝ ΧΩΡΙΟΝ.

(*The deserted village*).

Sweet Auburn! loveliest village of the plain,
 Where health and plenty cheer'd the labouring swain;
 Where smiling Spring its earliest visit paid,
 And parting Summer's ling'ring blooms delay'd:
 Dear lovely bowers¹ of innocence and ease,
 Seats of my youth, when ev'ry sport could please;
 How often have I loiter'd o'er thy green,
 Where humble happiness endear'd each scene!
 How often have I paused on ev'ry charm,
 The shelter'd cot, the cultivated farm,
 The never-failing brook, the busy mill,
 The decent church, that topp'd the neighb'ring hill;
 The hawthorn bush, with seats beneath the shade,
 For talking age, and whisp'ring lovers made!
 How often have I blest the coming day,
 When toil remitting, lent its turn to play;
 And all the village train from labour free,
 Led up their sports beneath the spreading tree;
 While many a pastime circled in the shade,
 The young contending, as the old survey'd;
 And many a gambol frolick'd o'er the ground,
 And sleights of art, and feats of strength went round.
 And still, as each repeated pleasure tired,
 Succeeding sports the mirthful band inspired;
 The dancing pair that simply sought renown,

¹) Bowers, οἰκήματα, κατοικίαι.

By holding out to tire each other down;
The swain mistrustless of his smutted face,
While secret laughter titter'd round the place;
The bashful virgin's side-long looks of love,
The matron's glance that would those looks reprove:
These were thy charms, sweet village! sports like these
With sweet succession, taught e'en toil to please;
These round thy bow'rs their cheerful influence shed,
These were thy charms—but all these charms are fled.

Sweet smiling village, loveliest of the lawn,
Thy sports are fled, and all thy charms withdrawn;
Amidst thy bow'rs the tyrant's hand is seen,
And desolation saddens all thy green:
One only master grasps the whole domain,
And half a tillage stints thy smiling plain;
No more thy grassy brook reflects the day,
But choked with sedges works its weedy way;
Along thy glades, a solitary guest,
The hollow-sounding bittern guards its nest;
Amidst thy desert walks the lapwing flies,
And tires their echoes with unvaried cries.
Sunk are thy bow'rs in shapeless ruin all,
And the long grass o'er-tops the mould'ring wall;
And, trembling, shrinking from the spoiler's hand,
Far, far away thy children leave the land.

Sweet Auburn! parent of the blissful hour,
Thy glades forlorn confess the tyrant's pow'r.
Here, as I take my solitary rounds
Amidst thy tangling walks, and ruin'd grounds,
And, many a year elapsed, return to view
Where once the cottage stood, the hawthorn grew,
Here, as with doubtful, pensive steps I range,
Trace ev'ry scene, and wonder at the change,
Remembrance wakes with all her busy train,
Swells at my breast, and turns the past to pain.

ΤΟΥ ΑΥΤΟΥ.

ΕΔΟΥΙΝΟΣ ΚΑΙ ΑΓΓΕΛΙΝΑ.

(Edwin and Angelina.)

Ματημφισμένη ὡς ἀνὴρ ἡ Ἀγγελίνα εὐρίσκει ὑπὸ τὸ ράσσαν τοῦ Ἑρμῖτου Ἐδουίνου τὸν μνηστῆρα αὐτῆς, ὃν πρὸ πολλοῦ ἐνόμιζεν ἀποθανόντα.

“ Turn, gentle Hermit of the dale,
And guide my lonely way,
To where your taper cheers the vale
With hospitable ray.

“ For here forlorn and lost I tread,
With fainting steps, and slow,
Where wilds, immeasurably spread,
Seem length’ning as I go. ”

“ Forbear, my son, ” the Hermit cries,
“ To tempt the dang’rous gloom;
For yonder faithless phantom flies
To lure thee to thy doom.

“ Here to the houseless child of want
My door is open still,
And though my portion is but scant,
I give it with good will.

“ Then turn to-night, and freely share
Whate’er my cell bestows;
My rushy couch and frugal fare,
My blessing and repose.

“ No flocks that range the valley free
To slaughter I condemn:
Taught by that Power that pities me,
I learn to pity them.

“ But from the mountain’s grassy side,
A guiltless feast I bring:

A scrip with herbs and fruit supply'd,
And water from the spring.

“ Then, Pilgrim, turn, thy cares forego;
All earth-born cares are wrong:

Man wants but little here below,
Nor wants that little long. ”

Soft as the dew from Heav'n descends,
His gentle accents fell:

The modest stranger lowly bends,
And follows to the cell.

Far in a wilderness obscure
The lonely mansion lay;

A refuge to the neighb'ring poor
And strangers led astray.

No stores beneath its humble thatch
Requir'd a master's care;

The wicket, op'ning with a latch,
Receiv'd the harmless pair.

And now, when busy crowds retire
To take their ev'ning rest,

The Hermit trimm'd his little fire,
And cheer'd his pensive guest;

And spread his vegetable store,
And gaily press'd, and smil'd:

And, skill'd in legendary lore,¹
The ling'ring hours beguil'd.

Around in sympathetic mirth
Its tricks the kitten tries;

The cricket chirrups in the hearth;
The crackling faggot flies.

¹) Lore, ἐπιστήμη, μάθησις, ποιητικὸν σχῆμα τῆς λέξεως learning.

But nothing could a charm impart
 To sooth the stranger's woe;
 For grief was heavy at his heart,
 And tears began to flow.

His rising cares the Hermit spy'd,
 With answering care opprest:
 « And whence, unhappy youth, » he cry'd,
 « The sorrows of thy breast?

« From better habitations spurn'd,
 Reluctant dost thou rove?
 Or grieve for friendship unreturn'd,
 Or unregarded love?

« Alas! the joys that fortune brings
 Are trifling, and decay;
 And those who prize the paltry things,
 More trifling still than they.

« And what is friendship but a name,
 A charm that lulls to sleep;
 A shade that follows wealth or fame,
 But leaves the wretch to weep?

« And love is still an emptier sound,
 The haughty fair one's jest:
 On earth unseen, or only found
 To warm the turtle's nest.

« For shame, fond¹ youth, thy sorrows hush
 And spurn the sex, » he said:
 But, while he spoke, a rising blush
 His love-lorn guest betray'd.

Surpris'd, he sees new beauties rise
 Swift mantling² to the view;

¹) Fond, ἀνόητος, μωρός. ²) Mantling, ἀνακαλυπτόμενος, παρου-
 αζόμενος.

Like colours o'er the morning skies,
As bright, as transient too.

The bashful look, the rising breast,
Alternate spread alarms;
The lovely stranger stands confest
A maid¹ in all her charms.

And, "Ah! forgive a stranger rude,
A wretch forlorn," she cry'd,
"Whose feet unhallow'd thus intrude
Where Heav'n and you reside.

"But let a maid thy pity share,
Whom love has taught to stray;
Who seeks for rest, but finds despair
Companion of her way.

"My father liv'd beside the Tyne²,
A wealthy lord was he;
And all his wealth was mark'd as mine;
He had but only me.

"To win me from his tender arms,
Unnumber'd suitors came;
Who prais'd me for imputed charms,
And felt or feign'd a flame.

"Each hour a mercenary crowd
With richest proffers strove:
Among the rest young Edwin bow'd,
But never talk'd of love.

"In humble, simplest habit clad,
No wealth or power had he;

¹) Stands confest a maid, ανακαλύπτεται νέα τις, αναγνωρίζεται ως νεάνις. ²) Tyne, δύο μικροί ποταμοί τῆς Ἀγγλίας, βόρειος καὶ νότιος, συνενούμενοι εἰς τὸ Χέξαμον, καὶ διαχωρίζοντες τὰ κομητὰτα Δυρχάμον καὶ Νορθουμπερλανδίαν.—Καὶ ἕτερος Tyne ὑπάρχει ἐν Σκωτίᾳ.

Wisdom and worth were all he had,
But these were all to me.

« The blossom opening to the day,
The dews of Heav'n refin'd,
Could nought of purity display,
To emulate his mind.

« The dew, the blossom on the tree,
With charms inconstant shine:
Their charms were his; but, woe to me!
Their constancy was mine.

« For still I try'd each fickle art,
Importunate and vain;
And, while his passion touch'd my heart,
I triumph'd in his pain.

« Till quite dejected with my scorn,
He left me to my pride,
And sought a solitude forlorn,
In secret where he died.

« But mine the sorrow, mine the fault,
And well my life shall pay:
I'll seek the solitude he sought,
And stretch me where he lay.

« And there forlorn, despairing, hid,
I'll lay me down and die:
'T was so for me that Edwin did,
And so for him will I.»

« Forbid it, Heav'n! » the Hermit cry'd,
And clasp'd her to his breast.
The wond'ring fair one turn'd to chide,
'T was Edwin's self that press'd!

« Turn, Angelina, ever dear,
My charmer, turn to see

Thy own, thy long-lost Edwin here,
Restor'd to love and thee.

« Thus let me hold thee to my heart,
And ev'ry care resign:
And shall we never, never part,
My life, my all that's mine!

« No, never, from this hour to part¹,
We 'll live and love so true;
The sigh that rends thy constant heart
Shall break thy Edwin's too. »

ΔΡΥΔΕΝΟΥ.

Ὁ Δρύδενος (John Dryden) γεν. τῷ 1631 ἐν Ἀνδουϊγκλίῳ (Νορθαμ-
πτῶνα) καὶ ἀπ. τῷ 1701. Θεωρεῖται ὡς εἰς τῶν ἀρίστων ποιητῶν τῆς
Ἀγγλίας, διὰ τε τὴν κομψότητα καὶ τὴν ἁρμονίαν τοῦ ὕφους του καὶ τὴν
εἰς τὰ ἔργα αὐτοῦ ἐμφαινομένην αἴσθησιν τοῦ καλοῦ. Ἐποίησεν εἴκοσι
ὀκτὼ Τραγωδίας καὶ κωμωδίας, ὀκτὼ μεγάλα ποιήματα, σατύρας, ᾠδὰς,
καὶ πλεῖστα ἄλλα, μετέφρασε δὲ τὸν Θεόκριτον, τὸν Βιργίλιον, τὸν Ὀρά-
τιον, τὸν Ἰουδενάλην, τὸν Ὀβίδιον καὶ ἄλλους ποιητὰς Ῥωμαίους. Τῷ
1668 ἔλαβε τὸν τίτλον τοῦ δαφνοστεφοῦς ποιητοῦ. — Μεταξὺ τῶν ᾠδῶν
του διακρίνεται τὸ Συμπόσιον τοῦ Ἀλεξάνδρου (Alexander's feast), ποιη-
θεῖσα διὰ τὴν ἡμέραν τῆς Ste Cecilia, ἐφόρου τῶν ἐκκλησιαστ. Μουσικῶν
παρὰ Λατίνοισι.

ΤΟ ΑΓΙΟΝ ΠΝΕΥΜΑ.

(*The holy ghost*).

Ἐπικλήσεις εἰς τὸ Ἅγιον Πνεῦμα.

Creator Spirit! by whose aid
The world's foundations first were laid,
Come, visit ev'ry pious mind:
Come, pour thy joys on human kind;

¹) Part = τῷ separate, ἀπο(δια)χωρίζομαι. ²) Ὁρ. Ἰς. Ἀγγλ. Τόμ. Γ'.
Σελ. 483, ἐνθα καὶ εἰς σημ. γρ. διακρίνεται τὸ Συμπόσιον τοῦ Ἀλεξάν-
δρου κατὰ τὴν ἐορτὴν τῆς ἁγ. Καικιλίας.

From sin and sorrow set us free,
And make Thy temples worthy Thee.

O source of uncreated light,
The Father's promis'd Paraclete¹!
Thrice holy fount, thrice holy fire,
Our hearts with heav'nly love inspire;
Come, and Thy sacred unction bring
To sanctify us, while we sing.

Plenteous of Grace! descend from high.
Rich in thy sevenfold energy;
Thou strength of His almighty hand,
Whose power does heaven and earth command
Proceeding² Spirit, our defence,
Who dost the gifts of tongues dispense,
And crown'st the gift with eloquence!

Refine and purge our earthly parts;
But, oh! inflame and fire our hearts;
Our frailties help, our vice control,
Submit the senses to the soul:
And when rebellious they are grown,
Then lay Thy hand, and hold them down.

Chase from our minds th' infernal foe,
And peace, the fruits of love, bestow:
And lest our feet should step astray,
Protect and guide us in the way.
Make us eternal truths receive,
And practise all that we believe;
Give us Thyself, that we may see
The Father, and the Son, by Thee.

Immortal honour, endless fame,
Attend th' almighty Father's name;

¹) Paraclete, ἡ 'Ελλ. λέξι. παράκλητος (παρήγορος). ²) Proceeding, ἐκπορευόμενον.

The saviour Son be glorified,
Who for lost man's redemption died:
And equal adoration be,
Eternal Paraclete, to Thee.

ΤΟΥ ΑΥΤΟΥ.

ΤΟ ΣΥΜΠΟΣΙΟΝ ΤΟΥ ΑΛΕΞΑΝΔΡΟΥ.

(*Alexander's feast*).

'T was at the royal feast, for Persia won,
By Philip's warlike son:
Aloft in awful state¹
The god-like hero sate
On his imperial throne:
His valiant peers were plac'd around;
Their brows with roses and with myrtle bound:
So should desert in arms be crown'd.

The lovely Thais by his side
Sat, like a blooming eastern bride,
In flove'r of youth and beauty's pride.

Happy, happy, happy pair!

None but the brave,

None but the brave,

None but the brave deserve the fair.

Timotheus² plac'd on high

Amid the tuneful quire,

With flying fingers touch'd the lyre³:

The trembling notes ascend the sky,

And heav'nly joys inspire.

¹) Aloft in awful state, μετὰ πομπῆς καὶ μεγαλοπρεπείας. ²) Τιμόθεος ὁ Θηβαῖος, αὐλητῆς περίφημος, περὶ οὗ ἐλέγετο ὅτι διὰ τῆς μελωδίας τοῦ ἡδύνατο νὰ διεγείρῃ ἢ νὰ κατευνάξῃ τὰ πάθη τοῦ Ἀλεξάνδρου.

³) Touched the lyre, ἔπαιζε τὴν λύραν, ὁ ἐπὶ Ἀλεξάνδρου Τιμόθεος ἦτον αὐλητῆς· φαίνεται δ' ὅτι ὁ Δρύδενος συγχέει αὐτὸν μετὰ τοῦ περιφήμου ποιητοῦ καὶ λυρικοῦ Τιμοθέου, γεννηθέντος τῷ 442 πρ. Χρ. καὶ προσθέσαντος 2 (κατ' ἄλλους 4) χορδὰς εἰς τὴν λύραν.

The song began from Jove
 Who left his blissful seats above,
 Such is the pow'r of mighty love!
 A dragon's fiery form bely'd¹ the God:
 Sublime on radiant spheres he rode,
 When he to fair Olympia press'd,
 And stamp'd an image of himself, a sov'reign of the world.
 The list'ning crowd admire the lofty sound;
 A present deity! they shout around:
 A present deity! the vaulted roofs rebound:
 With ravish'd ears
 The monarch hears,
 Assumes the god,
 Affects to nod,
 And seems to shake the spheres.
 The praise of Bacchus, the sweet musician sung;
 Of Bacchus ever fair, and ever young;
 The jolly god in triumph comes;
 Sound the trumpets, beat the drums;
 Flush'd with a purple grace,
 He shows his honest face.
 Now give the hautboys breath; he comes, he comes!
 Bacchus ever fair and young,
 Drinking joys did first ordain:
 Bacchus' blessings are a treasure,
 Drinking is the soldier's pleasure;
 Rich the treasure,
 Sweet the pleasure;
 Sweet is pleasure after pain.
 Sooth'd with the sound the king grew vain;
 Fought all his battles o'er again;
 And thrice he routed all his foes; and thrice he slew the
 The master² saw the madness rise; slain.—

¹) Belyed, ἔκρυπτε. ²) The master, ὁ διδάσκαλος, ἦτοι ὁ μουσικὸς, ὁ Τιμόθεος. Οὕτω συνήθως λέγουσι καὶ οἱ Ἰταλοὶ il maestro.

His glowing cheeks, his ardent eyes;
And while he heav'n and earth defy'd,
Chang'd his hand and check'd his pride.

He chose a mournful muse

Soft pity to infuse:

He sung Darius great and good,

By too severe a fate,

Fall'n, fall'n, fall'n, fall'n,

Fall'n from his high estate,

And welt'ring in his blood:

Deserted at his utmost need,

By those his former bounty fed,

On the bare earth expos'd he lies,

With not a friend to close his eyes.

With downcast look the joyless victor sate,

Revolving in his alter'd soul

The various turns of fate below;

And now and then a sigh he stole;

And tears began to flow.

The mighty master smil'd, to see

That love was in the next degree:

'T was but a kindred sound to move;

For pity melts the mind to love.

Softly sweet in Lydian measures¹,

Soon he sooth'd his soul to pleasures:

War he sung is toil and trouble;

Honour but an empty bubble;

Never ending, still beginning,

Fighting still, and still destroying;

If the world be worth thy winning,

Think, O, think it worth enjoying!

¹) In Lydian measures, κατὰ τὴν Λυδιστὴ λεγομένην ἁρμονίαν· ἡδυσ-
παθῶς, συγκινητικῶς, μελαγχολικῶς.

Lovely Thais sits beside thee.—
 Take the goods the gods provide thee.—
 The many rend the skies with loud applause;
 So Love was crown'd, but Music won the cause.
 The prince, unable to conceal his pain,
 Gaz'd on the fair
 Who caus'd his care,
 And sigh'd and look'd, sigh'd and look'd,
 Sigh'd and look'd, and sigh'd again:
 At length, with love and wine at once oppress'd,
 The vanquish'd victor sunk upon her breast.

Now strike the golden lyre again;
 A louder yet, and yet, a louder strain.
 Break his bands of sleep asunder,
 And rouse him, like a rattling peal of thunder.
 Hark, hark the horrid sound
 Has rais'd up his head;
 As awak'd from the dead,
 And amaz'd, he stares around.
 Revenge, revenge, Timotheus cries,
 See the furies arise,
 See the snakes that they rear,
 How they hiss in their hair,
 And the sparkles that flash from their eyes!
 Behold a ghastly band,
 Each a torch in his hand!
 These are Grecian ghosts, that in battle were slain,
 And unbury'd remain
 Inglorious on the plain;
 Give the vengeance due
 To the valiant crew:
 Behold how they toss their torches on high,
 How they point to the Persian abodes,
 And glitt'ring temples of the hostile gods!—

The princes applaud, with a furious joy;
And the king seiz'd a flambeau, with zeal to destroy;
Thais led the way,
To light him to his prey,
And, like another Helen, fir'd another Troy¹.

Thus, long ago,
Ere heaving bellows learn'd to blow,
While organs yet were mute;
Timotheus to his breathing flute,
And sounding lyre,
Could swell the soul to rage, or kindle soft desire.
At last divine Cecilia came,
Inventress of the vocal frame²;
The sweet enthusiast, from her sacred store,
Enlarg'd the former narrow bounds,
And added length to solemn sounds,
With Nature's mother-wit³, and arts unknown before.
Let old Timotheus yield the prize,
Or both divide the crown;
He rais'd a mortal to the skies;
She drew an angel down.

¹) Θαῖς, Ἀττική τὸ γένος, εἶπε, κάλλιστον Ἀλεξάνδρῳ τῶν κατὰ τὴν Ἀσίαν πεπραγμένων ἔσεσθαι ἐάν . . . ἐμπρήσῃ τὰ βασίλεια . . . πάντες δ' ἀνεπήδησαν ἐκ τοῦ πότου . . . ταχὺ δὲ πλήθους λαμπάδων ἀθροισθέντος, προῆγεν ὁ βασιλεὺς, καθηγουμένης τῆς πράξεως θαίδος· αὕτη δὲ μετὰ τὸν βασιλέα πρώτη τὴν δαῖδα καιομένην ἤκόντισεν εἰς τὰ βασίλεια, καὶ τῶν ἄλλων τ' αὐτὰ πραξάντων, ταχὺ πᾶς ὁ περὶ τὰ βασίλεια τόπος κατεφλέχθη. » Διόδ. Σικ. ΙΖ'. 72. ²) The vocal frame σημαίνει τὸ λεγόμενον organ (Γαλ. orgue), ὄργανον ἐμπνευστὲν καὶ κρυσματικὸν ἐνταύτῳ· ἀλλ' ἡ ἔφορος τῶν μουσικῶν, τελευτήσασα παρθένος καὶ μάρτυς τῷ 176, οὐδόλως ἀναφέρεται ὅτι ἐφεῦρε μουσικὸν ὄργανον, τὸ δὲ περὶ οὗ ὁ λόγος ὄργανον εἰσήχθη εἰς τὰς ἐκκλησίας τῶν Λατίνων τῷ 758. ³) Mother-wit, πρωτότυπον, ἐμφυτον πνεῦμα.

ΤΟΥΤΚΙΟΥ.

Ὁ Ῥούγκιος (Edouard Young) περίφημος Ἀγγλος ποιητής, γεν. τῷ 1681, ἀπ. τῷ 1765. Ἦτο κατ' ἀρχὰς ἱερεὺς τοῦ Γεωργίου Β'. ἀλλ' ἀπολέσας σύζυγον καὶ θυγατέρα, ἀπεσύρθη ἐκ τοῦ κόσμου, καὶ ἐδόθη εἰς τὴν μελαγχολικὴν ποίησιν. Ἐγραψε διάφορα, ἐν οἷς ἐξέχουσιν αἱ Νύκτες αὐτοῦ¹.

Ο ΚΑΙΡΟΣ.

(Time).

The clock strikes² one. We take no note of time,
But by its loss. To give it then a tongue
Is wise in man. As if an angel spoke,
I feel the solemn sound. If heard aright,
It is the knell³ of my departed hours.
Where are they!—With the years beyond the flood.

ΤΟΥ ΑΥΤΟΥ.

ΜΩΡΙΑ ΤΗΣ ΒΡΑΔΥΤΗΤΟΣ.

(Folly of procrastination).

Be wise to-day; 't is madness to defer;
Next day the fatal precedent will plead;
Thus on, till wisdom is push'd out of life.
Procrastination is the thief of time;
Year after year it steals, till all are fled,
And to the mercies of a moment⁴ leaves
The vast concerns of an eternal scene.

¹) Ὁρ. καὶ τὴν Ἱστορίαν τῆς Ἀγγλίας, Τόμ. Δ'. Σελ. 331, ἐνθα καὶ γὰρ ἐγένετο ἱερεὺς τῷ 1727 καὶ ἀπέθ. τῷ 1765. ²) Strikes, σημαίνει κτυπῶ-
σημείωσ. ὅτι ἐπὶ τοῦ ὥρολογίου μὲν οἱ Ἀγγλοὶ λέγουσι το strike, ἐπὶ τοῦ
κώδωνος δὲ, το ring. ³) Knell, ἐπικήδειος κωδωνοκρουσία. ⁴) To the
mercies of a moment, εἰς τὴν διάκρισιν, εἰς τὴν τύχην μιᾶς στιγμῆς,
εἰς τὴν τελευταίαν στιγμὴν τοῦ βίου.

ΤΟΥ ΑΥΤΟΥ.

Ο ΘΑΝΑΤΟΣ ΤΟΥ ΚΑΛΟΥ ΠΑΡΟΡΜΑ ΕΙΣ ΤΗΝ
ΑΡΕΤΗΝ.

(The death of a Good man an incentive to virtue).

The chamber where the good man meets his fate,
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heav'n.
Fly, ye profane! if not, draw near with awe,
Receive the blessing, and adore the chance,
That threw in this Bethesda your disease:
If unrestored by this, despair your cure.
For, here, resistless demonstration dwells;
A death-bed 's a detector of the heart.
Here tired dissimulation drops her mask,
Thro' life's grimace, that mistress of the scene!
Here real and apparent are the same.
You see the man: you see his hold on heav'n,
If sound his virtue, as Philander's sound.
Heav'n waits not the last moment; owns her friends
On this side death; and points them out to men;
A lecture, silent, but of sovereign pow'r!
To vice, confusion, and to virtue, peace.

Whatever farce the boastful hero plays,
Virtue alone has majesty in death;
And greater still, the more the tyrant frowns.

ΤΟΥ ΑΥΤΟΥ.

Η ΤΕΛΕΥΤΑΙΑ ΗΜΕΡΑ.

(The last day).

Περιγραφή τῆς ἡμέρας τῆς κρίσεως. — Ἀνατροπὴ τῆς φύσεως. — Σύγ-
χυσις τῶν στοιχείων.

The fatal period, the great hour is come,
And Nature shrinks at her approaching doom,

Loud peals of thunder give the sign, and all
 Heaven's terrors in array¹ surround the ball²;
 Sharp lightnings with the meteor's blaze conspire,
 And darted downward, set the world on fire;
 Black rising clouds the thicken'd ether choke,
 And spiry flames dart thro' the rolling smoke,
 With keen vibration cut the sullen³ night,
 And strike the darken'd sky with dreadful light.
 From heaven's four regions with immortal force
 Angels drive on the wind's impetuous course
 T' enrage the flame; it spreads, it soars on high,
 Swells in the storm, and billows⁴ through the sky:
 Here winding pyramids of fire ascend,
 Cities and deserts in one ruin blend;
 Here blazing volumes wafted overwhelm
 The spacious face of a far distant realm;
 There, undermined, down rush eternal hills;
 The neighb'ring vale the vast destruction fills.
 Hear'st thou that dreadful crack! That sound which broke
 Like peals of thunder, and the centre shook?
 What wonders must that groan of Nature tell!
 Olympus there, and mightier Atlas, fell,
 Which seem'd above the reach of fate to stand,
 A tow'ring monument of God's right hand:
 Now dust and smoke, whose⁵ brow so lately spread
 O'er shelter'd countries its diffusive shade.
 Some Angel say⁶, where ran proud Asia's bound?
 Or where with fruits was fair Europa crown'd?
 Where stretch'd waste Libya? where did India's shore
 Sparkle in diamonds, and her golden ore?
 Each lost in each their mingled kingdoms glow,

¹) In array, παρατεταγμένοι, συνηθροισμένοι. ²) The ball, ἡ σφαῖρα, ὁ κόσμος. ³) Sullen, ζοφερός, σκοτεινός. ⁴) Billows, ἀνυψοῦται, συστρέφεται ὡς τὰ κύματα τῆς θαλάσσης. ⁵) Whose, τῶν ὁποίων, τῶν ὁρέων δηλαδή, τοῦ Ὀλύμπου καὶ τοῦ Ἀτλαντος. ⁶) Some Angel say, ἀντὶ let some Angel say.

And all dissolved, one fiery deluge flow:
Thus Earth's contending¹ monarchies are join'd,
And a full period of ambition find.

ΤΟΥ ΑΥΤΟΥ.

ΑΠΟΔΕΙΞΕΙΣ ΠΕΡΙ ΤΗΣ ΑΘΑΝΑΣΙΑΣ ΤΗΣ ΨΥΧΗΣ.

(Proofs of the immortality of the soul).

Ἐν τῇ φύσει καὶ ἐντὸς ἡμῶν εὐρίσκομεν ἀναμριλέκτους ἀποδείξεις πε-
ρὶ τῆς ἀθανασίας τῆς ψυχῆς,

Look Nature through; 't is revolution all;
All change, no death. Day follows night, and night
The dying day; stars rise, and set, and rise;
Earth takes th' example. See: the summer gay,
With her green chaplet and ambrosial flowers,
Droops into pallid Autumn; Winter grey,
Horrid with frost, and turbulent with storm,
Blows Autumn, and his golden fruits away;
'Then melts into the Spring: soft Spring, with breath
Favonian, from warm chambers of the south,—
Recalls the first. All, to reflowerish, fades;
As in a wheel, all sinks to reascend....
Emblems of Man, who passes, not expires.

.....

If Nature's arguments appear too weak,
Turn a new leaf, and stronger read in Man:
If Man sleeps on, untaught by what he sees,
Can he prove infidel to what he feels?
He, whose blind thought futurity denies,
Unconscious bears
His own indictment; he condemns himself:

¹) Contenting, αἱ ἐρίζουσαι, αἱ ἀντίζηλοι.

Who reads his bosom, reads immortal life;
 Why discontent for ever harbour'd there?
 Incurable consumption of our peace!
 Resolve me¹ why the cottager and king,
 He whom sea-sever'd realms obey, and he
 Who steals his whole dominion from the waste
 Repelling winter-blasts with mud and straw,
 Disquieted alike, draw sigh for sigh,
 In fate so distant, in complaint so near!?

It is, that things terrestrial can't content....
 Deep in rich pasture, will thy flocks complain?
 Not so; but to their master is deny'd
 To share their sweet serene. Man, ill at ease,
 In this, not his own place, this foreign field,
 Where Nature foddors² him with other food
 Than was ordain'd his cravings to suffice,
 Poor in abundance, famish'd at a feast,
 Sighs on for something more, when most enjoy'd;
 Is heav'n then kinder to thy flocks than thee?
 Not so; thy pasture richer, but remote;
 In part, remote; for that remoter part
 Man bleats³ from instinct, tho' perhaps, debauch'd
 By sense, his reason sleeps, nor dreams the cause.
 The cause how obvious, when his reason wakes!
 His grief is but his grandeur in disguise;
 And discontent is Immortality.

¹) Resolve me, ἐξήγησόν μοι, εἰπέ μοι. ²) Foddors = τῷ feeds, τρέφει. ³) Bleats, βελάζει, ἤτοι στενάζει ἐπιθυμῶν (αὐτό). Δέγει δ' ὁ ποιητὴς bleats, ὡς καὶ ἀνωτέρω εἶπε foddors, διότι θεωρεῖ τὸν ἄνθρωπον ὡς πρόβατον, οὗ ποιμὴν εἶναι ἡ Φύσις.

ΓΡΑΥ.

Ὁ Γράυς (Thomas Gray) γεν. τῷ 1716, ἀπ. τῷ 1771, ὑπῆρξεν εἰς τῶν ἐπισημοτέρων ποιητῶν τῆς Ἀγγλίας, καὶ ὁ πρῶτος ἴσως λυρικός αὐτῆς. Ἐποίησεν ὠδὰς, ἐλεγεία καὶ τινα λατινικά ποιήματα, ἐν οἷς καὶ τὸ De principiis cogitandi. Ἐπαινεῖται διὰ τὸ κομψὸν καὶ ὑψηλὸν ὕφος του. Ἡ Ὠδή του εἰς τὴν δυστυχίαν, καὶ τὸ περίφημον ἐλεγείον του ὅπερ συνέθεσεν ἐν τινι κοιμητηρίῳ χωρίου θεωροῦνται ὡς ἀριστουργήματα τοῦ ποιητοῦ, διὰ τὰς ἐν αὐτοῖς ἐξαιρέτους εἰκόνας καὶ ιδέας.

ΩΔΗ ΕΙΣ ΤΗΝ ΔΥΣΤΥΧΙΑΝ.

(*Ode to adversity.*)

Daughter of Jove, relentless power,
Thou tamer of the human breast,
Whose iron scourge and tort'ring hour
The bad affright, afflict the best!
Bound in thy adamantine chain,
The proud are taught to taste of pain
And purple tyrants vainly groan
With pangs unfelt before, unpitied and alone.

When first thy sire¹ to send on earth
Virtue, his darling child, desing'd,
To thee he gave the heavenly birth,
And bade to form her infant mind,
Stern, rugged nurse! thy rigid lore
With patience many a year she bore:
What sorrow was, thou bad'st her know:
And from her own she learn'd to melt at others' woe.

Scared at thy frown terrific, fly
Self-pleasing Folly's idle brood,
Wild Laughter, Noise, and thoughtless Joy,
And leave us leisure to be good.
Light they disperse and with them go
The summer friend, the flatt'ring foe;

¹) Sire, ποιητ. ὀνομαστ. "Ορ. Α.

By vain Prosperity received,
To her they vow their truth, and are again believed.

Wisdom, in sable garb array'd,
Immersed in rapt'rous thought profound,
And Melancholy, silent maid,
With leaden eye, that loves the ground,
Still on thy solemn steps attend:
Warm Charity, the general friend,
With Justice, to herself severe,
And Pity, dropping soft the sadly pleasing tear.

Oh, gently on thy suppliant's head,
Dread Goddess, lay thy chast'ning hand!
Not in thy Gorgon terrors clad,
Nor circled with the vengeful band
(As by the impious thou art seen)
With thund'ring voice, and threat'ning mien,
With screaming Horror's funeral cry,
Despair, and fell Disease, and ghastly Poverty.

Thy form benign, O Goddess! wear,
Thy milder influence impart,
Thy philosophic train be there,
To soften, not to wound my heart.
The gen'rous spark extinct revive,
Teach me to love and to forgive,
Exact my own defects to scan,
What others are, to feel, and know myself a man.

ΤΟΥ ΑΥΤΟΥ.

ΕΛΕΓΕΙΟΝ ΓΡΑΦΕΝ ΕΝ ΤΙΝΙ ΚΟΙΜΗΤΗΡΙΩ ΧΩΡΙΟΥ.

(*An elegy written in a country church-yard.*)

Μηδαμινότης τοῦ μεγαλείου καὶ τῆς φιλοδοξίας.

The curfew¹ tolls the knell of parting day².
The lowing heard winds slowly o'er the lea,

¹) Curfew, ὄρ. Σελ. 70. ²) Parting day, ἀπερχομένη, κλίνουσ ἡμέρα.

The ploughman homeward plods his weary way,
And leaves the world to darkness and to me.

Now fades the glimm'ring landscape on the sight,
And all the air a solemn stillness holds,
Save where the beetle wheels his droning flight,
And drowsy tinklings lull the distant folds;
Save that from yonder ivy-mantled tow'r,
The moping owl does to the moon complain
Of such as, wandering near her secret bow'r,
Molest her ancient solitary reign.

Beneath those rugged elms, that yew-tree's shade,
Where heaves the turf in many a mould'ring heap,
Each in his narrow cell for ever laid,
The rude forefathers of the hamlet sleep.

The breezy call of incense-breathing morn,
The swallow twitt'ring from the straw-built shed,
The cock's shrill clarion or the echoing horn,
No more shall rouse them from their lowly bed.

For them no more the blazing hearth shall burn,
Or busy housewife ply her evening care;
No children run to lisp their sire's return,
Or climb his knees the envied kiss to share.

Oft did the harvest to their sickle yield,
Their furrow oft the stubborn glebe has broke⁴:
How jocund did they drive their team a-field!
How bow'd the woods beneath their sturdy stroke!

Let not Ambition mock their useful toil,
Their homely joys, and destiny obscure;
Nor Grandeur hear with a disdainful smile
The short and simple annals of the poor.

⁴) Broke αντί broken, οἱ ποιηταὶ συνήθως μεταχειρίζονται τὸν παραραιχρὸν ἀντὶ παθητικῆς Μετοχῆς.

The boast of heraldry, the pomp of pow'r,
And all that beauty, all that wealth e'er gave,
Await alike th' inevitable hour:

The paths of Glory lead but to the grave.

Nor you, ye proud, impute to these the fault,
If Mem'ry o'er their tomb no trophies raise,
Where thro' the long-drawn aisle, and fretted vault,
The pealing anthem swells the note of praise.

Can storied urn, or animated bust,
Back to its mansion call the fleeting breath?
Can Honour's voice provoke the silent dust,
Or Flatt'ry sooth the dull cold ear of Death?

Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire;
Hands that the rod of empire might have sway'd,
Or wak'd to ecstasy the living lyre.

But Knowledge to their eyes her ample page,
Rich with the spoils of Time, did ne'er unrol;
Chill Penury repress'd their noble rage¹,
And froze the genial current of the soul.

Full many a gem of purest ray serene
The dark unfathom'd caves of Ocean bear:
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

Some village Hampden², that, with dauntless breast,
The little tyrant of his fields withstood,
Some mute inglorious Milton here may rest,
Some Cromwell, guiltless of his country's blood.

Th' applause of list'ning senates to command,
The threats of pain and ruin to despise,

¹) Rage, ἐνθουσιασμός, παραφορά. ²) Hampden, συγγενής τοῦ Κρο-
μυέλλου, θανατώθηκε κατὰ τὸν ἐμφύλιον πόλεμον, ἐνῶ ἐμάχετο ἐν ταῖς
τάξεσι τοῦ Κοινοβουλιακοῦ στρατοῦ.

To scatter plenty o'er a smiling land,
And read their history in a nation's eyes,

Their lot forbade: nor circumscrib'd alone
Their growing virtues, but their crimes confin'd;
Forbade to wade thro' slaughter to a throne,
And shut the gates of mercy on mankind;

The struggling pangs of conscious Truth to hide,
To quench the blushes of ingenuous Shame,
Or heap the shrine of Luxury and Pride
With incense kindled at the Muse's flame.

Far from the madding crowd's ignoble strife,
Their sober wishes never learn'd to stray;
Along the cool sequester'd vale of life
They kept the noiseless tenour of their way.

Yet ev'n these bones from insult to protect,
Some frail memorial still erected nigh,
With uncouth rhymes and shapeless sculpture deck'd,
Implores the passing tribute of a sigh.

Their name, their years, spelt by th' unletter'd Muse,
The place of fame and elegy supply;
And many a holy text around she strews,
That teach the rustic moralist to die.

For who, to dumb Forgetfulness a prey,
This pleasing anxious being e'er resign'd,
Left the warm precincts of the cheerful day,
Nor cast one longing, ling'ring look behind?
On some fond breast the parting soul relies,
Some pious drops the closing eye requires:
Ev'n from the tomb the voice of nature cries,
Ev'n in our ashes live their wonted fires.

For thee, who, mindful of th' unhonour'd dead,
Dost in these lines their artless tale relate,

If chance¹ by lonely contemplation led,
Some kindred spirit shall inquire thy fate,

Haply some hoary-headed swain may say:
« Oft have we seen him at the peep of dawn,
Brushing with hasty steps the dews away,
To meet the sun upon the upland lawn.

« There, at the foot of yonder nodding beech,
That wreathes its old fantastic root so high,
His listlesse length at noontide would he stretch,
And pore upon the brook that babbles by.

« Hard by yon wood, now smiling as in scorn,
Mutt'ring his wayward fancies, he would rove;
Now drooping, woeful, wan, like one forlorn,
Or craz'd with care, or cross'd in hopeless love.

« One morn I miss'd him on th' accustom'd hill,
Along the heath, and near his favourite tree:
Another came; nor yet beside the rill,
Nor up the lawn, nor at the wood was he.

« The next, with dirges due, in sad array,
Slow thro' the church-way path we saw him borne:
Approach and read (for thou canst read) the lay
Grav'd on the stone beneath yon aged thorn.»

THE EPITAPH.

Here rests his head upon the lap of earth,
A youth to Fortune and to Fame unknown:
Fair Science frown'd not on his humble birth,
And Melancholy mark'd him for her own.

Large was his bounty², and his soul sincere;
Heav'n did a recompense as largely send:

¹) Chance = τῷ per chance. ²) Large was his bounty, μεγάλη ἦτον ἡ γενναιότης αὐτοῦ, ἥτοι εἶχε ψυχὴν μεγάλην, γενναίαν, εἰλικρινῆ.

He gave to Mis'ry all he had—a tear;
He gain'd from Heav'n ('t was all he wish'd) a friend.

No farther seek his merits to disclose,
Or draw his frailties from their dread abode,
(There they alike in trembling hope repose)
The bosom of his Father and his God.

ΠΟΗ.

Πόπ (Alexander Pope) εἷς τῶν περιφημοτέρων ποιητῶν τῆς Ἀγγλίας, γεν. ἐν Αὐνδίνῳ τῷ 1688, ἀπ. τῷ 1744. Ἐποίησε διάφορα, ἐν οἷς ἐξέχουσι τὰ: Δοκίμιον περὶ τῶν κριτικῶν, κατὰ τὸ εἶδος τῆς ποιητικῆς τέχνης τοῦ Γάλλου Βουαλῶ, τὸ Δάσος τοῦ Οὐϊνδσόρου, ἡ Ἐλουίζα, καὶ πρὸ πάντων ἡ Μετάφρασις τῆς Ἰλιάδος τοῦ Ὀμήρου, θαυματομένη διὰ τὸ κάλλος καὶ τὴν ἁρμονίαν τῶν στίχων.

ΜΥΣ ΑΣΤΥΚΟΣ ΚΑΙ ΜΥΣ ΑΡΟΥΡΑΙΟΣ¹.

(*The town and country mice*).

Once on a time (so runs the fable)
A country mouse, right hospitable,
Receiv'd a town mouse at his board,
Just as a farmer might a lord;
A frugal mouse upon the whole,
Yet lov'd his friend, and had a soul;
Knew what was handsome, and would do 't.
On just occasion, *coûte que coûte*².
He brought him bacon (nothing lean),
Pudding, that might have pleas'd a dean;
Cheese, such as men in Suffolk make,
But wish'd it Stilton for his sake;
Yet, to his guest tho' no way sparing,
He eat himself the rind and paring.

¹) Εἶναι ὁ 297 μῦθος τοῦ Αἰσώπου, ἔχδ. C. Halmii καὶ ὁ IX τοῦ Α'. Βιβλ. τοῦ Δαφονταίου. ²) *Coûte que coûte*, Γαλ. φρ. ὅ,τι δῆποτε συμβῇ.

Our courtier scarce could touch a bit,
 But show'd his breeding and his wit;
 He did his best to seem to eat,
 And cry'd « I vow' you 're mighty neat.
 But Lord, my friend, this savage scene!
 For God's sake come, and live with men:
 Consider, mice, like men, must die,
 Both small and great, both you and I:
 Then spend your life in joy and sport.
 This doctrine, friend, I learn'd at court. »

The veriest hermit in the nation
 May yield, God knows, to strong temptation.

Away they come, thro' thick and thin,¹
 To a tall house near Lincoln's-Inn.

'T was on the night of a debate,
 When all their Lordships had sat late.

Behold the place, where if a poet
 Shin'd² in description, he might show it;
 Tell how the moon-beam trembling falls,
 And tips with silver all the walls;
 Palladian³ walls, Venetian doors,
 Grotesco roofs⁴, and stucco floors:
 But let it (in a word) be said,
 The moon was up, ad men a-bed,
 The napkins white, the carpet red;
 The guests withdrawn had left the treat,
 And down the mice sat, *tête à tête*⁵.

1) I vow, ὁμολογῶ, διαβεβῶ. 2) Through thick and thin, διὰ πυκνοῦ ἔξ διὰ λεπτοῦ (διαυγοῦς, καθαροῦ), ἤτοι διὰ τοῦ βορβοροῦ ἔξ τοῦ ὕδατος. Συνήθως δὲ λέγῃσι to go through thick and thin, ὑπερπηδῶ πάσας τὰς δυσκολίας, καὶ to follow through thick and thin, ἀκολουθῶ... μὴ προσκόπτων. 3) Shined, ποιητ. ἀπὸ shone. 4) Palladian, ἐκ τοῦ Palladio, περιφήμου ἀρχιτέκτονος τοῦ 15. αἰῶνος, ὅστις κατεσκεύασε διαφόρους ἀξιολόγους οἰκοδομὰς, ἐν οἷς καὶ τὸ ἀνάκτορον τῶν Δογῶν ἐν Βενετία. 5) Grotesco roofs, ὀροφὰι κεκοσμημέναι δι' ἀραβοτεύκτων, ἤτοι διαφόρων ἀρχιτεκτονικῶν ἢ γλυπτικῶν ποικιλιμάτων. 6) Tête à tête, Γαλ. λέξις. μόνος μετὰ μόνου, ὁ εἰς ἀπέναντι τοῦ ἄλλου.

Our courtier walks from dish to dish,
Tastes for his friend of fowl and fish:
Tells all their names, lays down the law,
« *Que ça est bon! Ah, goûtez ça!* »

That jelly's rich, this malmsey healing,
Pray dip your whiskers and your tail in."
Was ever such a happy swain!

He stuffs and swills, and stuffs again.

« I'm quite asham'd — 't is mighty rude
To eat so much — but all's so good.

I have a thousand thanks to give —

My lord alone knows how to live."

No sooner said, but from the hall

Rush chaplain, butler, dogs and all:

« A rat, a rat! clap to the door²! » —

The cat comes bouncing on the floor.

O for the heart of Homer's mice³,

Or gods to save them in a trice!

(It was by providence⁴ they think,

For your⁵ damn'd stucco has no chink.)

« An't please yomr honour, » quoth the peasant,

« This same dessert is not so pleasant:

Give me again my hollow tree,

A crust of bread, and liberty⁶! »

¹) *Que ça est bon! Ah, goûtez ça!* Γαλ. φρ. πόσον ώραϊον εἶναι τοῦτο! ἄ, γεύθητι τοῦτο! ²) *Clap to the door!* κλύσατε καλῶς τὴν θύραν! τὸ το ποιητ. λαμβάνεται καὶ ὡς ἐπὶρ. καὶ σημαίνει πολὺ, καλῶς κτλ.

³) *O for the heart* κτλ. διατί δὲν ἔχουσι τὴν καρδίαν τῶν (ἐν τῇ Βατραχομουσική τοῦ Ὁμήρου) μυῶν! ⁴) *By providence*, ἐν. ἐτώθησαν.

⁵) *Tò your* πλεονάζει ἐνταῦθα ἢ μάλλον εἶναι χαριστικόν. ⁶) « "Ἀπαί-μι τὴν ἐν ἀγροῖς προτιμῶν μετριότητα τῆς ἐν ἄστει τρυφῆς, » εἶπεν ὁ Αἴσωπος. Ὁ δὲ Γάλλος.

— *Fi du plaisir*

Que la crainte peut corrompre!

ΤΟΥ ΑΥΤΟΥ.

ΠΕΡΙ ΠΟΙΚΙΛΙΑΣ ΤΩΝ ΑΝΘΡΩΠΙΝΩΝ ΧΑΡΑΚΤΗΡΩΝ.

(On variety in human characters).

Ὁ ἄνθρωπος εἶναι μίγμά τι (ἐκ) καλοῦ καὶ κακοῦ. — Πάντες δὲ συν-
εξαρτώμεθα ὁ εἷς ἀπὸ τοῦ ἑτέρου.

Virtuous and vicious ev'ry man must be,
Few in th' extreme, but all in the degree;
The rogue and fool, by fits, is fair and wise;
And e'en the best, by fits, what they despise.
'T is but by parts we follow good or ill;
For, vice or virtue, self directs it still;
Each individual seeks a sev'ral goal;
But Heaven's great view is One, and that the Whole.
That counterworks each folly and caprice;
That disappoints th' effect of ev'ry vice;
That, happy frailties to all ranks applied;
Shame to the virgin, to the matron pride,
Fear to the statesman, rashness to the chief,
To kings presumption, and to crowds belief:
That Virtue's ends from Vanity can raise,
Which seeks no int'rest, no reward but praise;
And build on wants, and on defects of mind,
The joy, the peace, the glory of mankind.

Heav'n forming each on other to depend,
A master, or a servant, or a friend,
Bids each on other for assistance call,
Till one man's weakness grows the strength of all.
Wants, frailties, passions, closer still ally
The common int'rest, or endear the tie.
To these we owe true friendship, love sincere,
Each home-felt joy that life inherits here;
Yet from the same we learn, in its decline,
Those joys, those loves, those int'rest, to resign:
Taught half by reason, half by mere decay,
To welcome death, and calmly pass away.

Whate'er the passion, knowledge, fame, or pelf,
 Not one will change his neighbour with himself.
 The learn'd is happy nature to explore,
 The fool is happy in the plenty giv'n,
 The poor contents him with the care of Heav'n.
 See the blind beggar dance, the cripple sing,
 The sot¹ a hero, lunatic a king;
 The starving chemist in his golden views
 Supremely blest; the poet in his muse.

See some strange comfort ev'ry state attend,
 And pride bestow'd on all, a common friend;
 See some fit passion ev'ry age supply;
 Hope travels through, nor quits us when we die.

Behold the child, by nature's kindly law,
 Pleas'd with a rattle, tickled with a straw:
 Some livelier plaything gives his youth delight,
 A little louder, but as empty quite;
 Scarfs, garters, gold, amuse his riper stage;
 And beads and prayer-books are the toys of age:
 Pleas'd with this bauble still, as that before;
 Till tir'd he sleeps, and life's poor play is o'er.

Meanwhile opinion gilds with varying rays
 Those painted clouds that beautify our days;
 Each want of happiness by hope supplied,
 And each vacuity of sense by pride:
 These build as fast as Knowledge can destroy;
 In Folly's cup still laughs the bubble, joy;
 One prospect lost, another still we gain;
 And not a vanity is giv'n in vain;
 E'en mean self-love becomes, by force divine,
 The scale to measure others' wants by thine.
 See! and confess, one comfort still must rise.
 'T is this, though man 's a fool, yet God is wise.

¹) The sot, ὁ οἰνόφλυξ, ὁ μέθυσος.

ΤΟΥ ΑΥΤΟΥ.

ΠΕΡΙ ΑΡΕΤΗΣ.

(On virtue.)

Know thou this truth, enough for man to know,
 "Virtue alone is Happiness below:"
 The only point where human bliss stands still,
 And tastes the good without the fall to ill;
 Where only Merit constant pay receives,
 Is blest in what it takes, and what it gives;
 The joy unequall'd if its end it gain,
 And if it lose, attended with no pain:
 Without satiety, though e'er so bless'd,
 And but more relish'd as the more distress'd:
 The broadest mirth unfeeling Folly wears
 Less pleasing far than Virtue's very tears:
 Good from each object, from each place acquired,
 For ever exercised, yet never tired;
 Never elated, while one man's oppress'd:
 Never dejected while another's bless'd:
 And where no wants, no wishes can remain,
 Since but to wish more Virtue, is to gain.

See the sole bliss Heav'n could on all bestow!
 Which who but feels can taste, but thinks can know:
 Yet poor with fortune, and with learning blind,
 The bad must miss; the good, untaught, will find;
 Slave to no sect, who takes no private road,
 But looks through Nature, up to Nature's God:
 Pursues that chain, which links th' immense design,
 Joins heav'n and earth, and mortal and divine;
 Sees, that no being any bliss can know,
 But touches some above, and some below;
 Learns, from this union of the rising whole,
 The first, last purpose of the human soul;

(ΧΡΗΖΤ. ΑΤΤΑ.)

And knows where Faith, Law, Morals, all began,
All end in love of God, and love of Man.

For him alone, Hope leads from goal to goal,
And opens still, and opens on his soul;
Till lengthen'd on to Faith, and unconfined,
It pours the bliss that fills up all the mind.
He sees why Nature plants in man alone
Hope of known bliss, and Faith in bliss unknown:
(Nature, whose dictates to no other kind
Are given in vain, but what they seek they find.)
Wise is her present; she connects in this
His greatest virtue with his greatest bliss;
At once his own bright prospect to be blest,
And strongest motive to assist the rest.

Self-love thus push'd to social, to divine,
Gives thee to make thy neighbour's blessing thine.
Is this too little for the boundless heart?
Extend it, let thy enemies have part:
Grasp the whole worlds of reason, life, and sense,
In one close system of benevolence:
Happier as kinder, in whate'er degree,
And height of bliss but height of charity.

God loves from whole to parts: but human soul
Must rise from individual to the whole.
Self-love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake;
The centre moved, a circle straight succeeds,
Another still, and still another spreads;
Friend, parent, neighbour, first it will embrace;
His country next; and next all human race;
Wide and more wide, th' o'erflowings of the mind
Take ev'ry creature in of ev'ry kind;
Earth smiles around, with boundless bounty blest,
And Heav'n beholds its image in his breast.

ΤΟΥ ΑΥΤΟΥ.

Η ΣΕΛΗΝΗ.

*(The Moon).**Ἐκ τῆς Μεταφράσεως τῆς Ἰλιάδος τοῦ Ὀμήρου.*

. When the Moon, refulgent lamp of night,
 O'er Heaven's clear azure spreads her sacred light,
 When not a breath disturbs the deep serene,
 And not a cloud o'ercasts the solemn scene,
 Around her throne the vivid planets roll,
 And stars unnumber'd gild the glowing pole,
 O'er the dark trees a yellower verdure shed,
 And tip with silver ev'ry mountain's head,—
 Then, shine the vales; the rocks in prospect rise;
 A flood of glory bursts from all the skies;
 The conscious swains, rejoicing in the sight,
 Eye the blue vault, and bless the useful light.

ΑΠΟΧΩΡΙΣΜΟΣ ΤΟΥ ΕΚΤΟΡΟΣ ΚΑΙ ΤΗΣ
 ΑΝΔΡΟΜΑΧΗΣ.

(The parting of Hector and Andromache.)

“ Too daring prince! ah, whither dost thou run?¹⁾
 Ah, too forgetful of thy wife and son!
 And think'st thou not how wretched we shall be,
 A widow I, a helpless orphan he!
 For sure such courage length of time denies,
 And thou must fall, thy virtue's sacrifice.
 Greece in her single heroes strove in vain;
 Now hosts oppose thee, and thou must be slain!

¹⁾ Δαιμόνιε! φθίσει σε τὸ σὸν μένος· οὐδ' ἐλεαίρεις
 Παῖδά τε νηπίαχον, καὶ ἔμ' ἄμμορον, ἢ τάχα χήρη
 Σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοί
 κτλ. κτλ. Ὀμ. Ἰλ. 2. 407—502.

O grant me, gods! ere Hector meets his doom,
All I can ask of Heav'n, an early tomb!

“ So shall my days in one sad tenor run,
And end with sorrows as they first begun.
No parent now remains my grief to share,
No father's aid, no mother's tender care,

Yet while my Hector still survives, I see
My father, mother, brethren, all, in thee¹:
Alas! my parents, brothers, kindred, all,
Once more will perish, if my Hector fall.
Thy wife, thy infant, in thy danger share:
O prove² a husband's and a father's care³!
That quarter most the skilful Greeks annoy,
Where yon wild fig-trees join the wall of Troy:
Thou, from this tow'r defend th' important post:
There Agamemnon points' his dreadful host;
That pass Tydides, Ajax, strive to gain;
And there the vengeful Spartan fires his train⁵.
Thrice our bold foe the fierce attack has giv'n,
Or led by hopes, or dictated from Heav'n.
Let others in the field their arms employ,
But stay my Hector here and guard his Troy.”

The chief replied:— “ That post shall be my care,
Not that alone, but all the works of war.
How would the sons of Troy, in arms renown'd,
And Troy's proud dames, whose garments sweep the
Attaint the lustre of my former name, | ground,

¹) Yet while my Hector κτλ. Ὅποια ἐξαίρετος χάρις εἰς τὸ πρῶτον-
τυπον τῶν στίχων τούτων, ἔστω καὶ Πόπ ὁ μεταφραστής!

“Εκτορ, ἀτὰρ σύ μοι ἐσσι πατήρ καὶ πότνια μήτηρ,
Ἦδὲ κασίγνητος· σὺ δέ μοι θαλερὸς παρακοίτης.

²) Prove, δείξον, κάμε νὰ ἴδωμεν.

³) Μὴ παῖδ' ὀρφανικὸν θείης χήρην τε γυναῖκα.

⁴) Points, διευθύνει. ⁵) Fires his train, ἐξάπτει, διεγείρει τοὺς ὀπα-
δοὺς του, ἐνθαρρύνει, ἐμψυχώνει τοὺς ἑταίρους του.

Should Hector basely quit the field of fame!
 My early youth was bred to martial pains¹;
 My soul impels me to th' embattled plains:
 Let me be foremost to defend the throne,
 And guard my father's glories and my own.
 " Yet come it will², the day decreed by fates;
 (How my heart trembles while my tongue relates!)
 The day when thou, imperial Troy! must bend,
 And see thy warriors fall, thy glories end.
 And yet no dire presage so wounds my mind,
 My mother's death, the ruin of my kind³;
 Not Priam's hoary hairs defil'd with gore,
 Not all my brothers gasping on the shore,
 As thine, Andromache! thy griefs I dread:
 I see thee trembling, weeping captive led,
 In Argive looms our battles to design,
 And woes, of which so large a part was thine!
 To bear the victor's hard commands, or bring
 The weight of waters from Hyperia's spring.
 There while you groan beneath the load of life:
 They cry—Behold the mighty Hector's wife!
 Some haughty Greek, who lives thy tears to see,
 Embitters all thy woes, by naming me.
 The thoughts of glory past, and present shame,
 A thousand griefs, shall waken at the name!
 May I lie cold before that dreadful day,
 Press'd with a load of monumental clay!
 Thy Hector, wrapp'd in everlasting sleep,
 Shall never hear thee sigh nor see thee weep."

Thus having spoke, th' illustrious chief of Troy
 Stretch'd his fond arms to clasp the lovely boy.

¹) My early youth was bred to martial pains.

— — 'Επεὶ μάθον ἔμμεναι ἐσθλός.

²) Yet come it will κτλ. « Ἔσσεται ἡμᾶρ » κτλ. Πόσον ὥραία καὶ ἡ μετάφρασις τῶν στίχων τούτων. ³) Kind = τῷ kindred.

The babe clung, crying, to his nurse's breast,
 Scar'd at the dazzling helm, and nodding crest.
 With secret pleasure each fond parent smil'd,
 And Hector hasted to relieve his child,
 The glitt'ring terrors from his brows unbound,
 And plac'd the beaming helmet on the ground:
 Then kiss'd the child, and lifting high in air,
 Thus to the gods preferr'd a father's pray'r:—

“O thou! whose glory fills th' ethereal throne,
 And all ye deathless pow'rs, protect my son!
 Grant him, like me, to purchase just renown,
 To guard the Trojans, to defend the crown,
 Against his country's foes the war to wage,
 And rise the Hector of the future age!
 So when triumphant from successful toils
 Of heroes slain he bears the reeking spoils,
 Whole hosts may hail him with deserv'd acclaim,
 And say—This chief transcends his father's fame!
 While pleas'd, amidst the gen'ral shouts of Troy,
 His mother's conscious heart o'erflows with joy.”

He spoke, and fondly gazing on her charms,
 Restor'd the pleasing burden to her arms²:
 Soft on her fragrant breast the babe she laid,
 Hush'd to repose, and with a smile survey'd.
 The troubled pleasure soon chastis'd by fear,
 She mingled with the smile a tender tear³.
 The soften'd chief with kind compassion view'd,
 And dried the falling drops, and thus pursu'd:—

¹) This chief transcends his father's fame!

— — Πατρὸς δ' ὅγε πολλὸν ἀμείνων.

²) He spoke κτλ. Ὡραῖοι οἱ δύο οὗτοι στίχοι καὶ οὐδόλως ὑπολείπονται τοῦ πρωτοτύπου.

Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε
 Παῖδα ἑόν.

³) Δακρυόεν γελάσασα — —

« Andromache! my soul's far better part!
 Why with untimely sorrows heaves thy heart?
 No hostile hand can antedate my doom,
 Till fate condemns me to the silent tomb.
 Fix'd is the term of all the race of earth;
 And such the hard condition of our birth.
 No force can then resist, no flight can save;
 All sink alike, the fearful and the brave.
 No more; but hasten to thy tasks at home,
 There guide the spindle, and direct the loom.
 My glory summons to the martial scene—
 The field of combat is the sphere of men.
 Where heroes war, the foremost place I claim,
 The first in danger as the first in fame.»

Thus having said, the glorious chief resumes
 His tow'ry helmet, black with shading plumes.
 His princess parts with a prophetic sigh,
 Unwilling parts, and oft reverts her eye,
 That stream'd at ev'ry look; then moving slow,
 Sought her own palace, and indulg'd her woe.
 There, while her tears deplor'd the godlike man,
 Through all her train the soft infection ran;
 The pious maids their mingled sorrows shed,
 And mourn the living Hector as the dead.

ΟΥΟΡΔΣΟΥΟΡΘΙΟΥ.

Ὁ Οὐορδσουόρθιος (William Wordsworth) γεν. τῷ 1770, ἀπ. τῷ 1850, ἐκ παιδικῆς ἡλικίας ἔδειξε τὸ πρὸς τὴν ποίησιν ἔξοχον αὐτοῦ πνεῦμα. Ὅτε τῷ 1814 ἐδημοσίευσε τὰ λυρικά αὐτοῦ ἄσματα, εἰσαγαγὼν νέον, ἀπλοῦν καὶ φυσικόν, ὕφος εἰς τὴν ποιητικὴν, ἀποβλέπον νὰ διεγείρῃ τὰ αἰσθήματα τῆς καρδίας, πολλοὺς ἔσχε τοὺς κατηγόρους, καὶ μάλιστα τὴν Ἀναθεώρησιν τοῦ Ἐδιμβούργου, ὁ δὲ λόρδος Βύρων ἠθέλησε νὰ κάμῃ αὐτὸν περιγέλαστον διὰ τὰς καινοτομίας του, τὸναντίον ὅμως ὁ Οὐορδσουόρθιος μεγάλην ἀπέκτησε φήμην, καὶ ἡ σχολή¹ αὐτοῦ λαμπρὰς ἔσχε προόδους. Ἐποίησε δὲ διάφορα λυρικά ἄσματα, ποιήματα ἐπικά & ἄλλα.

ΕΙΣ ΤΟΝ ΜΙΛΤΩΝΑ.

(To Milton).

Milton! thou shouldst be living at this hour:
 England hath need of thee: she is a fen
 Of stagnant waters: altar, sword, and pen,
 Fireside, the heroic wealth of hall and bower,
 Have forfeited their ancient English dower
 Of inward happiness. We are selfish men;
 Oh! raise us up, return to us again;
 And give us manners, virtue, freedom, power.
 Thy soul was like a star, and dwelt apart;
 Thou hadst a voice whose sound was like the sea:
 Pure as the naked heavens, majestic, free,
 So didst thou travel on life's common way.
 In cheerful godliness, and yet thy heart
 The lowliest duties on herself did lay.

ΤΟΥ ΑΥΤΟΥ.

ΕΘΝΙΚΗ ΕΚΠΑΙΔΕΥΣΙΣ.

(National Education).

Change wide and deep and silently perform'd.
 This land shall witness; and, as days roll on,

¹) Ἡ σχολή αὐτοῦ ἐπεκλήθη τῶν λαχιστῶν ἐκ τοῦ lac, λίμνη, διότι

Earth's universal frame shall feel the effect
 E'en till the smallest habitable rock,
 Beaten by lonely billows, hear the songs
 Of humanized society; and bloom
 With civil arts, and send their fragrance forth,
 A grateful tribute to all-ruling Heaven.
 From culture, universally bestow'd
 On Britain's noble race in freedom born;
 From education, from that humble source
 Expect these mighty issues; from the pains
 And quiet care of unambitious schools
 Instructing simple childhood's ready ear:
 Thence look for these magnificent results.

ΤΟΥ ΑΥΤΟΥ.

ΠΟΛΙΣ ΕΝ ΤΟΙΣ ΝΕΦΕΣΙΝ.

(*A city in the clouds*).

A STEP,
 A single step, that freed me from the skirts
 Of the blind vapour, open'd to my view
 Glory beyond all glory ever seen
 By waking sense, as by the dreaming soul!
 The appearance, instantaneously disclosed,
 Was of a mighty city—boldly say
 A wilderness of building, sinking far
 And self-withdrawn into a wondrous depth,
 Far sinking into splendour, without end.
 Fabric it seem'd of diamond and of gold,
 With alabaster domes and silver spires,
 And blazing terrace upon terrace high
 Uplifted; here, serene pavilions bright

παρὰ ταῖς λίμναις τῆς Οὐεστμορελανδίας ἐσυνείθιζεν ὁ ποιητὴς νὰ κάμνη
 τοὺς στίχους αὐτοῦ, λαμβάνων αὐτὰς πολλάκις ὡς ἀντικείμενα τῶν περι-
 γραφῶν του. "Ορα καὶ τὴν παραβολὴν αὐτοῦ πρὸς τὸν Βυρῶνα Σελ. 253.

In avenues disposed; there, towers begirt
 With battlements, that on their restless fronts
 Bore stars—illumination of all gems!
 By earthly nature had the effect been wrought
 Upon the dark materials of the storm
 Now pacified; on them and on the coves,
 And mountain-steeps and summits, whereunto
 The vapours had receded, taking there
 Their station under a cerulean sky.

ΤΟΥ ΑΥΤΟΥ.

ΦΥΣΙΚΟΣ ΝΑΟΣ ΕΝ ΤΟΙΣ ΟΡΕΣΙΝ.

A natural temple in the mountains.

Has not the soul, the being of your life,
 Received a shock of awful consciousness,
 In some calm season, when these lofty rocks,
 At night's approach, bring down th' unclouded sky
 To rest upon their circumambient walls;
 A temple framing of dimensions vast,
 And yet not too enormous for the sound
 Of human anthems—choral song or burst
 Sublime of instrumental harmony,
 To glorify th' Eternal! what if these
 Did never break the stillness that prevails
 Here, if the solemn nightingale be mute,
 And the soft woodlark here did never chant
 Her vespers, Nature fails not to provide
 Impulse and utterance. The whispering air
 Sends inspiration from the shadowy heights
 And blind recesses of the cavern'd rocks;
 The little rills and waters numberless,
 Inaudible by day-light, blend their notes
 With the loud streams: and often, at the hour
 When issue forth the first pale stars, is heard,

Within the circuit of this fabric huge
 One voice—the solitary raven, flying
 Athwart the concave of the dark-blue dome,
 Unseen, perchance above the power of sight—
 An iron knell! with echoes from afar,
 Faint, and still fainter.

ΤΟΥ ΑΥΤΟΥ.

Η ΕΝΤΕΛΗΣ ΓΥΝΗ.

(The perfect woman).

She was a Phantom of delight
 When first she gleamed upon my sight;
 A lovely Apparition, sent
 To be a moment's ornament;
 Her eyes as stars of Twilight fair;
 Like Twilight's, too, her dusky hair;
 But all things else about her drawn
 From May-time and the cheerful Dawn;
 A dancing Shape, an Image gay,
 To haunt, to startle, and way-lay.
 I saw her upon nearer view,
 A Spirit, yet a Woman too!
 Her household-motions light and free,
 And steps of virgin-liberty;
 A countenance in which did meet
 Sweet records, promises as sweet;
 A Creature not too bright or good
 For human nature's daily food;
 For transient sorrows, simple wiles,
 Praise, blame, love, kisses, tears, and smiles.
 And now I see with eye serene
 The very pulse of the machine;
 A Being breathing thoughtful breath;
 A Traveller betwixt life and death;

The reason firm, the temperate will,
Endurance, foresight, strength and skill;
A perfect Woman; nobly plann'd,
To warn, to comfort, and command;
And yet a Spirit still, and bright
With something of an angel-light.

Θ. ΜΟΥΡΟΥ.

Ὁ Μοῦρος (Thomas Moore) γεν. τῷ 1780 ἐν Δουβλίῳ, ἀπ. τῷ 1852, ὑπῆρξεν ὁ ἀντιπρόσωπος τῆς Ἰρλανδίας εἰς τὴν κίνησιν τῆς νεωτέρας φιλολογίας. Δεκατετραετῆς ἔτι ὢν, μετέφρασεν εἰς ὠραίους Ἀγγλικούς στίχους τὰς ᾠδὰς τοῦ Ἀνακρέοντος, καὶ ἔπειτα ἐξέδωκε ποιήματα τινὰ ἐπιγράφων αὐτὰ Ποιήματα τοῦ Κοντοῦ Θωμᾶ (Th. Little's poems). Ἀκολουθῶς δ' ἔγραψεν Ἰρλανδικὰς μελωδίας καὶ διάφορα ἄλλα· ἀλλὰ τὸ κατὰ τὸ 1817 φανέν ἀριστούργημα αὐτοῦ Lalla-Rookh, ποίημα ἀνατολικὸν γέμον φαντασίας καὶ ἀξιολογωτάτων εἰκόνων καὶ περιγραφῶν, ἔθεσεν αὐτὸν εἰς τὴν τάξιν τῶν πρώτων ποιητῶν τῆς Ἀγγλίας. Ἐγραψε δὲ πρὸς τοῖς ἄλλοις καὶ σατυρικά ποιήματα περὶ ὧν λέγει ὁ ἱστορικὸς Κυννιγκάμιος ὅτι συνεγράφησαν διὰ νιτρικοῦ ὀξέος. Ἦτο στενὸς φίλος τοῦ Βυρῶνος, καὶ εἰς τοῦτον ὁ ποιητὴς ἐκεῖνος ἀφῆκε τὰ ὑπομνήματά τε ἵνα ἐκδώσῃ αὐτὰ μετὰ τὸν θάνατόν του, ἀλλ' ὁ Μοῦρος ἔκαυσεν αὐτὰ κατ' αἵτησιν τῆς οἰκογενείας τοῦ λόρδου.—Ὁ Θ. Μοῦρος ἔγραψε καὶ εἰς ποτὶ πεζόν.

ΕΙΝΑΙ ΤΟ ΤΕΛΕΥΤΑΙΟΝ ΡΟΔΟΝ ΤΟΥ ΘΕΡΟΥΣ.

(*T is the last rose of summer.*)

Ὁ ποιητὴς παραβάλλει τὴν ζωὴν αὐτοῦ πρὸς τὴν τοῦ ρόδου.

(Ἐκ τῶν Ἰρλανδικῶν μελωδιῶν).

'T is the last Rose of Summer,

Left blooming alone;

All her lovely companions

Are faded and gone;

No flowers of her kindred,

No rosebud is nigh,

To reflect back her blushes,

Or give sigh for sigh!

I 'll not leave thee, thou lone one,
 To pine on the stem:
 Since the lovely are sleeping,
 Go sleep thou with them;
 Thus kindly I scatter
 Thy leaves o'er the bed,
 Where thy mates of the garden
 Lie scentless and dead.

So soon may I follow,
 When friendships decay,
 And from love's shining circle
 The gems drop away!

When true hearts lie wither'd,
 And fond ones¹ are flown,
 Oh! who would inhabit

This bleak world alone.

ΤΟΥ ΑΥΤΟΥ.

ΑΠΟΧΩΡΙΣΜΟΣ ΤΟΥ ΧΑΦΕΔΟΥ ΚΑΙ ΤΗΣ ΧΙΝΔΑΣ.

(Hafed and Hinda's separation.)

Χίνδα, θυγάτηρ τοῦ Ἑμίρου τῆς Περσίας ἐρωτεύεται, ἐν ἀγνοίᾳ, νέον τινα ἐκ τῆς φυλῆς τῶν Γουέβρων, ἥτοι λατρευτῶν τοῦ πυρός, θανασίμων ἐχθρῶν τῶν Μουσουλμάνων Περσῶν. Κατὰ τὴν τελευταίαν τῆς δὲ μετ' αὐτοῦ συνέντευξιν, πῶ κοινοποιεῖ τοὺς φόβους τῆς ὅτι διὰ παντὸς θέλουσιν ἀναγκασθῇ νὰ ἀποχωρισθῶσιν.

(Ἐκ τοῦ Lalla-Rookh—λατρευτῶν τοῦ Πυρός).

« Yes, yes, » she cried, « my hourly fears,
 My dreams have boded all too right—
 We part—for ever part—to-night!
 I knew, I knew it could not last—
 'T was bright, 't was heavenly, but 't is past!
 Oh! ever thus, from childhood's hour,

¹) Fond ones, καρδίαι ἀγαπώμεναι.

I've seen my fondest hopes decay;
 I never loved a tree or flower,
 But 't was the first to fade away.
 I never nursed a dear gazelle,
 To glad me with its soft black eye,
 But when it came to know me well,
 And love me, it was sure to die!
 Now too—the joy most like divine
 Of all I ever dreamt or knew,
 To see thee, hear thee, call thee mine,
 Oh, misery! must I lose that too!
 Yet go—on peril's brink we meet;
 Those frightful rocks—that treacherous sea—
 No, never come again—though sweet,
 Though Heaven, it may be death to thee.
 Farewell—and blessings on thy way,
 Where'er thou goest, beloved stranger!
 Better to sit and watch that ray,
 And think thee safe, though far away,
 Than have thee near me, and in danger! »

ΤΟΥ ΑΥΤΟΥ.

ΠΡΟ ΤΗΣ ΜΑΧΗΣ.

(Before the battle.)

By the hope within us springing,
 Herald of to-morrow's strife;
 And by that sun, whose light is bringing,
 Chains or freedom, death or life—
 Oh! remember, life can be
 No charm for him who lives not free.
 Sinks the hero to his grave,
 Like the day-star in the wave;
 Midst the dew-fall of a nation's tears!
 Bless'd is he o'er whose decline

The smiles of home may soothing shine,
 And light him down the steep of years.
 But, oh! how grand they sink to rest,
 Who close their eyes in vict'ry's breast.

O'er his watch-fire's fading embers
 Now the foeman's cheek turns white,
 While his heart that field remembers,
 Where we dimm'd his glory's light!

Never let him bind again
 A chain like that we broke from then.

Hark! the horn of combat calls—
 Oh! Before the evening falls,

May we pledge that horn in triumph round,
 Many a heart that now beats high

In slumber cold at night shall lie,
 Nor waken ev'n at victory's sound:—

But, oh! how blest the hero's sleep,
 O'er whom a wondering world shall weep!

META THN MAXHN.

(After the battle.)

Night clos'd around the conqueror's way,

And lightning show'd the distant hill,

Where those who lost that dreadful day

Stood few and faint, but fearless still!

The soldier's hope, the patriot's zeal,

For ever dimm'd, for ever crost!

Oh! who shall say what heroes feel,

When all but life and honour's lost.

The last sad hour of freedom's dream,

And valour's task mov'd slowly by,

While mute they watch'd till morning's beam

Should rise and give them light to die!

There is a world where souls are free,
Where tyrants taint not nature's bliss;
If death that world's bright opening be,
Oh! who would live a slave in this!

ΤΟΥ ΑΥΤΟΥ.

Η ΗΜΕΡΑ ΤΩΝ ΓΕΝΕΘΛΙΩΝ ΜΟΥ.

(*My birth-day.*)

Φιλοσοφικαὶ σκέψεις ἐμπνευσθεῖσαι εἰς τὸν ποιητὴν κατὰ τὴν
ἡμέραν τῶν γενεθλίων του.

“My birth day” — what a different sound
That word had in my youthful ears!
And how, each time the day comes round,
Less and less white its mark appears!

When first our scanty years are told¹,
It seems like pastime to grow old;
And, as Youth counts the shining links,
That Time around him binds so fast,
Pleas'd with the task, he little thinks
How hard that chain will press at last.

Vain was the man, and false as vain,
Who said — “Were he ordain'd to run
“His long career of life again,
“He would do all that he had done.”
Ah! 't is not thus the voice, that dwells
In sober birth-days, speaks to me:
Far otherwise — of time it tells
Lavish'd unwisely, carelessly —
Of counsel mock'd — of talents, made
Haply for high and pure designs,
But oft, like Israel's incense, laid
Upon unholy, earthly shrines —

¹) Our years are told, ὅταν λέγωμεν, ὅταν ἀριθμῶμεν τὰ ἔτη μας.

All this it tells, and, could I trace
 Th' imperfect picture o'er again,
 With pow'r to add, retouch, efface
 The lights and shades, the joy and pain,
 How little of the past would stay!
 How quickly all should melt away—
 All—but that freedom of the mind,
 Which hath been more than wealth to me;
 Those friendships, in my boyhood twin'd,
 And kept till now unchangingly;
 And that dear home, that saving ark,
 Where Love's true light at last I've found,
 Cheering within, when all grows dark,
 And comfortless, and stormy round!

ΟΥΛΤΕΡ-ΣΚΩΤΟΥ.

(Ὁρ. τὴν βιογραφίαν αὐτοῦ εἰς τὸ Α'. Μέρος. Σελ. 18').

ΕΙΣ ΤΟ ΥΠΕΡΤΑΤΟΝ ΟΝ.

(To the supreme being).

That day of wrath, that dreadful day,
 When heav'n and earth shall pass away,
 What pow'r shall be the sinner's stay?
 How shall he meet that dreadful day?
 When shrivelling like a parched scroll
 The flaming heav'ns together roll;
 When louder yet, and yet more dread,
 Swells the high trump that wakes the dead!
 Oh! on that day, that wrathful day
 When man to judgment wakes from clay,
 Be THOU the trembling sinner's stay,
 Though heav'n and earth shall pass away.

ΤΟΥ ΑΥΤΟΥ.

Ο ΟΙΚΟΣ ΤΟΥ ΚΙΘΑΡΩΔΟΥ.

(The minstrel's home).

Hush'd is the harp—the Minstrel gone,
And did he wander forth alone?
Alone in indigence and age,
To linger out his pilgrimage?
No :—close beneath proud Newark's tow'r
Arose the Minstrel's lowly bow'r;
A simple hut; but there was seen
The little garden, hedged with green,
The cheerful hearth, and lattice clean.
There shelter'd wand'ers, by the blaze,
Oft heard the tale of other days;
For much he loved to ope his door,
And give the aid he begg'd before.
So pass'd the winter's day; but still,
When summer smiled on sweet Bowhill,
And July's eve, with balmy breath,
Waved the blue-bells on Newark heath;
And flourish'd, broad, Blackandro's oak,
The aged Harper's soul awoke!
Then would he sing achievements high,
And circumstance of chivalry,
Till the rapt traveller would stay,
Forgetful of the closing day;
And noble youths the strain to hear,
Forsook the hunting of the deer;
And Yarrow, as he roll'd along,
Bore burden to the Minstrel's song.

ΤΟΥ ΑΥΤΟΥ.

ΠΡΟΣ ΤΗΝ ΣΚΩΤΙΑΝ. Ο

(Address to Scotland).

Breathes there the man, with soul so dead,
 Who never to himself hath said,
 This is my own, my native land!
 Whose heart hath ne'er within him burn'd,
 As home his footsteps he hath turn'd,

From wandering on a foreign strand!
 If such there breathe go, mark him well;
 For him no Minstrel raptures swell;
 High though his titles; proud his name,
 Bonndless his wealth as wish can claim;
 Despite those titles, power, and pelf,
 The wretch, concenter'd all in self,
 Living, shall forfeit fair renown,
 And, doubly dying, shall go down
 To the vile dust, from whence he sprung,
 Unwept, unhonour'd, and unsung.

O Caledonia¹! stern and wild,
 Meet nurse for a poetic child!
 Land of brown heath and shaggy wood,
 Land of the mountain and the flood,
 Land of my sires! what mortal hand
 Can e'er untie this filial band,
 That knits me to thy rugged strand!
 Still, as I view each well-known scene,
 Think, what is now, and what hath been
 Seems as, to me, of all bereft,
 Sole friends thy woods and streams were left;

¹) Καληδονία, αρχαῖον ὄνομα τῆς Σκωτίας.

And thus I love them better still,
 Even in extremity of ill.
 By Yarrow's stream still let me stray,
 Though none should guide my feeble way;
 Still feel the breeze down Ettricke break,
 Although it chill my wither'd cheek;
 Still lay my head by Teviot stone,
 Though there, forgotten and alone,
 The Bard may draw his parting groan.

ΤΟΥ ΑΥΤΟΥ.

Ο ΤΕΛΕΡΤΑΙΟΣ ΚΙΘΑΡΩΔΟΣ.

(The last Minstrel).

'Εκ τοῦ Lay of the Last Minstrel.

The way was long, the wind was cold,
 The Minstrel was infirm and old;
 His wither'd cheek, and tresses gray;
 Seem'd to have known a better day;
 The harp, his sole remaining joy,
 Was carried by an orphan boy.
 The last of all the Bards was he,
 Who sung of Border chivalry¹.
 For, well-a-day²! their date³ was fled,
 His tuneful brethren all were dead;
 And he, neglected and oppress'd
 Wish'd to be with them, and at rest.
 No more, on prancing palfrey borne,
 He carolled, light as lark at morn;
 No longer courted and caress'd,
 High-placed in hall, a welcome guest.

¹) Γνωστὰ τὰ περὶ τῶν ἵπποτῶν τῆς λεγομένης Στρογγύλης τραπέζης.
 "Ορ. καὶ 'Ιστορ. 'Αγγλ. Τόμ. Α'. Σελ. 23. ²) Well-a-day = τῷ woe the
 day, ὦ ἡμέρα δυστυχῆς, ἀποφράς! ἐρρέτω ἡ ἡμέρα! ³) ὁ χρόνος, ὁ και-
 ρὸς αὐτῶν.

He poured¹ to lord and lady gay
 The unpremeditated lay:
 Old times were changed, old manners gone;
 A stranger filled the Stuart's throne.
 The bigots of the iron time
 Had call'd his harmless art a crime.
 A wand'ring harper, scorned and poor,
 He begged his bread from door to door;
 And tuned, to please a peasant's ear,
 The harp a king had loved to hear.

He passed where Newark's stately tow'r
 Looks out from Yarrow's birchen bow'r:
 The Minstrel gazed with wishful eye—
 No humbler resting-place was nigh.
 With hesitating step, at last,
 Th' embattled portal-arch he pass'd,
 Whose pond'rous grate and massy bar
 Had oft rolled back the tide of war,
 But never closed the iron door
 Against the desolate and poor.
 The Duchess² marked his weary pace,
 His timid mien, and rev'rend face,
 And bade her page the menials tell,
 That they should tend the old man well:
 For she had known adversity,
 Though born in such a high degree;
 In pride of power, in beauty's bloom,
 Had wept o'er Monmouth's bloody tomb.
 When kindness had his wants supplied,
 And the old man was gratified,
 Began to rise his minstrel pride;

¹) Poured, ἐξέχεεν, ἔκαμνεν αὐτοὺς νὰ ἀκούωσιν. ²) Ἄννα, δούκισσα
 Μονμουθῆς χήρα τοῦ Ἰακώβου, δούκῃς Μονμουθῆς, ἀποκεφαλισθέντος τῷ
 1685 ὑπὸ Ἰακώβου Β'.

And he began to talk anon,
 Of good Earl Francis¹, dead and gone,
 And of Earl Walter², rest him God!
 A braver ne'er to battle rode;
 And how full many a tale he knew,
 Of the old warriors of Buccleuch;
 And, would the noble Duchess deign
 To listen to an old man's strain,
 Though stiff his hand, his voice though weak,
 He thought, even yet, the sooth³ to speak,
 That if she loved the harp to hear,
 He could make music to her ear.

The humble boon was soon obtained;
 The aged Minstrel audience gained:
 But, when he reached the room of state,
 Where she, with all her ladies, sate,
 Perchance he wished his boon denied;
 For, when to tune his harp he tried,
 His trembling hand had lost the ease
 Which marks security to please;
 And scenes, long past, of joy and pain,
 Came wildering⁴ o'er his aged brain—
 He tried to tune his harp in vain.

The pitying Duchess praised its chime⁵,
 And gave him heart, and gave him time,
 Till every string's according glee⁶
 Was blended into harmony.
 And then he said, he would full fain
 He could recall an ancient strain,
 He never thought to sing again.

¹) Φραγκίσκος Σκώττος, κόμης Βυκκλευχίου, πατήρ τῆς δουκίσσης.

²) Walter, κόμης Βυκκλευχίου, πάππος τῆς δουκίσσης. ³) The sooth, ἡ ἀλήθεια, ἐξ οὗ καὶ shootsayer, μάντις, οἰωνοσκόπος, προφήτης.

⁴) Wildering, συγκεχυμένος. ⁵) Chime, ἦχος, ἀρμονία. ⁶) Glee, μουσική.

It was not framed for village churls,
 But for high dames and mighty earls;
 He'd played it to King Charles the Good,
 When he kept court at Holyrood';
 And much he wished, yet feared, to try,
 The long-forgotten melody.
 Amid the strings his fingers strayed,
 And an uncertain warbling made,
 And oft he shook his hoary head.
 But when he caught the measure wild,
 The old man rais'd his face, and smil'd;
 And lighten'd up his faded eye,
 With all a poet's ecstasy!
 In varying cadence, soft or strong,
 He swept the sounding chords along:
 The present scene, the future lot,
 His toils, his wants, were all forgot:
 Cold diffidence and age's frost
 In the full tide of song were lost;
 Each blank, in faithless memory void,
 The poet's glowing thought supplied;
 And, while his harp responsive rung,
 'T was thus the latest Minstrel sung.

1) Holyrood, ἀνάκτορα τῶν βασιλέων τῆς Σκωτίας ἐν Ἐδιμβούργῳ.
 "Op. 'Ιστορ. Ἀγγλ.

ΛΟΡΔΟΥ ΒΥΡΩΝΟΣ.

Ὁ Βυρὼν (Lord Byron) γεν. τῷ 1788, ἀπ. τῷ 1824, ὑπῆρξεν εἰς τῶν περιφημοτέρων τῆς Ἀγγλίας ποιητῶν, νέον μεταχειρισθεὶς ὕφος εἰς τὴν ποίησιν¹. Τὸ αἰμυνηστον ὄνομα αὐτοῦ ὑπάρχει σεβαστὸν καὶ προσφιλὲς εἰς τὴν νέαν Ἑλλάδα, εἰς τὴν ἐθυσίασε τὴν τε ζωὴν καὶ τὴν περιουσίαν αὐτοῦ. Ἐγραψε πολλὰ πολλοῦ λόγου ἄξια, ὧν ποιήματα μὲν ἡ ἀποδημία τοῦ Childe-Harold, ὁ Πειρατής, ἡ Λάρα, ἡ Νύμφη τῆς Ἀδύδου, ὁ Γκιαούρ, δράματα δὲ Μανφρέδος, Κάιν, ὁ Οὐρανὸς καὶ ἡ Γῆ, Μαρῖνος Φαλιέρος, Φόσκαροι, ἡ προφητεία τοῦ Δάντου· ἔτι δὲ τὸ ποίημα τοῦ Don Juan, καὶ ἄλλα διάφορα.

ΜΟΝΑΞΙΑ.

(Solitude).

To sit on rocks, to muse o'er flood and fell,
To slowly trace the forest's shady scene,
Where things that own not man's dominion dwell,
And mortal foot hath ne'er or rarely been;
To climb the trackless mountain all unseen,
With the Wild flock that never needs a fold;
Alone o'er steeps and foaming falls to lean;
This is not solitude: 't is but to hold
Converse with nature's charms, and see her stores unroll'd.
But midst the crowd, the hum, the shock of men,
To hear, to see, to feel, and to possess,
And roam along, the world's tir'd denizen,
With none who bless us, none whom we can bless;
Minions of splendour, shrinking from distress!
None that, with kindred consciousness endued,
If we were not, would seem to smile the less
Of all that flatter'd, follow'd, sought, and sued:
This is to be alone; this, this is solitude.

¹) Ὁρ. τὴν περὶ αὐτοῦ κρίσιν τοῦ Χαζλιττίου Σελ. 252.

ΤΟΥ ΑΥΤΟΥ.

Ο ΚΟΡΡΑΔΟΣ ΕΝ ΤΗ ΦΥΛΑΚΗ.

(Conrad in his prison.)

Κρυπτόμενος ὑπὸ φόρεμα δερβίσου ὁ Κορράδος, εἰσέρχεται εἰς τὸ μέγαρον τοῦ Σεῦδ-πασσᾶ. Καὶ διὰ τινος μὲν σημείου ἐπιπεσόντες οἱ γρατιῶται αὐτοῦ κατὰ τῶν Μουσουλμάνων, σφοδρὰν μετ' αὐτῶν συγχροτοῦσι μάχην, ἐπὶ τέλος ὅμως ἡττηθεὶς ὑπὸ τοῦ ἀριθμοῦ τῶν ἐχθρῶν ὁ Κορράδος ἡχμαλωτίσθη.

(Ἐκ τοῦ Πειρατοῦ Ἰσμ. Γ').

The fourth day roll'd along, and with the night
Came storm and darkness in their mingling might;
Oh! how he listen'd to the rushing deep,
That ne'er till now so broke upon his sleep:
And his wild¹ spirit wilder wishes sent,
Roused by the roar of his own element!
Oft had he ridden² on that winged wave,
And loved its roughness for the speed it gave,
And now its dashing echo'd on his ear,
A long-known voice—alas! too vainly near!
Loud sung the wind above; and, doubly loud,
Shook o'er his turret-cell the thunder cloud;
And flash'd the lightning by the latticed bar,
To him more genial than the midnight star:
Close to the glimmering grate he dragg'd his chain,
And hoped that peril might not prove³ in vain.
He raised his iron hand to Heaven, and pray'd⁴
One pitying flash to mar the form it made:
His steel and impious prayer attract alike—
The storm roll'd onward, and disdain'd to strike.
Its peal wax'd fainter—ceased—he felt alone,
As if some faithless friend had spurn'd his groan!

¹) Wild, πεπλανημένον, παράφορον. ²) Had he ridden, ἤλασεν ἐφιππος, ἐφέρθη. ³) Might not prove, ἰσοδυναμεῖ τῷ might not be.

⁴) Prayed ἀντὶ prayed for, ἐζήτην.

ΤΟΥ ΑΥΤΟΥ.

ΚΑΤΑΣΤΡΟΦΗ ΤΟΥ ΣΕΝΝΑΧΗΡΕΙΜ.

*(The destruction of Sennacherib.)**(Ἐκ τῶν Ἑβραϊκῶν Μελωδιῶν).*

Factum est igitur in nocte illa, venit Angelus Domini et
percussit in castris Assyriorum centum octoginta
quinque millia¹.

(IV. Regum, xix, 35.)

I.

The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue waves roll nightly on dark Galilee.

II.

Like the leaves of the forest when summer is green,
That host with their² banners at sunset were seen:
Like the leaves of the forest when Autumn hath blown,
That host on the morrow lay wither'd and strown.

III.

For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he pass'd;
And the eyes of the sleepers wax'd deadly and chill,
And their hearts but once heaved, and for ever grew still!

IV.

And there lay the steed with his nostril all wide,
But through it there roll'd not the breath of his pride:
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

¹) « Καὶ ἐγένετο ἕως νυκτὸς, καὶ ἐξῆλθεν ἄγγελος Κυρίου, καὶ ἐπάτα-
ξεν ἐν τῇ παρεμβολῇ τῶν Ἀσσυρίων ἑκατὸν ὀγδοήκοντα πέντε χιλιάδας.»
(Δ'. Βασιλ. ιθ'. 35).

²) Their ἀντὶ its, περιληπτικοῦ τοῦ host ὄντος.

V.

And there lay the rider distorted and pale,
 With the dew on his brow, and the rust on his mail,
 And the tents were all silent, the banners alone,
 The lances unlifted, the trumpets unblown.

VI.

And the widows of Ashur are loud in their wail,
 And the idols are broke¹ in the temple of Baal;
 And the might of the Gentile, unsmote by the sword,
 Hath melted like snow in the glance of the Lord!

ΤΟΥ ΑΥΤΟΥ.

ΝΥΞ.

(Night.)

Πολιορκουμένης ὑπὸ τῶν Τούρκων τῆς (ὑπὸ τῶν Βενετῶν κατεχομένης) Κορίνθου, τῷ 1715, ἡ φρουρά τῆς πόλεως ἔστερξε νὰ συνθηκολογήσῃ μετ' αὐτῶν· γιγνομένων ὅμως τῶν συνδιαλέξεων, ἀποθήκη πυρίτιδος ἐξ-εῤῥάγη ἐν τῷ στρατοπέδῳ τῶν ἐχθρῶν, καὶ ἐξακοσίους ἢ ἐπτακοσίους αὐτῶν ἐθανάτωσε. Τοσοῦτον δ' ἐνεκα τοῦ συμβάματος τοῦτε ἐξηγριώθησαν οἱ Τούρκοι, ὥστε μηδεμίαν πλέον παραδεχόμενοι συνθήκην, ἐφώρμησαν κατὰ τῆς Κορίνθου, καὶ δι' ἐφόδου αὐτὴν κυριεύσαντες, ἐν στόματι μαχαίρας ἐπέρασαν τὴν φρουράν.

'T is midnight: On the mountains brown
 The cold round moon shines deeply down;
 Blue roll the waters, blue the sky
 Spreads like an Ocean hung on high,
 Bespangled² with those isles of light,
 So wildly³, spiritually bright;
 Who ever gazed upon them shining
 And turn'd to earth without repining,
 Nor wish'd for wings to flee away,
 And mix with their eternal ray?

¹) Broke ἀντὶ broken. "Ορ. Σελ. 577. ²) Bespangled, ἐφ' οὗ εἶναι ἐσπαρμέναι. ³) Wildly, ἀλλοκότως, παραδόξως, ὑπὲρ φύσιν.

The waves on either shore lay there
 Calm, clear, and azure as the air;
 And scarce their form the pebbles shook,
 But murmur'd meekly as the brook.
 The winds were pillowed¹ on the waves,
 The banners drooped along their staves;
 And, as they fell around them furling,
 Above them shone the crescent curling²;
 And that deep silence was unbroke,
 Save where the watch³ his signal spoke,
 Save where the steed neighed oft and shrill,
 And echo answer'd from the hill,
 And the wide hum of that wild⁴ host
 Rustled like leaves from coast to coast,
 As rose the Muezzin's⁵ voice in air
 In midnight call to wonted prayer;
 It rose, that chanted mournful strain,
 Like some lone spirit's o'er the plain:
 'T was musical, but sadly sweet,
 Such as when winds and harp-strings meet,
 And take a long unmeasured tone⁶,
 To mortal minstrelsy unknown.
 It seem'd to those within the wall
 A cry prophetic of their fall:
 It struck even the besiegers' ear
 With something ominous and drear;
 An undefined and sudden thrill⁷,
 Which makes the heart a moment still,
 Then beat with quicker pulse, ashamed
 Of that strange sense⁸ its silence framed⁹;

1) Were pillowed, ἀνεπύοντο, ἐκάθευδον. 2) The crescent curling, τὸ μηνοειδές, τὸ ἡμισέληνον (τῶν Τούρκων). 3) The watch, ἡ φυλακή, ἡ φρουρά. 4) Wild, ἄγριος. 5) Muezzin, ὁ ἀπὸ τοῦ μιναρὲ κράκτης τῶν Μωαμεθανῶν ἱμάμης, ψάλλων τὴν εἰς τὸ τζαμίον πρόσκλησιν αὐτῶν. 6) To take a ton, ἐκπέμπω, ἀναδίδω, ἐκβάλλω ἦχον, φωνήν. 7) Thrill, ῥίγος, φρικασμός. 8) Sense, αἴσθημα. 9) Framed ἰσοδυναμεῖ τῷ formed ἢ created.

Such as a sudden passing-bell
Wakes, though but for a stranger's knell.

ΤΟΥ ΑΥΤΟΥ.

ΩΚΕΑΝΟΣ.

(*Ocean.*)

Oh! that the Desert were my dwelling-place,
With one fair Spirit for my minister¹,
That I might all forget the human race,
And, hating no one, love but only her!
Ye Elements!—in whose enobling stir²
I feel myself exalted—can ye not
Accord me such a being³? Do I err
In deeming such inhabit many a spot?
Though with them to converse can rarely be our lot.
There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
Threr is society, where none intrudes,
By the deep sea, and music in its roar:
I love not Man the less, but Nature more,
From these our interviews, in which I steal
From⁴ all I may be, or have been before,
To mingle with the Universe, and feel
What I can ne'er express, yet cannot all conceal.
Roll on, thou deep and dark blue Ocean—roll!
Ten thousand fleets sweep over thee in vain;
Man marks the earth with ruin—his control
Stops with the shore;—upon the watery plain
The wrecks⁵ are all thy deed, nor doth remain
A shadow of man's ravage, save his own⁶,
When, for a moment, like a drop of rain,

¹) Minister, ποιητ. σύντροφος. ²) Stir, μεγαλοπρεπής κίνησις. ³) Such a being, τοιοῦτον ὄν, τοιοῦτον πλάσμα. ⁴) To steal from, ὑπεξίσταμαι, λησμονῶ. ⁵) Wreck, Ὀρ. Α. ⁶) Save his own, εἰμὴ ὁ ἴδιος αὐτοῦ (ὄλεθρος).

He sinks into thy depths with bubbling groan,
Without a grave, unknell'd, uncoffin'd¹, and unknown.

His steps are not upon thy paths,—thy fields
Are not a spoil for him—thou dost arise
And shake him from thee; the vile strength he wields
For earth's destruction thou dost all despise,
Spurning him from thy bosom to the skies,
And send'st him, shivering in thy playful spray²
And howling, to his Gods, where haply lies
His petty hope in some near port or bay,
And dashest him again to earth:—there let him lay³.

The armaments which thunder-strike the walls
Of rock-built cities, bidding nations quake,
And monarchs tremble in their capitals,
The oak leviathans, whose huge ribs make
Their clay creator the vain title take
Of lord of thee, and arbiter of war;
These are thy toys, and as the snowy flake,
They melt into thy yeast of waves, which mar
Alike the Armada's pride, or spoils of Trafalgar⁴.

Thy shores are empires, changed in all save thee—
Assyria, Greece, Rome, Carthage, what are they?
Thy waters wasted them while they were free,
And many a tyrant since: their shores obey
The stranger, slave, or savage; their decay
Has dried up realms to deserts:—not so thou,
Unchangeable save to thy wild wave's play—
Time writes no wrinkle on thine azure brow—
Such as creation's dawn beheld, thou rollest now.

Thou glorious mirror, where the Almighty's form
Glasses itself in tempests; in all time,

¹) Knell, ἐπικήδειος κώδων, unknell'd, ὃν ὁ θάνατος δὲν ἀνηγγέλθη δ' ἐπικηδείου κώδωνος, οἷον εἰ ἀκλαυστος. ²) Spray, ἀφρός τῆς θαλάσσης μεταφερόμενος ὑπὸ τοῦ ἀνέμου. ³) There let him lay, ὡς κεῖται ἐκεῖ, ὡς τὸν ἀφήσωμεν ἐκεῖ. ⁴) "Ορ. 'Ιστορ. 'Αγγλ.

Calm or convulsed—in breeze, or gale, or storm
 Icing the pole, or in the torrid clime
 Dark heaving¹;—boundless, endless, and sublime—
 The image of Eternity—the throne
 Of the Invisible; even from out thy slime
 The monsters of the deep are made; each zone
 Obeys thee; thou goest forth, dread, fathomless, alone.

And I have loved thee, Ocean! and my joy
 Of youthful sports was on thy breast to be
 Borne, like thy bubbles, onward: from a boy
 I wanton'd with thy breakers²—they to me
 Were a delight; and if the freshening sea
 Made them a terror—'t was a pleasing fear,
 For I was as it were a child of thee,
 And trusted to thy billows far and near,
 And laid my hand upon thy mane³—as I do here.

ΤΟΥ ΑΥΤΟΥ.

ΝΕΩΤΕΡΑ ΕΛΛΑΣ.

(Modern Greece.)

(Ἐκ τοῦ Γκισούρ).

Fair clime! where every season smiles
 Benignant o'er those blessed isles,
 Which, seen from far Colonna's⁴ height,
 Make glad the heart that hails the sight,
 And lend to loneliness delight,
 There mildly dimpling, Ocean's cheek
 Reflects the tints of many a peak
 Caught by the laughing tides that lave
 These Edens of the eastern wave;

¹) Βαρέως παρασσύμενος. ²) Breakers, τὰ συντρίβοντα, ἤτοι τὰ κύματα. ³) Mane, γαίτη, ἀφρὸς τῶν κυμάτων. ⁴) Colonna, τὸ ἀρχαῖον ἀκρωτήριον τῆς Ἀττικῆς Σούνιον, τὸ νῦν Κάβο-Κολόγνα.

And if at times a transient breeze
 Break the blue crystal of the seas,
 Or sweep one blossom from the trees,
 How welcome is each gentle air
 That wakes and wafts the odours there!
 For there the rose o'er crag or vale,
 Sultana of the nightingale¹,
 The maid for whom his melody,
 His thousand songs are heard on high,
 Blooms blushing to her lover's tale:
 His queen, the garden queen, his rose,
 Unbent by winds, unchill'd by snows,
 Far from the winters of the west,
 By every breeze and season blest,
 Returns the sweets by Nature given,
 In softest incense back to heaven,
 And grateful yields that smiling sky
 Her fairest hue and fragrant sigh;
 And many a summer flower is there,
 And many a shade that love might share,
 And many a grotto, meant for rest,
 That holds the pirate for a guest,
 Whose bark in sheltering cove below
 Lurks for the passing peaceful prow,
 Till the gay mariner's guitar
 Is heard, and seen the evening star;
 Then stealing² with the muffled oar,
 Far shaded by the rocky shore,
 Rush the night-prowlers on the prey,
 And turn to groans his roundelay.
 Strange—that where³ Nature loved to trace,

¹) Τὸ rose (ρόδον) προσωποποιεῖται ὡς γέν. θηλ. Τὸ δὲ nightingale ὡς γέν. ἀρσ. Εἰς Περσικόν τινα μῦθον θαυμασίως περιγράφονται οἱ ἔρωτες τοῦ Ῥόδου (γ. θ.) καὶ τῆς Ἀηδόνης (γ. ἀρ.), ἐξ οὗ καὶ τὴν ὠραίαν ταύτην ἰδέαν ἔλαβεν ὁ ποιητής. ²) Stealing, λαθραίως, κρυφίως. ³) Where, ἀντὶ there where, ἐκεῖ ὅπου.

As if for Gods, a dwelling-place,
 And every charm and grace hath mix'd
 Within the paradise she fix'd,
 There man, enamour'd of distress,
 Should mar it into wilderness¹,
 And trample, brute-like, o'er each flower
 That tasks not one laborious hour,
 Nor claims the culture of his hand
 To bloom along the fairy land,
 But springs as to preclude his care,
 And sweetly woos him—but to spare!
 Strange—that where all is peace beside
 There passion riots in her pride,
 And lust and rapine wildly reign
 To darken o'er the fair domain².
 It is as though³ the fiends prevail'd
 Against the seraphs they assail'd,
 And, fix'd on heavenly thrones, should dwell
 The freed inheritors of hell:
 So soft the scene, so form'd for joy,
 So curst the tyrants that destroy!

He who hath bent him o'er the dead,
 Ere the first day of death is fled,
 The first dark day of nothingness,
 The last of danger and distress,
 (Before decay's effacing fingers
 Have swept⁴ the lines where beauty lingers),
 And mark'd the mild angelic air,
 The rapture of repose that 's there,
 The fix'd, yet tender traits that streak
 The languor of the placid cheek,
 And—but for⁵ that sad shrouded eye,

¹) To mar into wilderness, μεταβάλλω εἰς ἔρημον. Περι τοῦ mar ὁρ. Δ. ²) To darken o'er the fair κτλ. ἵνα περικαλύπτωσι διὰ σκότους (ἐπιχέωσι σκότος εἰς) τὴν ὡραίαν ταύτην χῶρον. ³) Τὸ as though ἰσοδυναμεῖ τῷ as if, ὡς ἂν, ὡς νά. ⁴) Have swept, πρὶν ἐξαλείψωσι. ⁵) But

That fires not, wins not, weeps not, now;
 And but for that chill changeless brow,
 Where cold obstruction's apathy¹
 Appals the gazing mourner's heart²,
 As if to him it could impart
 The doom he dreads, yet dwells upon;
 Yes, but for these, and these alone,
 Some moments, ay, one treacherous hour,
 He still might doubt the tyrant's power;
 So fair, so calm, so softly seal'd³,
 The first, last look by death reveal'd!
 Such is the aspect of this shore;
 'T is Greece, but living Greece no more!
 So coldly sweet, so deadly fair⁴!
 We start, for soul is wanting there⁵.
 Hers is the loveliness in death,
 That parts not quite with parting breath;
 But beauty with that fearful bloom,
 That hue which haunts it to the tomb,
 Expression's last receding ray,
 A gilded halo hov'ring round decay,
 The farewell beam of feeling past away!
 Spark of that flame, perchance of heavenly birth,
 Which gleams, but warms no more its cherish'd earth!

Clime of the unforgotten brave!
 Whose land from plain to mountain-cave

for, ἐξαιρουμένου ὅτι, παρεκτός. ¹) Cold obstruction's apathy, τὸ ῥί-
 γος, ἢ (ψυχρὰ) ἀναισθησία τοῦ θανάτου. ²) The mourner's heart, ἡ καρ-
 δία τοῦ θρηνοῦντος, τοῦ πάσχοντος. ³) Sealed, ἰσοδυναμεῖ τῷ marked,
 ἢ impressed. ⁴) So deadly fair, οὕτω νενεκρωμένη ἔξ ὡραία. ⁵) Ἐλεειπε,
 φιλέλλην Βυρῶν, ἡ ψυχὴ ἐκ τῆς ἀγαπητῆς σου Ἑλλάδος, ὅτε ἔγραφες
 τοὺς ἀμιμήτους στίχους τούτους, ἀλλὰ πόσον ἀγάλλεται σήμερον ἡ σκιά
 σου βλέπουσα ἀναστηθεῖσαν τὴν νέαν σου ταύτην πατρίδα καὶ ἀκμαίαν
 ἐν τῷ συλλόγῳ τῶν σοφῶν χωρῶν τῆς Εὐρώπης συγκατατασσομένην! Τὸ
 εἶπες καὶ σὺ αὐτὸς ἀλλαχοῦ.

'T is Greece ; yes, living Greece once more!

Was freedom's home or glory's grave!
 Shrine of the mighty! Can it be,
 That this is all remains¹ of thee?
 Approach, thou craven crouching slave:
 Say, is not this Thermopylæ?
 These waters blue that round you lave,
 Oh servile offspring of the free!
 Pronounce what sea, what shore is this?
 The gulf, the rock of Salamis!
 These scenes, their story not unknown,
 Arise, and make again your own;
 Snatch from the ashes of yours sires
 The embers of their former fires;
 And he who in the strife expires
 Will add to theirs a name of fear²
 That tyranny shall quake to hear,
 And leave his sons a hope, a fame,
 They too will rather die than shame;
 For freedom's battle once begun,
 Bequeath'd by bleeding sire to son,
 Though baffled oft is ever won.
 Bear witness, Greece, thy living page,
 Attest it many a deathless age!
 While kings, in dusty darkness hid,
 Have left a nameless pyramid,
 Thy heroes, though the general doom³
 Hath swept the column from their tomb,
 A mightier monument command,
 The mountains of their native land!
 There points thy Muse to stranger's eye
 The graves of those that cannot die!

¹) All remains, ἀντί all that remains, σπανιωτάτη εἶναι ἡ ἔλλειψις τοῦ συνδετικοῦ ἐπιθέτου, ὅταν τὸ ἐπίθετον τοῦτο ᾖ ὡς ὑποκείμενον.

²) A name of fear, ὄνομα φόβου, ἤτοι ὄνομα φοβερόν, τρομερόν.

³) The general doom, ἡ γενικὴ μοῖρα, ἡ καταστροφή τοῦ (τὰ πάντα ἀφανίζοντος) καιροῦ.

'T were long to tell, and sad to trace,
 Each step from splendour to disgrace;
 Enough — no foreign foe could quell
 Thy soul, till from itself it fell;
 Yes! self-abasement paved the way
 To villain-bonds¹, and despot-sway.
 What can he tell who treads thy shore?
 No legend of thine olden time,
 No theme on which the Muse might soar,
 High as thy own in days of yore²,
 When man was worthy of thy clime.
 The hearts within thy valleys bred,
 The fiery souls that might have led
 Thy sons to deeds sublime,
 Now crawl from cradle to the grave,
 Slaves — nay, the bondsmen of a slave,
 And callous, save to crime;
 Stain'd with each evil that pollutes
 Mankind, where least above the brutes:
 Without e'en savage virtue blest,
 Without one free or valiant breast,
 Still to the neighbouring ports they waft
 Proverbial wiles, and ancient craft,
 In this the subtle Greek is found³,
 For this, and this alone, renown'd.

¹) Villain-bonds, δουλικὰ δεσμά. ²) Days of yore, ἄλλοτε, τὸ πάλαι.

³) Is found, εὐρίσκεται, ὑπάρχει.

ΣΑΚΕΣΠΗΡΟΥ.

Ὁ Σακεσπῆρος (William Shakespeare ἢ Shakspeare) γεν. ἐν Στρατφορδίῳ τῷ 1564, ὑπῆρξεν ὁ περιφημότετος καὶ πρῶτος δραματοποιὸς τῆς Ἀγγλίας. Μετὰ τοῦ ἀλλοκότου βίου αὐτοῦ ἔμειξαν πολλὰ μυθώδη· τὰ δ' ἀληθέστερα εἶναι ὅτι ἔλαβεν ἀτελεστάτην ἐκπαίδευσιν, ἄσωτον δὲ καὶ ἄστατον διάγων κατ' ἀρχὰς βίον, κατὰ τὸ εἰκοστὸν δεύτερον ἔτος τῆς ἡλικίας τε, καταδιωκόμενος ὡς λαθρέμπορος, ἠναγκάσθη νὰ ἀπέλθῃ εἰς Λονδῖνον, ἐνθα τὸ πρῶτον ἐνησχολήθη νὰ φυλάσσῃ τοὺς ἵππους εἰς τὴν θύραν θεάτρου τινὸς, ἀκολουθῶν δ' ἐγένετο ὑποβολεὺς, καὶ εἶτα ἀνέβη ἐπὶ τῆς σκηνῆς, παριστῶν ξένα δράματα, καὶ τέλος ἤρξατο νὰ ποιῇ ἐξ αὐτομάτου δράματα καὶ αὐτός. Καὶ πρῶτον μὲν συνέρραπτεν ἀρχαιότερα τινὰ ποιήματα, ἀπὸ δὲ τοῦ 1589 συνέταξε καὶ πρωτότυπα. Μεγάλην δ' ἀπέκτησε φήμην καὶ ὡς ποιητῆς καὶ ὡς ὑποκριτῆς θεάτρου, ἐφ' ᾧ τε καὶ εἵλκυσε τὴν εὐνοίαν τῆς τε Ἑλισάβετ καὶ τοῦ διαδόχου αὐτῆς Ἰακώβου. Ἰδιοκτήτης θεάτρου γενόμενος καὶ ἱκανὴν ἀποκτήσας χρηματικὴν περιουσίαν, ἀπεσύρθη εἰς τὴν πατρίδα του, ἐνθα καὶ ἐτελεύτησε τῷ 1616. Ὡς δὲ κατὰ τὸν βίον αὐτοῦ, οὕτω καὶ κατὰ τὸ εἶδος τοῦ γράφειν ἦτο λίαν ἰδιότροπος (excentric) ὁ Σακεσπῆρος. Ἀφῆκε τριάκοντα πέντε ἀξιοθαύμαστα δράματα, ἐν οἷς κατ' ἐξοχὴν διακρίνεται ὁ φύβος· ἔτι δὲ διαφόρους ᾠδὰς καὶ ᾄσματα, καὶ ἄλλα.

ΠΕΡΙ ΑΛΗΘΕΙΑΣ.

(On Truth.)

Ὅτι ἡ ἀλήθεια εἶναι ὁ εὐπρεπέστερος στολισμὸς τῆς ὠραιότητος.
(ΝΔ'. Ὡδή).

O, how much more doth beauty beauteous seem
By that sweet ornament which truth doth give!
The rose looks fair, but fairer we it deem
For that sweet odour which doth in it live.
The canker-blooms¹ have full as deep a dye
As the perfumed tincture of the roses;
Hang on such² thorns, and play as wantonly
When summer's breath their masked buds discloses;

¹) The canker-blooms, τὰ γαγγραινώδη, τὰ νοσοῦντα ἄνθη. ²) Such, παρόμοιος.

But, for¹ their virtue only² is their show,
 They live unwoo'd, and unrespected fade;
 Die to themselves. Sweet roses do not so;
 Of their sweet deaths are sweetest odours made³:
 And so of you, beauteous and lovely youth,
 When that⁴ shall fade, my verse distils your truth:

ΤΟΥ ΑΥΤΟΥ.

Ο ΚΟΣΜΟΣ ΠΑΡΑΒΑΛΛΟΜΕΝΟΣ ΠΡΟΣ ΘΕΑΤΡΟΝ.

(The world compared to a stage.)

Ἡ ζωὴ εἶναι δράμα παριστανόμενον ἐπὶ τοῦ θεάτρου τοῦ κόσμου, καθ'
 ὃ ἕκαστος ἡμῶν λαμβάνει τὸ ἴδιον αὐτοῦ πρόσωπον.

(Ἐκ τῆς τραγωδίας As you like it — ὅπως σοι ἀρέσκει).

All the world's a stage,
 And all the men and women merely players;
 They have their exits and their entrances,
 And one man in his time plays many parts,
 His acts being seven ages. At first the infant,
 Mewling and puking in the nurse's arms:
 And then the whining school-boy with his satchel,
 And shining morning face, creeping like snail⁵
 Unwillingly to school. And then, the lover,
 Sighing like furnace, with a woeful ballad
 Made to his mistress' eyebrow. Then, a soldier,
 Full of strange oaths, and bearded like the pard,
 Jealous in honour, sudden and quick in quarrel;
 Seeking the bubble reputation
 Even in the cannon's mouth. And then, the justice,
 In fair round belly, with good capon lin'd,

¹) For, σύνδ. ἐπειδὴ, διότι. ²) Their virtue only, ἥτοι their only (μόνη) virtue. ³) Are made, γίνονται, κατασκευάζονται, ἀποσταλάζονται (χ. λαμπικάρονται). ⁴) That, ἡ ἀξιαγάπητος αὕτη ὡραιότης. ⁵) Like snail, ἀντὶ like a snail, ὡς καὶ παρακατιῶν λέγει like furnace, ἀντὶ like a furnace.

With eyes severe, and beard of formal cut,
 Full of wise saws¹ and modern² instances,
 And so he plays his part. The sixth age shifts
 Into the lean and slipper'd pantaloon,
 With spectacles on nose³, and pouch on side;
 His youthful hose well sav'd, a world too wide
 For his shrunk shank; and his big manly voice,
 Turning again toward childish treble, pipes
 And whistles in his⁴ sound. Last scene of all,
 That ends this strange eventful history,
 Is second childishness, and mere oblivion,
 Sans⁵ teeth, sans eyes, sans taste, sans every thing.

ΤΟΥ ΑΥΤΟΥ.

ΤΟ ΠΟΡΘΟΜΕΙΟΝ ΤΗΣ ΚΛΕΟΠΑΤΡΑΣ.

(*Cleopatra's barge*).

Κλεοπάτρα, θυγάτηρ Πτολεμαίου τοῦ Αὐλητοῦ, περίφημος διὰ τὴν ὠραιότητα ἔχουσα τὰ παραπτώματά της, ἀποδιωχθεῖσα ἐκ τοῦ θρόνου της ὑπὸ τοῦ ἀδελφοῦ της, κατέφυγεν εἰς τὸν Καίσαρα, δι' οὗ ἀνέλαθεν αὐτόν. Μετὰ τὸν θάνατον τοῦ δικτάτορος τούτου, ὁ Ἀντώνιος προσεκάλεσε τὴν Κλεοπάτραν εἰς τὴν Κιλικίαν, ἵνα ἀπολογηθῇ περὶ τινων κατ' αὐτῆς κατηγοριῶν, ἔνθα καὶ ἐπορεύθη αὕτη μετὰ τῆς μεγαλοπρεποῦς συνοδείας ἣν περιγράφει ὁ Σακεσπήρος διὰ τῶν ἀκολουθῶν στίχων.

The barge she sat in, like a burnish'd throne,
 Burnt⁶ on the water; the poop was beaten gold⁷;
 Purple the sails, and so perfumed, that
 The winds were love-sick⁸ with them: th' oars were silver,
 Which to the tune of flutes kept stroke⁹, and made

¹) Saws, ῥήσεις, ἀποφθέγματα, λόγοι. ²) Modern, κοιναί, πρόστυχοι, πετριμμένοι. ³) On nose, ἐλλειπτι. ἀντὶ ἐπὶ τῆς μύτης. ⁴) His, ἀντὶ αὐτοῦ.

⁵) Sans, Γαλ. πρόθ. ἄνευ, χωρίς. ⁶) Burnt, διαλάμπων (τὸ πλοιάριον).

⁷) Beaten gold, ἐκ χρυσοῦ σφυρηλάτου. ⁸) Love-sick, ἐρωτόληπτος.

⁹) Kept-stroke, ἐκανόνιζον τὴν ἑλασίαν των, ἡλκύνοντο (αἱ κῶπαι) ἐν μουσικῇ ἁρμονίᾳ.

The water, which they beat, to follow faster,
 As amorous of their strokes. For her own person,
 It beggar'd all description¹; she did lie
 In her pavilion, cloth of gold of tissue,
 O'er-picturing that Venus², where we see
 The fancy out-work nature. On each side her
 Stood pretty dimpled boys, like smiling Cupids,
 With divers-colour'd fans, whose wind did seem
 To glow the delicate cheeks, which they did cool,
 And what they undid, did.

Her gentlewomen, like the Nereids,
 So many mermaids, tended her i' th' eyes³,
 And made their bends adornings⁴. At the helm,
 A seeming mermaid steers; the silken tackles
 Swell with the touches of those flow'r-soft hands,
 That yarely frame⁵ the office. From the barge
 A strange invisible perfume hits the sense.
 On the adjacent wharfs the city cast
 Her people out upon her; and Antony,
 Enthron'd i' th' market place, did sit alone
 Whistling to th' air; which, but for vacancy⁶,
 Had gone to gaze on Cleopatra too,
 And made a gap in nature.

1) It beggared all description, καθίστα πτωχὴν, ἀσθενῆ, ἀδύνατον πᾶσαν περιγραφὴν. 2) Over-picturing that Venus, ὑπερέχουσα, ὑπερτεροῦσα ὡς εἰκὼν, παρουσιάζουσα εἰκόνα ὡραιότεραν ἐκείνης τῆς Ἀφροδίτης (τοῦ Πραξιτέλους), καθ' ἣν βλέπομεν τὴν τέχνην ὑπερτερήσασαν τὴν φύσιν. 3) Tended her in the eyes, ἐνητένιζον αὐτὴν εἰς τοὺς ὀφθαλμοὺς (ἵνα ἀναγνώσωσιν ἐπ' αὐτῶν τὴν θέλησιν της), ἦσαν προσεκτικαὶ εἰς πᾶν αὐτῆς νεῦμα. 4) And made their bends adornings, καὶ αἱ (ταπειναὶ) θέσεις αὐτῶν νέαν προσέθετον χάριν... 5) Frame, ἐξεπλήρουν, ἐξεπέλουν. 6) But for vacancy, ἂν δὲν ἐφοδεῖτο μὴ ἀφήσῃ κενὸν ἐν τῇ φύσει· ἂν ἡδύνατο ἡθελεν ἐλθεῖν νὰ ἴδῃ τὴν Κλεοπάτραν, ἀφίνων κενὸν ἐν τῇ φύσει.—Παράβ., περιεργείας χάριν, τὴν ἐξῆς περικοπὴν τοῦ Πλατάρχου, ἣν ὡς μεταφράσας φαίνεται ὁ Σακεσπῆρος, μικρά τινα μόνον προσθεῖς· «Ὡστε πλεῖν (τὴν Κλεοπάτραν) ἀνὰ τὸν Κύδνον ποταμὸν ἐν πορθμείῳ χρυσοπρύμνῳ, τῶν μὲν ἱστίων ἀλουργῶν ἐκπεπετασμένων, τῆς δ' εἰρεσίας ἀργυραῖς κώπαις ἀναφερομένης πρὸς αὐλὸν ἅμα σύριγγι καὶ κι-

ΤΟΥ ΑΥΤΟΥ.

ΜΟΝΟΛΟΓΙΑ ΤΟΥ ΜΑΚΒΕΘ.

(Macbeth's soliloquy).

Ἐν τῷ λαμπροτάτῳ ἀριστουργήματι τοῦ Σακσεσπήρου «ὁ Μακβέθ» παριστᾶται ὅτι ὁ ἄρπαξ οὗτος παρακινούμενος ὑπὸ τῆς φιλοδοξίας καὶ πονηρᾶς συζύγου του, ἐφάνευσε τὸν χρηστὸν βασιλέα τῆς Σκωτίας, Δυγκάνον, ἵνα παραλάβῃ αὐτὸς τὸν θρόνον. Ὀλίγον πρὸ τῆς δολοφονίας κάμνει τὸν ἐφεξῆς μονόλογον.

Is this a dagger which I see before me,
The handle tow'rd¹ my hand? come, let me clutch thee.—
I have thee not, and yet I see thee still.

Art thou not, fatal vision, sensible
To feeling, as to sight? or art thou but
A dagger of the mind, a false creation
Proceeding from the heat-oppressed brain?
I see thee yet, in form as palpable
As this which now I draw.—

Thou marshal'st me the way that I was going;
And such an instrument I was to use.
Mine eyes are made the fools o' th' other senses,
Or else worth all the rest—I see thee still;
And on the blade of th' dudgeon, gouts of blood,
Which was not so before—There 's no such thing.—
It is the bloody business, which informs

Thus to mine eyes.—Now o'er one half the world
Nature seems dead, and wicked dreams abuse
The curtain'd sleep; now witchcraft celebrates

θάραϊς συνηρμοσμένον. Αὐτὴ δὲ κατέκειτο μὲν ὑπὸ σκιάδι χρυσοπάσῳ, κεκοσμημένη γραφικῶς, ὥσπερ Ἀφροδίτῃ· παῖδες δὲ, τοῖς γραφικοῖς ἔρωσιν εἰκασμένοι, παρ' ἑκάτερον ἐστῶτες ἐρρίπιζον. Ὁμοίως δὲ καὶ θεραπαινίδες αἱ καλλιστεύουσαι, Νηρηίδων ἔχουσαι καὶ Χαρίτων πτολάς, αἱ μὲν πρὸς οἶαξιν, αἱ δὲ πρὸς κάλοις ἦσαν. Ὀδμαὶ δὲ θαυμασταὶ τὰς ὄχθας ἀπὸ θυμιαμάτων πολλῶν κατεῖχον. Τῶν δ' ἀνθρώπων οἱ μὲν εὐθὺς ἀπὸ τοῦ ποταμοῦ παρωμάρτου ἐκατέρωθεν, οἱ δ' ἀπὸ τῆς πόλεως κατέβαινον ἐπὶ τὴν θέαν. Ἐκχεομένου δὲ τοῦ κατὰ τὴν ἀγορὰν ὄχλου, τέλος αὐτὸς ὁ Ἀντώνιος ἐπὶ βήματος καθεζόμενος, ἀπελείφθη μόνος.» (Πλάτ. Ἀντών.).

¹) Towerd, (ἔχον τὴν λαβὴν) ἐστραμμένην.

Pale Hecate's offerings: and wither'd Murther,
 (Alarum'd by his sentinel, the wolf,
 Whose howl's his watch) thus with his stealthy pace,
 With Tarquin's ravishing strides², tow'rd his design
 Moves like a ghost.—Thou sound and firm-set earth,
 Hear not my steps, which way they walk, for fear
 The very stones prate of my where-about;
 And take the present horror from the time,
 Which now suits with it.—Whilst I threat, he lives—
 I go, and it is done; the bell invites me.
 Hear it not, Duncan; for it is a knell
 That summons thee to heaven or to hell.

ΤΟΥ ΑΥΤΟΥ.

ΜΟΝΟΛΟΓΟΣ ΤΟΥ ΧΑΜΛΕΤ.

(*Soliloquy of Hamlet*).

("Ορα περὶ τῆς Τραγωδίας ταύτης Σελ. 256.

To be, or not to be? ... that is the question! ...
 Whether 't is² nobler in the mind to suffer
 The stings and arrows of outrageous fortune,
 Or to take arms against a sea of troubles,
 And, by opposing, end them? ... To die ... to sleep ...
 No more: and by a sleep, to say we end
 The heart-ache, and the thousand natural shocks
 That flesh is heir to.... 't is a consummation
 Devoutly to be wish'd. To die ... to sleep ...
 To sleep! perchance to dream ay, there's the rub;
 For in that sleep of death what dreams³ may come,
 When we have shuffled off this mortal coil,
 Must give us pause: there 's the respect⁴
 That makes calamity of so long life:

¹) With Tarquin's ravishing strides, ὡς ἄλλοτε ὁ ἄρπαξ Ταρκύνιος.

²) Whether it is, πότερον εἶναι εὐγενέστερον, γενναιότερον· τί ἐκ τῶν δύο ὀφείλει νὰ πράξῃ ἡ γενναία ψυχὴ. ³) What dreams = τῷ the dreams which. ⁴) Respect, σχέψις, συλλογισμὸς, στοχασμός.

For who would bear the whips and scorns of time,
 Th' oppressor's wrong, the proud man's contumely,
 The pangs of despis'd love, the law's delay,
 The insolence of office, and the spurns
 That patient merit of th' unworthy takes,
 When he himself might his quietus make
 With a bare bodkin? Who would fardels bear,
 To grunt and sweat under a weary life,
 But that the dread of something after death —
 The undiscover'd country from whose bourn¹
 No traveller returns — puzzles the will,
 And makes us rather bear those ills we have,
 Than fly to others that we know not of?
 Thus conscience does make cowards of us all;
 And thus the native hue² of resolution
 Is sickly'd o'er with the pale cast of thought³;
 And enterprises of great pith and moment,
 With this regard⁴, their currents turn awry,
 And lose the name of action.

ΤΟΥ ΑΥΤΟΥ.

Η ΕΥΔΑΙΜΩΝ ΖΩΗ ΤΟΥ ΠΟΙΜΕΝΟΣ.

(The happiness of a shepherd's life).

Ἐν τῇ Τραγῳδίᾳ α ὁ Ἑρρίκος ΣΤ. » παριστᾶται ὅτι ὁ ἡγεμὼν οὗτος ἀποσυρθεὶς ἐκ τινος μάχης κατὰ τὸν ἐμφύλιον πόλεμον τῶν δύο Ῥόδων, εἰς τὰς ἀκολούθους παραδίδεται σκέψεις.

O God! methinks, it were a happy life
 To be no better than a homely swain;
 To sit upon a hill, as I do now,
 To carve out dials quaintly⁵, point by point,
 Thereby to see the minutes how they run⁶:

¹) Bourn = τῷ bounds. ²) Native hue, ἡ φυσικὴ βαφή, τὰ ζωηρὰ χρώματα. ³) Is sicklyed over κτλ. ἐξαλείφεται, ἐξαφανίζεται διὰ τῆς ὠχρᾶς βαφῆς ἣν ὁ στοχασμὸς διαχέει. ⁴) Regard, σκέψις, συλλογισμὸς, ὡς καὶ τὸ ἀνωτέρω respect. ⁵) Quaintly, ἀκριβῶς. ⁶) Thereby to see the minutes κτλ. = τῷ to see how the minutes run.

How many make the hour full complete,
 How many hours bring about the day,
 How many days will finish up¹ the year,
 How many years a mortal man may live.
 When this is known, then to divide the times:
 So many hours, must I tend my flock;
 So many hours, must I take my rest;
 So many hours, must I contemplate;
 So many hours, must I sport myself;
 So many days, my ewes have been with young²;
 So many weeks, ere the poor fools³ will yearn;
 So many months, ere I shall shear the fleece;
 So minutes, hours, days, weeks, months, and years,
 Past over, to the end they were created,
 Would bring white hairs unto a quiet grave.
 Ah! what a life were this! how sweet, how lovely!
 Gives not the hawthorn-bush a sweeter shade
 To shepherds looking on their silly⁴ sheep,
 Than doth a rich embroider'd canopy
 To kings, that fear their subjects' treachery?
 O, yes, it doth; a thousand-fold it doth.
 And to conclude, the shepherd's homely curds,
 His cold thin drink out of⁵ his leather-bottle,
 His wonted sleep under a fresh tree's shade,
 All which secure and sweetly he enjoys,
 Is far beyond a prince's delicates⁶,
 His viands sparkling in a golden cup,
 His body couched in a curious bed,
 When care, mistrust, and treason, wait on him.

¹) Finish up, συμπληροῦσι. ²) My ewes have been with young, αἱ προβατῖναι μου εἶναι με μικρὰ, ἥτοι εἶναι ἔγκυοι. ³) Ere the poor fools, αἱ καϋμέναι, αἱ ἀθῶαι, αἱ ἀγαθαὶ (προβατῖναι), τὸ fools λαμβάνεται ἐνταῦθα ἐπὶ στοργῇ. ⁴) Silly, ὡς τὸ fool, ἀγαθός, ἀθῶος.

⁵) Drink out of = τῷ drunk from ἡ taken from. ⁶) Delicates, ἐπιθυμία, ὀρέξεις.

ΤΟΥ ΑΥΤΟΥ.

Ο ΧΑΜΛΕΤ ΚΑΙ ΤΟ ΦΑΝΤΑΣΜΑ.

(Hamlet and Ghost).

Ἐν τῇ Τραγῳδίᾳ « Χάμλετ » ὁ ἡγεμονόπαις οὗτος βλέπει τὸ φάντασμα τοῦ πατρὸς του, ὅστις τὸν διατάσσει νὰ λάβῃ ἐκδίκησιν παρὰ τοῦ δολοφονήσαντος αὐτὸν ἀδελφοῦ του.

Ham. Angels and ministers of grace defend us!
 Be thou a spirit of health, or goblin damn'd¹,
 Bring with thee airs² from heav'n, or blasts³ from hell,
 Be thy advent wicked or charitable,
 Thou com'st in such a questionable⁴ shape,
 That I will speak to thee. I'll call thee Hamlet,
 King, Father, Royal Dane; oh! answer me;
 Let me not burst in ignorance; but tell,
 Why thy canoniz'd bones, hearsed in earth,
 Have burst their cearments? why the sepulchre,
 Wherein we saw thee quietly inurn'd,
 Hath oped⁵ his ponderous and marble jaws,
 To cast thee up again? What may this mean?
 That thou, dead corse⁶, again in complete steel,
 Revisit'st thus the glimpses of the moon,
 Making night hideous, and us fools of nature
 So horribly to shake our disposition
 With thoughts beyond the reaches of our souls?
 Say, why is this? wherefore? what should we do?

.
Ghost. Mark me⁷.—

Ham. I will.

Ghost. My hour is almost come,

¹) Be thou a spirit. κτλ. εἴτε ἀγαθοποιὸν πνεῦμα εἶσαι, εἴτε δαίμων καταχθόνιος. ²) Airs, εἴτε τὰς εὐωδίας (φέρεις κτλ.). ³) Blasts, εἴτε τὰς ἀναθυμιάσεις. ⁴) Questionable, προσφιλῆς, ἀγαπητός. ⁵) Ope ποιητ. open. ⁶) Corse ποιητ. corpse, πτώμα. ⁷) Mark me, κύτταξέ με.

When I to sulphurous and tormenting flames
Must render up myself.

Ham. Alas, poor ghost!

Ghost. Pity me not, but lend thy serious hearing
To what I shall unfold.

Ham. Speak, I am bound¹ to hear.

Ghost. So art thou² to revenge, when thou shalt hear.

Ham. What?

Ghost. I am thy father's spirit;
Doom'd for a certain term to walk the night,
And, for the day, confin'd to fast in fire;
Till the foul crimes done in my days of nature,
Are burnt and purg'd away³. But that I am forbid⁴
To tell the secrets of my prison-house,
I could a tale unfold, whose lightest word
Would harrow up thy soul, freeze thy young blood,
Make thy two eyes, like stars, start from their spheres,
Thy knotty and combined locks to part,
And each particural hair to stand on end,
Like quills upon the fretful porcupine:
But this eternal blazon must not be
To ears of flesh and blood; list, list, oh list!
If thou did'st ever thy dear father love—

Ham. O Heav'n!

Ghost. Revenge his foul and most unnatural murder.

Ham. Murder?

Ghost. Murder most foul, as in the best it is⁵;
But this most foul, strange and unnatural.

Ham. Haste me to know it, that I, with wing as swift
As meditation or the thoughts of love,
May fly to my revenge.

Ghost. I find thee apt;

¹) Εἶμαι ὑπόχρεως, ὀφείλω, τὸ καθήκον μου εἶναι. ²) So art thou ἐν. bound. ³) Are burnt and purged away, ἕως οὐ ἐξαλειφθῶσι διὰ τοῦ καθαρτηρίου πυρός. ⁴) That I am forbid, ἂν δέν μοι ᾔτον ἀπηγορευμένον. ⁵) As in the best it is, ὡς πᾶν εἶδος φόνου εἶναι μισρόν.

And duller should'st thou be, than the fat weed
 That roots itself in ease on Lethe's wharf¹,
 Would'st thou not stir in this. Now, Hamlet, hear:
 'T is given out, that, sleeping in my orchard,
 A serpent stung me. So the whole ear of Denmark
 Is by a forged process of my death
 Rankly abus'd: but know, thou noble youth,
 The serpent that did sting thy father's life,
 Now wears his crown.

Ham. Oh! my prophetic soul! my uncle!

Ghost. Ay, that incestuous, that adulterate beast,
 With witchcraft of his wit, with trait'rous gifts,
 (O wicked wit, and gifts, that have the power
 So to seduce!) won to his shameful lust
 The will of my most seeming-virtuous Queen.
 Oh Hamlet, what a falling off was there!

But soft! methinks I scent the morning air—
 Brief let me be: Sleeping within mine orchard,
 My custom always in the afternoon,
 Upon my secure hour thy uncle stole
 With juice of cursed hebenon in a phial,
 And in the porches of mine ear did pour
 The leperous distilment.

Thus was I, sleeping, by a brother's hand,
 Of life, of crown, of queen, at once bereft;
 Cut off even in the blossoms of my sin;
 No reck'ning made! but sent to my account
 With all my imperfections on my head!
 Oh horrible! oh horrible! most horrible!
 If thou hast nature in thee, bear it not;
 But howsoever thou pursu'st this act,
 Taint not thy mind, nor let thy soul contrive

¹) On Lethe's wharf, εἰς τὰς ὀχθὰς τῆς (μυθολογουμένης) Λήθης.

Against thy mother aught; leave her to Heav'n,
 And to those thorns that in her bosom lodge,
 To prick and sting her. Fare thee well at once!
 The glow-worm shows the matin to be near,
 And 'gins to pale his uneffectual fire.
 Adieu, adieu, adieu: remember me.

(Αναχωρεῖ τὸ φάντασμα).

Ham. Oh! all you host of heav'n! oh earth! what else?
 And shall I couple hell? oh fie! hold my heart!
 And you, my sinews, grow not instant old;
 But bear me stiffly up. Remember thee!
 Ay, thou poor ghost, while memory holds a seat
 In this distracted globe; remember thee!
 Yea, from the table of my memory
 I'll wipe away all trivial fond records,
 All saws of books, all forms, all pressure past,
 That youth and observation copied there;
 And thy commandment all alone shall live
 Within the book and volume of my brain,
 Unmix'd with baser matter.

ΤΟΥ ΑΥΤΟΥ.

ΟΥΟΛΣΕΪΣ ΚΑΙ ΚΡΟΜΟΥΕΛΛΟΣ.

(*Wolsey and Cromwell*).

Ἐν τῇ Τραγῳδίᾳ α' Ἑρρίκος Η'. » ὁ Καρδινάλιος Ουόλσεϋς, ἀρχιεπί-
 σκοπος Εὐοράκου καὶ λίαν εὐνοούμενος πρωθυπουργὸς τοῦ Ἑρρίκου Η'. , ἐκ-
 πτωτος γενόμενος τοῦ βαθμοῦ αὐτοῦ ἔνεκα τῶν καταχρήσεών του, συν-
 διαλέγεται μετὰ τοῦ γραμματέως του Θωμᾶ Κρομουέλλου, φιλοσοφῶν πε-
 ρὶ τῆς ματαιότητος τῶν ἀνθρωπίνων τιμῶν.

(Ὁ Ουόλσεϋς μόνος).

Wol. Farewel, a long farewell to all my greatness!
 This is the state of man: To day he puts forth
 The tender leaves of hopes; To-morrow blossoms,

(ΧΡΗΣΤ. ΑΓΓΛ.)

And bears his blushing honours thick upon him;
 The third day comes a frost, a killing frost,
 And when he thinks, good easy man, full surely
 His greatness is a-ripening, nips his shoot;
 And then he falls, as I do. I have ventur'd,
 Like little wanton boys, that swim on bladders,
 These many summers in a sea of glory;
 But far beyond my depth: my high-blown pride
 At length broke under me; and now has left me,
 Weary, and old with service, to the mercy
 Of a rude stream, that must for ever hide me.
 Vain pomp and glory of the world, I hate ye!
 I feel my heart new open'd. Oh, how wretched
 Is that poor man that hangs on princes' favours!
 There is, betwixt that smile he would aspire to,
 That sweet aspect of princes, and his ruin,
 More pangs and fears than war or women have;
 And when he falls, he falls like Lucifer,
 Never to hope again.

(Εἰσέρχεται ὁ Κρομουέλλος, ακυθρωπός).

Why, how now, Cromwell?

Crom. I have no power to speak, Sir.

Wol. What, amaz'd

At my misfortunes? Can thy spirit wonder
 A great man should decline? Nay, if you weep,
 I'm fallen indeed.

Crom. How does your Grace?

Wol. Why, well;

Never so truly happy, my good Cromwell.
 I know myself now, and I feel within me
 A peace above all earthly dignities;
 A still and quiet conscience. The King has cur'd me,
 I humbly thank his Grace; and, from these shoulders,
 These ruin'd pillars, out of pity taken
 A load would sink a navy, too much honour.

O, 't is a burden, Cromwell, 't is a burden,
Too heavy for a man that hopes for heav'n!

Crom. I'm glad your Grace has made that right use of it.

Wol. I hope I have: I'm able now, methinks,
Out of a fortitude of soul I feel,
T' endure more miseries, and greater far,
Than my weak hearted enemies dare offer.
What news abroad?

Crom. The heaviest and the worst
Is your displeasure with the King.

Wol. God bless him!

Crom. The next is, that Sir Thomas More¹ is chosen
Lord Chancellor in your place.

Wol. That's somewhat sudden—
But he's a learned man. May he continue
Long in his Highness' favour, and do justice
For truth's sake and his conscience; that his bones,
When he has run his course, and sleeps in blessings,
May have a tomb of orphans' tears wept on him!
What more?

Crom. That Cranmer² is return'd with welcome;
Install'd Lord Archbishop of Canterbury.

Wol. That's news indeed.

Crom. Last, that the Lady Anne³,
Whom the King hath in secrecy long married,
This day was viewed in open as his Queen,
Going to chapel; and the voice is now
Only about her coronation.

Wol. There was the weight that pull'd me down: O
The King has gone beyond me: all my glories | Cromwell;

1) "Ορ. 'Ιστορ. Ἀγγλ. Τόμ. Β'. Σελ. 53. 2) Cranmer, ὁ συνεργήσας εἰς τὸ διαζύγιον τοῦ Ἑρρίκου Η'. μετὰ τῆς ἐξ Ἀρράγωνίας Αἰκατερίνης. 'Ιστ. Ἀγγλ. Τόμ. Β'. Σελ. 53. 3) Lady Anne, ἡ δέσποινα Ἀννα Βολεύνου, ἥς ἐνεκα διεζεύχθη τὴν πρώτην σύζυγόν του. — Οἱ λοιποὶ αὐλικοὶ φθονοῦντες τὸν Οὐόλσεϋν, ψευδῶς διέβαλον αὐτὸν εἰς τὸν βασιλέα ὅτι ἔθετε κωλύματα εἰς τὴν μετὰ τῆς Ἀννης σύζευξίν του, καὶ ἡ κατηγορία αὕτη συνετέλεσε μεγάλως εἰς τὴν πτώσιν του.

In that one woman I have lost for ever.
 No sun shall ever usher forth my honours,
 Or gild again the noble troops that waited
 Upon my smiles. Go, get thee from me, Cromwell;
 I am a poor fall'n man, unworthy now
 To be thy lord and master. Seek the King,
 (That sun I pray may never set) I've told him
 What and how true thou art; he will advance thee:
 Some little memory of me will stir him,
 (I know his noble nature) not to let
 Thy hopeful service perish too. Good Cromwell,
 Neglect him not; make use now, and provide
 For thine own future safety.

Crom. O my Lord,
 Must I then leave you? Must I needs forego
 So good, so noble, and so true a master?
 Bear witness, all that have not hearts of iron,
 With what a sorrow Cromwell leaves his Lord.
 The King shall have my service; but my prayers
 For ever, and for ever, shall be yours.

Wol. Cromwell, I did not think to shed a tear
 In all my miseries, but thou hast forc'd me,
 Out of¹ thy honest truth², to play the woman³ —
 Let's dry⁴ our eyes: and thus far hear me, Cromwell,
 And when I am forgotten, as I shall be,
 And sleep in dull cold⁵ marble, where no mention
 Of me must more be heard, say then I taught thee;
 Say, Wolsey, that once rode the waves of glory,
 And sounded all the depths and shoals of honour,
 Found thee a way, out of his wreck, to rise in;
 A sure and safe one, though thy master miss'd it.
 Mark but my fall, and that which ruin'd me;

¹) Out of = τῷ by. ²) Truth, πίστις, ἀποσίωσις. ³) To play the woman, νὰ δείξω γυναικεῖαν ἀδυναμίαν. ⁴) Let us dry, ἄς σπογγίσωμεν. ⁵) Dull cold, ἄψυχον καὶ χρῦον (μάρμαρον), ἐστερημένον αἰσθήσεων.

ΜΙΛΤΩΝΟΣ.

Ὁ Μίλτων (John Milton) γεν. τῷ 1608, υπῆρξεν ὁ πρῶτος ποιητὴς τοῦ Ἀγγλικαῦ ἔθνους. Ἦτον υἱὸς συμβολαιογράφου, καὶ ἔκαμε βιβλιοτάτας προόδους εἰς τὸ ἐν Καταβριγία γυμνάσιον τοῦ Χριστοῦ. Ἐκ νεαρᾶς ἡλικίας εἶχε πόνους κατὰ τὴν κεφαλὴν καὶ ἀδύνατον ὄρασιν, ἧς καὶ ἐπὶ τέλους παντελῶς ἐστερήθη. Ἐπὶ Κρομουέλλου ἐ χρημάτισεν ἀρχιγραμματεὺς αὐτοῦ εἰς τὴν Λατινικὴν γλῶσσαν, μετὰ τὴν ἀποκατάστασιν δὲ, ἐφυλαχίσθη μὲν ὡς εἰς τῶν βασιλοκτόνων, ἀλλ' ἀπολυθεὶς, προετίμησεν εἰς τὸ ἐξῆς τὸν ἰδιωτικὸν βίον, δοθεὶς εἰς τὴν μελέτην· τότε δ' ἐποίησε καὶ τὸ ἀξιοθαύμαστον αὐτοῦ ποίημα «ὁ ἀπολωλὼς Παράδεισος,» ὑπαγορεύων αὐτὸ εἰς τὴν σύζυγόν του καὶ τὰς δύο τοῦ θυγατέρας. Ἐπώλησε δὲ τὸ λαμπρὸν τοῦτο ἀριστουργήμα διὰ 8 ἢ 10 μόνον λίρας, οὐδὲ τὸ δημόσιον κατ' ἀρχὰς ὑπεδέχθη αὐτὸ κατὰ τὸ προσῆκον, καὶ μόνον ἐγένετο πασίγνωστον ἐν Ἀγγλίᾳ, ὅτε εἴκοσιν ἔτη μετὰ τὸν θάνατον τοῦ Μίλτωνος ὁ Ἀδδισὼν ἔδειξε τὰς καλλοῦντάς αὐτοῦ ἐν τῷ Θεατρῷ. Συνέγραψε δὲ καὶ ἄλλα διάφορα, ἐν οἷς καὶ κομψοτάτας Λατινικὰς ποιήσεις, ἃ τὰ Ἀρειοπαγειτικά του ὑπὲρ ἐλευθεροτυπίας. Ἐτελεύτησε δ' ἐν μεγίστῃ πενίᾳ, τῷ 1674.

ΠΕΡΙ ΤΗΣ ΤΥΦΛΩΣΕΩΣ ΤΟΥ¹.

(On his blindness).

Καρτερία τοῦ Μίλτωνος κατὰ τὴν συμφορὰν τοῦ ταύτην.

When I consider how my light is spent
Ere half my days, in this dark world and wide,

¹) Τὴν ἐν τῷ Μίλτωνι κεκρυμμένην δόξαν ἐνόησε μόνος ὁ τὴν δόξαν τοσοῦτον θηρεύσας Κρομουέλλος. Περίεργος δὲ, λέγει ὁ ἱστορικὸς Χούμης, ἡ ἰδέα ἦν περὶ αὐτοῦ ἔσχον οἱ σύγχρονοί του· οὕτως ὁ ὑπουργὸς Οὐϊτελόχιος ἔλεγε· «Κάποιος Μίλτων, τυφλός, ἐνασχολούμενος νὰ μεταφράσῃ Λατινιστὶ συνθήκην τινὰ μεταξὺ Σουηδίας καὶ Ἀγγλίας.» — Πρέσβυς δέ τις παρεπονεῖτο εἰς τὸν Κρομουέλλον περὶ τῆς βραδύτητος διπλωματικῆς τινὸς ἀποκρίσεως, ὁ Προστάτης τῷ ἀπεκρίθη· «ὁ γραμματεὺς δὲν τὴν ἐτελείωσεν ἀκόμη, διότι τυφλὸς ὢν πηγαίνει πολλὰ βραδέως.» «Καὶ διὰ νὰ γράψῃτε καθὼς πρέπει Λατινικὰ δὲν ἡδυνήθητε νὰ εὔρητε (ἄλλον) εἰμὴ τυφλὸν καθ' ὅλην τὴν Ἀγγλίαν;» — Ὡραία δ' ἡ κρίσις ἦν ὁ ἀνωτέρω ἱστορικὸς ἐπιφέρει περὶ τοῦ Οὐϊτελοχίου κατὰ τὴν περίπτωσιν ταύτην. These forms of expression, are amusing, to prosperity, who consider how obscure Whitlocke himself, though lord Keeper and ambassador, and indeed a man of great abilities and merit, has become in comparison of Milton.

And that one talent which is death to hide,
Lodged¹ with me useless, though my soul² more bent
To serve therewith my Maker, and present
My true account, lest he, returning, chide;
« Doth God exact day-labour, light denied? »
I fondly ask—but Patience, to prevent
That murmur, soon replies, « God doth not need
Either man's work, or his own gifts; who best
Bear his mild yoke, they serve him best: his state
Is kingly; thousands at his bidding speed,
And pass o'er land and Ocean without rest;
They also serve who only stand and wait. »

ΤΟΥ ΑΥΤΟΥ.

Η ΕΥΑ ΕΞΙΣΤΟΡΕΙ ΤΑ ΠΡΩΤΑ ΑΥΤΗΣ ΑΙΣΘΗΜΑΤΑ
ΜΕΤΑ ΤΗΝ ΔΗΜΙΟΥΡΓΙΑΝ ΤΗΣ.

(*Eve gives an account of what first befel her
after her creation.*)

ὑποτίθεται ἐν τῷ « Ἀπολωλότι Παραδείσῳ » ἡ Εὐα καθημένη πα-
ρά τινι πηγῇ μετὰ τοῦ Ἀδάμ καὶ διηγούμενη αὐτῷ τὰ μετὰ τὴν δη-
μιουργίαν τῆς).

That day I oft remember, when from sleep
I first awak'd, and found myself repos'd³
Under a shade on flow'rs; much wond'ring where,
And what I was, whence thither brought, and how.
Not distant far from thence⁴ a murm'ring sound
Of waters issued from a cave, and spread
Into a liquid plain, then stood unmov'd
Pure as th' expanse of Heav'n: I thither went
With unexperienc'd thought, and laid me down
On the green bank, to look into the clear

¹) Lodged, ἦτοι is lodged. ²) My soul, ἦτοι my soul is. ³) Repos-
ed, (εἶδον ἑμαυτὴν) κειμένην, ἐξηπλωμένην, πλαγιασμένην. ⁴) Far from
thence, πλεονασμ. ἀντὶ τοῦ ἀπλοῦ thence.

Smooth lake, that to me seem'd another sky.
 As I bent down to look, just opposite
 A shape within the watery gream¹ appear'd,
 Bending to look on me: I started back,
 It started back: but pleas'd I soon return'd;
 Pleas'd it return'd as soon with answ'ring looks
 Of sympathy and love: there I had fix'd
 Mine eyes till now, and pin'd with vain desire²,
 Had not a voice thus warn'd me: "What thou seest,
 What there thou seest, fair creature, is thyself;
 With thee it came and goes: but follow me,
 And I will bring thee where³ no shadow stays⁴
 Thy coming, and thy soft embraces, he
 Whose image thou art⁵; him thou shalt enjoy
 Inseparably thine; to him shalt bear
 Multitudes like thyself, and thence be call'd
 Mother of human rare." What could I do,
 But follow straight⁶ invisibly thus led?
 'Till I espied thee⁷, fair indeed and tall,
 Under a platan⁸; yet, methought, less fair,
 Less winning soft, less amiably mild,
 Than that smooth watery image: back I turn'd;
 Thou, following, cry'dst aloud "Return, fair Eve!
 Whom fly'st thou? whom thou fly'st, of him thou art⁹,
 His flesh, his bone; to give thee being I let,
 Out of¹⁰ my side to thee, nearest my heart,
 Substantial life, to have thee by my side

¹) The watery gream, τὸ κάτοπτρον τοῦ ὕδατος. ²) And pined with vain desire, καὶ ἡθελον (ἐκεῖ) καταντήσῃ εἰς ἀμηχανίαν, ἡθελον κατανάλωθῃ ὑπὸ κενῆς ἐπιθυμίας. ³) Where, εἰς τὸ μέρος ὅπου. ⁴) Stays = τῷ stays for, περιμένει. ⁵) Where no shadow stays κτλ. Σύνταξ. οὕτω· Where he, whose image thou art, no shadow, stays thy coming and thy soft embraces. ⁶) Straight, κατ' εὐθείαν, ἥτοι ἀμέσως, ἄνευ βραδύτητος. ⁷) I espied thee, σὲ εἶδα. ⁸) Platan (πλάτανος), λέγεται ἔτι καὶ platane καὶ platain. ⁹) Whom thou flyest, of him thou art, ὃν φεύγεις, ἐξ αὐτοῦ εἶσαι· σύνταξ. Thou art of him whom thou flyest. ¹⁰) Out of = τῷ from out, ἢ καὶ ἀπλῶς τῷ from.

Henceforth an individual¹ solace dear;
Part of my soul, I seek thee, and thee claim,
My other half! » With that² thy gentle hand
Seiz'd mine; I yielded, and from that time see
How beauty is excell'd by manly grace
And wisdom, which alone is truly fair.

ΤΟΥ ΑΥΤΟΥ.

ΠΕΡΙΓΡΑΦΗ ΤΟΥ ΠΑΡΑΔΕΙΣΟΥ.

(Paradise described).

« Καὶ ἐφύτευσε Κύριος ὁ Θεὸς παράδεισον . . . Ποταμὸς δὲ ἐκπορεύεται
ἐξ Ἑδὲν ποτίζειν τὸν παράδεισον· ἐκεῖθεν ἀφορίζεται εἰς τέσσαρας ἀρχάς.
(Γεν. α'. 8, 10).

Southward through Eden went a river large,
Nor chang'd his course, but through the shaggy hill
Pass'd underneath ingulph'd; for God had thrown
That mountain as his garden mould, high-rais'd
Upon the rapid current, which through veins
Of porous earth with kindly thirst updrawn,
Rose a fresh fountain, and with many a rill
Water'd the garden; thence united fell
Down the steep glade, and met the nether flood³,
Which from his darksome passage now appears;
And, now divided into four main streams,
Runs diverse, wandering⁴ many a famous realm
And country, whereof here needs no account;
But rather to tell how (if art⁵ could tell),
How from that sapphire fount the crisped⁶ brooks,
Rolling on orient pearl, and sands of gold,
With mazy error⁷ under pendent shades

¹) Individual, ἀδιαχώριστον. ²) With that = τῷ whereat, δι' ὃ, ὃ οὐ-
τω, ὃ τότε. ³) The nether flood = τῷ the lower flood, the flood
bellow, τὸ κάτωθεν ὕδωρ. ⁴) Wandering, ὑπὸν. τὸ over ἢ though.
⁵) Art, ἡ γνῶσις, ἡ μάθησις, ἡ ἐπιστήμη. ⁶) Crisped, τὰ ποιοῦντα
πομόλυγας, τὰ ἀφρίζοντα. ⁷) Error, περιπλάνησις (ὑδατος), ῥοῦς.

Ran nectar, visiting each plant, and fed
 Flow'rs worthy of Paradise, which not nice art
 In beds and curious knots, but nature boon¹
 Pour'd forth profuse on hill, and dale, and plain,
 Both where the morning sun first warmly smote
 The open field, and where the unpierc'd shade
 Imbrown'd the noontide bow'rs². Thus was his place
 A happy rural seat of various view;
 Groves, whose rich trees wept³ od'rous gums and balm:
 Others, whose fruit, burnished with golden rind,
 Hung amiable (Hesperian fables true,
 If true, here only) and of delicious taste:
 Betwixt them lawns, or level downs⁴, and flocks
 Grazing the tender herb, were interposed:
 Or palmy hillock, or the flow'ry lap
 Of some irriguous valley⁵ spread her store;
 Flow'rs of all hue, and without thorn the rose:
 Another side, umbrageous grotts and caves
 Of cool recess, o'er which the mantling⁶ vine
 Lays forth her purple grape, and gently creeps
 Luxuriant: meanwhile murm'ring waters fall
 Down the slope⁷ hills, dispers'd or in a lake,
 That to the fringed bank with myrtle crown'd
 Her crystal mirror holds, unite their streams.
 The birds their choir apply⁸: airs, vernal airs,
 Breathing the smell of field and grove, attune
 The trembling leaves⁹, while universal Pan,
 Knit with the Graces and the Hours in dance,
 Led on th' eternal Spring.

¹) Boon, ἰσοδυναμεῖ τῷ bountiful. ²) Imprown'd the noon bowers, ἐσχοτεινίαζε τὰ δάση, καθίστα ζοφερά τὰ δάση κατὰ μεσημέριαν.

³) Wept, ἀπεισάλαζον. ⁴) Downs, πεδιάδες. ⁵) Irriguous valley, κοιλάς καλῶς ποτιζομένη. ⁶) Mantling, τὸ ἐκτεινόμενον, τὸ ἐξελισσόμενον. ⁷) Slope — τῷ sloping. ⁸) Their choir opply, τὰ πτηνὰ ἐξασκῶσι τὸν χορὸν των, ἦτοι τὰ πτηνὰ ἐν χορῷ ἐκπέμπουσιν τὰ κελαδήματα των. ⁹) Attune κτλ. τονίζουσι, τὰ φύλλα, παρέχουσι φωνὴν εἰς τὰ φ.

ΤΟΥ ΑΥΤΟΥ.

Ο ΠΡΩΪΝΟΣ ΥΜΝΟΣ ΤΟΥ ΑΔΑΜ ΚΑΙ ΤΗΣ ΕΥΑΣ.

(*The morning hymn of Adam and Eve*).

Ὁ Ἀδὰμ καὶ ἡ Εὐὰ γονυκλινεῖς ἐνώπιον τοῦ Δημιουργοῦ των, αἰ-
νοῦσι τὴν δύναμιν καὶ τὴν ἀγαθότητα αὐτοῦ.

These are thy glorious works, Parent of good,
Almighty! thine this universal frame,
Thus wondrous fair—Thyself how wondrous then!
Unspeakable! who sitt'st above these heavens
To us invisible, or dimly¹ seen
In these thy lowest works; yet these declare
Thy goodness beyond thought, and pow'r divine.
Speak, ye who best can tell, ye sons of light,
Angels! for ye behold him, and with songs,
And choral symphonies, day without night,
Circle² his throne, rejoicing—ye in heaven:
On earth, join all ye creatures to extol
Him first, him last, him midst, and without end.
Fairest of stars! last in the train of night,
If better thou belong not to the dawn—
Sure pledge of day, that crown'st the smiling morn
With thy bright circlet—praise him in thy sphere,
While day arises, that sweet hour of prime³.
Thou sun! of this great world both eye and soul,
Acknowledge him thy greater; sound his praise
In thy eternal course, both when thou climb'st,
And when high noon hast gain'd, and when thou fall'st.
Moon! that now meet'st the orient sun, now fly'st,
With the fix'd stars, fix'd in their orb that flies;
And ye five other wand'ring fires⁴! that move

¹) Dimly, ἀμυδρῶς. ²) Circle, ρ. ἐν. περιτριγυρίζετε. ³) Prime, ἡ ἥως, ἡ αὐγή. ⁴) Wandering fires, περιπλανώμενα φῶτα, πλανήται· ἐν-
νοεῖ τὴν Γῆν, τὸν Ἑρμῆν, τὸν Ἄρην, τὸν Δία καὶ τὸν Κρόνον.

In mystic dance not without song, resound
 His praise, who¹ out of darkness call'd up light.
 Air, and ye elements, the eldest birth
 Of Nature's womb! that in quaternion² run
 Perpetual circle, multiform, and mix
 And nourish all things; let your ceaseless change
 Vary to our great Maker still new praise.
 Ye mists and exhalations! that now rise
 From hill, or steaming lake, dusky, or gray,
 Till the sun paind your fleecy skirts with gold,
 In honor to the world's great Author, rise;
 Whether to deck with clouds th' uncolor'd sky,
 Or wet the thirsty earth with falling showers,
 Rising, or falling, still advance his praise.
 His praise! ye winds, that from four quarters blow,
 Breathe soft, or loud; and wave your tops, ye pines!
 With every plant, in sign of worship, wave.
 Fountains! and ye that warble, as ye flow,
 Melodious murmurs, warbling tune³ his praise.
 Join voices! all ye living souls, ye birds,
 That singing up to heaven-gate ascend,
 Bear on your wings, and in your notes, his praise.
 Ye that in waters glide, and ye that walk
 The earth, and stately⁴ tread, or lowly creep,
 Witness if I be silent, morn or even,
 To hill or valley, fountain or fresh shade,
 Made vocal by my song, and taught his praise.
 Hail universal Lord! be bounteous still
 To give us only good: and if the night
 Have gather'd aught of evil or conceal'd,
 Disperse it, as now light dispels the dark.

¹) His praise, who, τὴν δόξαν του, ὁ ὁποῖος = τῷ the praise of Him, who. ²) Quaternion, τετραχτύς, that in quaternion run, ἅτινα (ἐν τετραχτύϊ) συνηνωμένα (τέσσαρα ὁμοῦ ὄντα) διατρέχετε ἀκαταπαύστως.

³) Tune = sing. ⁴) Stately, εὐγενῶς, μεγαλοπρεπῶς.

ΤΟΥ ΑΥΤΟΥ.

ΜΟΝΟΛΟΓΟΣ ΤΟΥ ΣΑΤΑΝΑ.

(*Satan's soliloquy.*)

Μετὰ τὴν πτώσιν αὐτοῦ. — Ἀποτείνεται δὲ εἰς τὸν ἥλιον.

O thou that, with surpassing glory crown'd,
Look'st from thy sole dominion like the god
Of this new world; at whose sight all the stars
Hide their diminish'd heads; to thee I call,
But with no friendly voice, and add thy name,
O sun, to tell thee how I hate thy beams,
That bring to my remembrance from what state
I fell, how glorious¹ once above thy sphere;
Till pride, and worse ambition threw me down,
Warring in heav'n against heav'n's matchless King.
Ah wherefore? he deserv'd no such return
From me, whom he created what I was²
In that bright eminence, and with his good
Upbraided none; nor was his service hard.
What could be less, than to afford him praise,
The easiest recompence, and pay him thanks,
How due! yet all his good prov'd ill in me,
And wrought but malice: lifted up so high
I 'sdain'd subjection, and thought one step higher
Would set me high'st, and in a moment quit
The debt immense of endless gratitude,
So burdensome, still paying, still to owe;
Forgetful what from him I still receiv'd;
And understood not that a grateful mind
By owing owes not, but still pays, at once
Indebted and discharged; what burden then?
O had his pow'rful destiny ordain'd
Me some inferior angel, I had stood

¹) How glorious, ὕπον. I was, ἡμην. ²) Whom he created κτλ. δὲ
ἐδημιούργησεν οἷος ἡμην.

Then happy; no unbounded hope had rais'd
Ambition. Yet why not? some other power
As great might have aspir'd, and me though mean
Drawn to his part; but other pow'rs as great
Fell not, but stand unshaken, from within
Or from without, to all temptations arm'd.
Hadst thou the same free will and pow'r to stand?
Thou hadst. Whom hast thou then, or what t' accuse,
But Heav'n's free love, dealt equally to all?
Be then his love accurs'd, since love or hate,
To me alike, it deals eternal woe.
Nay curs'd be thou; since against his thy will
Chose freely what it now so justly rues.
Me miserable! which way shall I fly
Infinite wrath, and infinite despair?
Which way I fly is hell; myself am hell;
And, in the lowest deep, a lower deep
Still threat'ning to devour me opens wide,
To which the hell I suffer seems a heaven.
O then at last relent; is there no place
Left for repentance, none for pardon left?
None left but by submission; and that word
Disdain forbids me, and my dread of shame
Among the spirits beneath, whom I seduc'd
With other promises, and other vaunts,
Than to submit, boasting I could subdue
Th' Omnipotent. Ah me, they little know
How dearly I abide that boast so vain,
Under what torments inwardly I groan,
While they adore me on the throne of hell:
With diadem and sceptre high advanc'd,
The lower still I fall, only supreme
In misery: such joy ambition finds,
But say I could repent, and could obtain,
By act of grace, my former state; how soon
Would height recall high thoughts, how soon unsay

What feign'd submission swore! ease would recant
 Vows made in pain, as violent and void;
 For never can true reconcilment grow
 Where wounds of deadly hate have pierc'd so deep;
 Which would but lead us to a worse relapse,
 And heavier fall: so should I purchase dear
 Short intermission bought with double smart.
 This knows my punisher: therefore as far
 From granting he, as I from begging peace.
 All hope excluded thus, behold instead
 Of us outcast, exil'd, his new delight,
 Mankind created, and for him this world.
 So farewell hope, and with hope farewell fear,
 Farewel remorse; all good to me is lost;
 Evil be thou my good: by thee at least
 Divided empire with heav'n's King I hold,
 By thee and more than half perhaps will reign;
 As man ere long, and this new world, shall know.

ΚΟΒΛΕΥ.

Ὁ Κόβλεϋς (Abraham Cowley), περίφημος λυρικός ποιητής, γεν. τῷ 1618, ἀπ. τῷ 1667. Ἐκ νεαρᾶς ἡλικίας ἐποίησεν οὗτος στίχους, καὶ τῷ δεκάτῳ πέμπτῳ ἔτει αὐτοῦ ἐξέδωκε τὰ ποιητικὰ ἄνθη του. Μέχρι τοῦ Μίλτωνος ἐθεωρεῖτο ὡς ὁ πρῶτος ποιητής τοῦ ἔθνους του. Καὶ λάμπει μὲν εἰς τὰς ποιήσεις του ἔξοχον πνεῦμα, ἀλλ' ὑπάρχει εἰς αὐτὰς τὸ ἄχαρι καὶ τὸ ἐπιτετηδευμένον τῆς ἐποχῆς του. Ἐγραψε Πινδαρικός ᾠδὰς περὶ ἔρωτος, σατύρας, κωμωδίας, ἐπικὸν ποίημα ἢ «Δαβίδαϊς», ἕτερον ποίημα περὶ φυτῶν, Λατινικάς ποιήσεις, καὶ ἄλλα παρέργως τὴν σήμερον ἀναγινωσκόμενα.

Ο ΕΚ ΒΕΡΩΝΗΣ ΓΕΡΩΝ ΤΟΥ ΚΛΑΥΔΙΑΝΟΥ.

(Claudian's old man of Verona).

Μετεφράσθη τὸ χωρίον τοῦτο ἐκ τοῦ Κλαυδιανοῦ, Λατίνος ποιητοῦ τοῦ Δ' αἰῶνος, ζῶντος ἐπὶ τοῦ Ὀνωρίου.

Happy the man, who his whole time doth bound
 Within th' inclosure of his little ground.

Happy the man, whom the same humble place
 (Th' hereditary cottage of his race)
 From his first rising infancy has known,
 And by degrees sees gently bending down,
 With natural propension, to that earth
 Which both preserv'd his life and gave him birth.
 Him no false distant lights, by fortune set,
 Could ever into foolish wand'rings get¹.
 He never dangers either saw or fear'd;
 The dreadful storms at sea he never heard.
 He never heard the shrill alarms of war,
 Or the worse noises of the lawyer's bar;
 No change of consuls marks to him the year,
 The change of seasons is his calendar.
 The cold and heat, winter and summer shows²;
 Autumn by fruits, the spring by flowers he knows.
 He measures time by land-marks, and has found
 For the whole day the dial of his ground³.
 A neighbouring wood, born with himself, he sees,
 And loves his own contemporary trees.
 He has only heard of near Verona's name,
 And knows it, like the Indies, but by fame;
 Does with a like concernment notice take
 Of the Red-sea, and of Benacus' lake⁴.
 Thus health and strength he to a third age enjoys.
 And sees a long posterity of boys.
 About the spacious world let others roam,
 The voyage, life, is longest made at home.

¹) Get into, να παρασύρωσι. ²) Shows (ἀντὶ τοῦ πλ. show) διὰ τὴν ὁμοιοκαταληξίαν. ³) Has found for the whole day the dial of his ground = τῷ has made his ground (ἡ his field) the dial of (ἡ καὶ for) the whole day. ⁴) Benacus' lake, λίμνη ἐν Ἰταλίᾳ, τανῦν λεγομένη Guarda.

ΠΑΡΑΡΤΗΜΑ.

ΕΠΙΣΤΟΛΑΙ.—LETTRES.

Α'. ΟΙΚΙΑΚΑΙ.

ΕΠΙΣΤΟΛΗ Α'.

Υίου πρὸς πατέρα εὐχομένου αὐτῷ τὸ νέον ἔτος.

January 1, 1864.

Honoured Father,

I should neglect a most important duty, if I did not address you, at the beginning of the year, to congratulate you on its arrival, and to wish you a long succession of them, each happier than the preceding.

Permit me at the same time, my dear father, to express my gratitude for all your kindnesses, particularly for the excellent education you have given me, which enables me to move in so respectable a circle, and will, I hope, render me a useful member of society. Believe me I feel fully sensible of its value, and will constantly endeavour to prove myself worthy of it. I hope you have all had a merry Christmas at home; we have kept it up very joyfully here; and are to close the holidays on Twelfth-night, by drawing king and queen¹, after which we shall have all little dance.

I hope you will be very careful of your health; the weather is so inconstant that you should not go out much, as a cold caught at this season is dangerous.

I have great hopes of being able to pass a few days with you at the beginning of April. Pray write soon and tell me all the news you can; give my love to my dear mother and sisters, and believe me.

Your dutiful and affectionate son.

¹) Καθὼς παρ' ἡμῖν τίθενται λεπτὰ νομίσματα εἰς τὴν λεγομένην Βασιλόπητταν, οὕτως ἐν μὲν τῇ Γαλλίᾳ τελειόνοῦσι τὰς ἐορτὰς τοῦ δωδεκαημέρου κατὰ τὰ Θεοφάνεια, διὰ οἰκογενειακοῦ συμποσίου, καθ' ὃ μισράζουσι πῆτταν περιέχουσαν κουρκίον, οἱ δ' Ἄγγλοι ἐκβάλλουσι λαχνούς· « βασιλεὺς καὶ βασίλισσα. »

ΕΠΙΣΤΟΛΗ Β'.

Υιοῦ πρὸς πατέρα ἀναγγέλλοντος αὐτῷ ὅτι εὐχαριστεῖται
ἐκ τῆς θέσεως ἣ τοῦ ἐπαγγέλματός του.

Athens, October 8th, 1864.

Dear Father,

I have the pleasure to inform you that I am very much pleased with my situation. My master and mistress are extremely kind to me; in fact, I am treated as one of the family. I assure you, my dear father, I will do all in my power to merit their confidence and your love. I hope my dear mother and sister are well. Pray, give my love to them, and believe me ever.

Your dutiful son.

ΕΠΙΣΤΟΛΗ Γ'.

Ἀπόκρισις (*Answer*) τοῦ πατρὸς.

Smyrna, October 20, 1864.

Dear James,

I am extremely happy to hear that you find your situation so agreeable, and I hope you will study to deserve the kindness of your master and mistress. Believe me, my dear boy, there is no surer way of promoting your own interest, than that of studying the interest of your employer.

Your mother and sister, are, thank God, in excellent health, and desire their love to you. I am

Your affectionate father.

P. S. When you can be conveniently spared from business, we shall be happy to see you.

ΕΠΙΣΤΟΛΗ Δ'.

Φίλου ζητοῦντος χάριν παρὰ φίλου.

Friday evening.

My dear Friend.

You have frequently expressed your readiness to serve me on all occasions, and I never doubted the sincerity of your professions.

An unforeseen circumstance has placed me in a situation of temporary embarrassment, and compels me to have recourse to some friend for assistance. I know no one more

worthy that honourable title than yourself; and therefore, without further ceremony, beg you to favour me with the loan of a hundred and fifty pounds for a few days, say a fortnight¹.

Should you ever have occasion to ask such accommodation, you will find me as ready to grant it; I will call on you to-morrow morning at ten².

Do not, however, put yourself to the slightest inconvenience; for if you have not the money by you, I will apply to my brother-in-law; though I assure you I prefer asking a favour of a friend.

Relations are curious on such occasions, and as I am not disposed to satisfy curiosity, I would avoid exciting it.

Till then adieu.

Yours, etc.

ΕΠΙΣΤΟΛΗ Ε.

Ἀπόκρισις φίλου παραδεχομένου τὴν αἴτησιν.

Saturday morning.

Dear Sir,

I am sorry to hear that any circumstances should have placed you in so unpleasant a situation; but at the same time, I am glad to find an opportunity of convincing you that I am as ready to perform as I have been to promise. Inclosed you have a draft for the amount, and I beg you will name your own time for payment.

I shall be glad to see you to-morrow, to dinner, if you can; we dine at four.

Yours truly.

ΕΠΙΣΤΟΛΗ ΣΤ.

Ἀπόκρισις φίλου ἀπαρνούμενου τὴν αἴτησιν.

Monday morning.

Dear Sir,

I am excessively sorry to hear that you are so unpleasantly situated, particularly as it is not in my power to offer you any assistance. I assure you I would do it with the greatest pleasure, if it were possible; but our business has been very dull for some time past, and I have experienced several heavy losses.

¹) Fortnight, συγκοπ. τοῦ fourteen nights, δι' οὗ οἱ Ἄγγλοι ἴσταντι δέκα πέντε ἡμερῶν λέγουσι δέκα πέντε νύκτας. ²) At ten, ἐν. ο' clock.

I think if you were to apply to M. B., he would oblige you; he has always spoken highly of you, and I dare say can do you the favour without inconvenience. I wish I could, but unfortunately I cannot.

Yours, ect.

ΕΠΙΣΤΟΛΗ Ζ΄.

Φίλου ἀπερχομένου εἰς Λονδίρον.

July 3, 1864.

Dear James,

I have waited several weeks in expectation of seeing you, but you have not condescended to give me a friendly call for some time; therefore I must write, as I have not time to call on you. I have long had a desire to visit England, and a favourable opportunity has just presented itself. I do not, however, like to go alone, and as I have often heard you express a wish to see John Bull⁴ at home, you will perhaps do me the pleasure to accompany me. I intend to stay in London about two months, and am furnished with letters of introduction to some distinguished families. If you can arrange your business so as to set off on Monday week, I shall be glad; but if not, I will wait a few days for you.

Have the goodness to let me know it as soon as possible; perhaps you will come and dine with me to-morrow, and talk the matter over; we dine at five. Bring your Lake's London Guide with you, as it will be necessary to consult it before we start. Farewell.

Yours, etc.

W. S.

ΕΠΙΣΤΟΛΗ Η΄.

Φίλης παραπονουμένης διὰ μακρὰν σιωπήν.

Paris, Sept. 6, 1853.

Dear Eugenia,

I am quite alarmed by your long silence; you promised me, on the day previous to your departure, that you would write frequently, and requested that I would do the same: I have written twice without receiving any answer; I know you too well to imagine you would neglect me, and therefore fear my letters have miscarried, or that you are ill. I beg you to answer immediately, and let me know every particu-

⁴) John Bull, Ἰωάννης Ταῦρος, ὄνομα ὅπερ ἐν Ἀγγλίᾳ δίδεται εἰς τὸν κοινὸν λαὸν διὰ τὴν τραχύτητα τῶν ἡθῶν του.

lar. I think you had better inquire at the post-office if there are no letters for you ; certainly you would have answered, if they had come to hand.

I send this by a gentleman who promises to deliver it into your hands ; he will stay a few weeks in your town, and on his return, will with pleasure bring any letters or parcels you may have to send ; but do not make me wait till then for an answer. If you do I shall be seriously angry.

Adieu.

Yours ever,

AMELIA.

ΕΠΙΣΤΟΛΗ Θ'.

Ἀπάντησις.

Marseilles, Dec. 4, 1864.

My very dear Amelia,

It seems as if an evil genius has for some time exerted his influence over me. There is not anything I desire more ardently than to preserve and cultivate your friendship, and I fear (by an appearance of neglect) I have nearly lost it. Immediately on the receipt of your letter I inquired at the post-office, and was informed that two letters from Paris, addressed to me, had been delivered, during the last month, at our house, with the commercial letters. I of course requested my father to make inquiries in the counting-house and after some search they were found in a drawer among some loose papers.

I assure you I was excessively glad to find them as I began to fear that my friend Amelia had forgotten me. You will of course acquit me of negligence, and I beg to assure you of my most cordial friendship. Excuse brevity in this, as I am so anxious to exculpate myself.

I will send you a long letter by your friend, and I hope you will often favour me with your charming epistles. Don't fail to keep me well informed of all interesting circumstances relating to our Parisian friends, and especially to my old school-fellows. Adieu, believe me eternally.

Yours,

EUGENIA.

ΕΠΙΣΤΟΛΗ Ι'.

Δι' ἧς ἀναγγέλλεται ἀδιαθεσία νιοῦ.

June 4, 1864.

Madam,

I am extremely sorry to be under the necessity of giving

you unpleasant and afflicting news concerning your son William. He took cold about a fortnight ago, and in spite of every attention, it has increased and brought on a violent fever, under which he is now suffering severely. He has the best medical advice that can be procured; but I am sorry to say he grows daily worse, and the physician has this morning declared him to be in a dangerous state. Do not, my dear madam, be displeased that I did not inform you sooner. I hoped it would have passed, and that he would have recovered, before you knew he had been ill. My hopes are however disappointed, and I am compelled to send you the distressing intelligence.

I beg to assure you that nothing has been neglected, and that he is treated as if he were my own son. He wishes very much to see you, and says he has something to communicate. If you can come, we will accommodate you with a room, as long as you please to stay.

The doctor has this moment paid another visit, and says he observes a favourable change since morning. Had not my hopes been so often deceived, I would not send this; my anxiety however prompts me not to delay any longer. I earnestly hope that you may find him much better on your arrival.

Believe me, madam,

Yours respectfully.

ΕΠΙΣΤΟΛΗ ΙΑ΄.

Φίλης αποδιδούσης βιβλία.

Monday morning.

Dear cousin,

I send you the books that you were so good as to lend me, and thank you very much for the amusement they have afforded me.

I hope I have not put you to any inconvenience by keeping them so long, but I assure you that you are at liberty to do the same with any of mine, and, to give you an opportunity, I send you some which I think will interest you; keep them as long as you please. Adieu, my dear; my love to my aunt.

Yours ever.

ΕΠΙΣΤΟΛΗ ΙΒ'.

Υἱοῦ εὐχαριστοῦντος τὸν πατέρα.

At school, Aug. 18, 1864.

My dear and honoured father,

I take this opportunity of thanking you most gratefully for your kindness in having permitted me to learn the English language, and I write to you in that tongue, in hopes of convincing you that I am endeavouring to profit by it.

Our holidays will commence on Thursday, the 24th of next month, and I anticipate with much pleasure the joys of home and the satisfaction of being able to converse with you and my dear mother in English.

My schoolmaster assures me that my pronunciation is very good; I hope you will find it so. Adieu, my dear father, for a few days; pray give my dutiful love to my mother, and believe me.

Your obediend and affectionate son.

Β'. ΕΜΠΟΡΙΚΑΙ.

ΕΠΙΣΤΟΛΗ ΙΓ'.

"Ἰνα συνδέσῃ τις ἀρταπόκρισιν.

Gentlemen,

With the hope of enlarging the number of our correspondents in France, we have desired several of our friends to inform us of the different houses of that country with which we might negotiate with safety; and, as they have convinced us of your integrity and of the good commissions which you give for the sale and purchase of various goods, we desire you to accept our services which we offer you on all occasions, our principal commerce consisting in buying and selling....., etc.

We flatter ourselves that, when you are acquainted with our method of trading and managing the concerns of our friends, you will readily consent to the carrying on a correspondence that may be equally useful and advantageous to both parties. On your part you may enquire of whom you please, concerning our house; we are persuaded that no person can, with justice, speak to our disadvantage.

We hope that you will honour us with your commissions;

you may be assured of our attention and vigilance to serve you well, wishing nothing more than to convince you of the perfect esteem with which we have the honour to be, Gentlemen.

Your very humble servants.

ΕΠΙΣΤΟΛΗ ΙΔ'.

Ἀπάρτησις.

Gentlemen,

In answer to your favour of the 1st of January last, we inform you that we are infinitely pleased with the favourable opinion you have entertained of us. We embrace, with a sensible pleasure, the opportunity of cultivating a more particular acquaintance with you, there being no necessity to make further inquiry; and when opportunities occur, we will avail ourself of your obliging offers.

We assure you that at present our commissions are very small; for trade has languished so long, and especially since the disturbances of last year, that we durst not attempt any thing. In order, however, to commence a correspondence which in process of time may prove advantageous, be so kind as to send us the price current of... How little prospect soever you may afford us of a fortunate issue, we shall dispatch you..., to let you know the wish we have of being among the number of your friends.

We desire you to honour us with your orders on all occasions in which it may be in our power to do you service, assuring you that we are, very sincerely,

Gentlemen,

Your most humble servants.

ΕΠΙΣΤΟΛΗ ΙΕ'.

Gentlemen,

You will find hereto annexed the account you requested by your favour of the... ult. I return many thanks for all the kindness you bestowed on me in the course of this year, and hope I shall continue to deserve as much at your hands by making new efforts to execute your orders.

I am, Gentlemen, etc.

ΕΠΙΣΤΟΛΗ ΙΣΤ'.

Ἀπάρτησις.

Sir,

The honours of yours of the... instant lies now before us,

together with our account. We regret our being obliged to advise you that it does not agree with our own books, and therefore beg you will revise it again. There is evidently some mistake about the settlement of interest: for the balance on your side amounts to ... only, instead of ...

Please, Sir, to accept our congratulations on newyear's day, and believe us, etc.

ΕΠΙΣΤΟΛΗ ΙΖ'.

Gentlemen,

By order and on account of Messrs... of..., we have shipped on board the ship..., captain..., who is to sail from our port for the above place, twenty bales of..., and eight of..., amounting to ... pounds sterling. We send you hereto annexed the bill of lading signed by the said captain, and beg you will cause the insurance to be made, to the best advantage of our friend at..., with whom you will settle your disbursement in this business. We have yet remaining a cargo of the same nature to forward to you in a few weeks, and we request you in due time to take the trouble of having it likewise insured in your town.

We remain, with all possible regard,

Gentlemen, Yours, etc.

ΕΠΙΣΤΟΛΗ ΙΗ'.

Ἀπόκρισις.

We have received the honour of yours of the... instant, which brings us the bill of lading of twenty bales of..., and eight of... which you have placed to the account of Messrs... brothers, of..., on board the ship..., captain..., the insurance whereof you leave to us, which we have lately effected, and shall immediately acquaint our said friends at... with it, and inform them of the premium at which we procured the said insurance.

We'll pursue the same method for what remains to be transmitted, and the moment we receive an account of it from you, we will also attend to it.

In the meantime, we have the honour,

Gentlemen,

To be sincerely.

ΕΠΙΣΤΟΛΗ ΙΘ'.

Sir,

I have received yours of the... ult, with your invoice and

bill of lading inclosed. I remit you, by this post, a bill of exchange, herein contained, upon Messrs. . . ., and Co., for . . . po. st., and beg you will send me by the first opportunity thirty pieces of linen cloth, at about six shill. a yard, and twelve pieces of cloth at about one guinea an ell; the whole to your taste. I remain,

Sir,

Yours, etc.

ΕΠΙΣΤΟΛΗ Κ'.

Ἀπόκρισις.

Sir,

Yours of the instant lies now before me, together with your draft on Mrs. . . . and Co., for . . . pounds sterl.; it has been accepted, and the amount duly carried to your account. I will consign to you by the ship . . ., captain. . ., thirty pieces of linen cloth and twelve pieces of . . . cloth according to your order. If you want any thing, I hope you will favour me with your orders. I am,

Sir,

Yours, etc.

Γ'. ΔΙΑΦΟΡΑ ΓΡΑΜΜΑΤΙΑ.

α. Προσκλητήρια.

Mr. and Mrs. B. present their most respectful compliments to Mr. and Mrs. D., and request the honour of their company to dinner, on Thursday, at six o'clock.

Κατ' ἄλλον τρόπον.

Mr. and Mrs. G. present their compliments to Mr. and Mrs. B., and request the favour of their company to dinner on Tuesday next, at five.

Ἀπόκρισις.

Mr. and Mrs. B. present their compliments to Mr. and

Mrs. G., and will be happy to accept their invitation.

Ἐπεροῦ.

My dear friend, In case you have no previous engagement, will you come and dine with us to-morrow without ceremony? Mrs. A. and I shall be very happy to see you.

Believe me yours, etc.

Ἀπόκρισις.

My dear friend, I accept your invitation with great pleasure, and I shall go to present my best acknowledgments to Mrs. A. and you.

β'. Νὰ ζητήσῃ τις συνέντευξιν μετὰ τινός.

Mr. R.'s compliments to Mr. D., and desires to know the day and hour he may call upon him, having something of great consequence to tell him. Mr. R. hopes Mr. D. will excuse his importunity.

Ἐπερορ.

My dear friend, I am just arrived from Lyons; if you are at leisure to give me a call, I will tell you some news that will please you. I shall be at home the whole day, so that you may choose your time.

Ἀποκρισις.

It gives me pleasure to hear that you are at last returned from Lyons. Had I no other motive but that of congratulating you on your happy arrival after so long an absence, that

γ'. Νὰ ζητήσῃ τις, ἢ ρὰ παρουσιάσῃ συστατικά.

Sir, As I intend to set off in a few days for B., may I beg you to give me letters of recommendation to Mr. D., which will be very useful to me?

Τὸ ὁμοίον εἰς τραπεζίτην.

Sir, I wish you would be so good as to let me know the

alone would induce me to wait on you.

You may therefore depend upon seeing me this evening about six o'clock.

Ἐτέρα.

Mrs. F. presents her compliments to Mr. R. Going this evening to a ball, she cannot have the pleasure of seeing him to-day, and desires Mr. R. to be so kind as not to come till to-morrow at eleven o'clock.

Ἐτέρα.

Mr. A. finding himself obliged to go into the country to-morrow, desires Mr. G. not to call upon him. Mr. A. will be very glad to see Mr. G. the day after to-morrow, at any hour convenient to him.

day and hour I may call upon you, in order to present you the letters of recommendation that Mr. B. of Paris gave me for your house.

I have the honour to be,

Sir,

Your most obedient
humble servant.

δ'. Δείγματα Συμβαλλοματικῶν καὶ Ὁμολογιῶν.

For 300 frs.

London, January 10, 1864.

Sir, At sight, please to pay by this first bill of exchange, to Mr. R., the sum of three hundred pounds for value received of him in cash, or in goods; and place it to account as per advice,

From your, etc.

To Mr. P., merchant, Paris.

—

Havre, March 7, 1864.

Sir, I have this day drawn on you for fifty louis, payable at sight to Mr. D. for value received of him. I beg you will honour it and place it to my account, expecting which from your punctuality.

I am, Sir, your etc.

To Mr. R., banker, Liverpool.

—

For 500 frs.

Milan, June 5, 1864.

Sir, One month after sight, you will please to pay by this sole bill of exchange, to Mr. R., or order, the sum of five hundred francs for value received of him in goods, and place it to account as per advice from your, etc.

To Mr. L., merchant, Nantz.

—

For 6000 gilders.

Antwerp, October 15, 1864.

Sir, On the twentieth of January next, please to pay to Mr. Jaspers, or order, the sum of six thousand gilders, for value received of him, and place it to account, as per advice from your, etc.

To Mr. D., merchant, Bourdeaux.

—

For 350 l. sterl.

Four months after date, I promise to pay Mr. B., or order, the sum of three hundred pounds, value received in goods of the said gentleman.

London, June the 10th 1864.

—

For 2200 Frs.

We, the undersigned, promise conjointly to pay, on the twentieth of next September to Mr. D., the sum of two thousand two hundred francs which he has lent to oblige us.

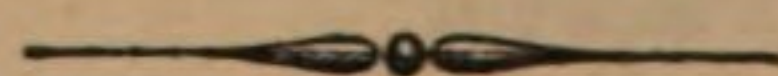
Milan, July the 31st, 1864.

—

On demand, I promise to pay Mr. B., or order, the sum of two hundred and sixty pounds, for value received ready money.

R.

London, June 13, 1864.



ΛΕΞΙΚΟΝ

ΤΩΝ ΕΝ ΤΩΙ ΚΕΙΜΕΝΩΙ ΛΕΞΕΩΝ.

ΣΥΓΚΕΚΟΜΜΕΝΑΙ ΛΕΞΕΙΣ.

αἰτ(ιατική)· — ἀντ(ωνυμία)· — ἄρθ(ρον)· — ἀρχ(ιτεκτονική)· — Γ(αλλι-
κόν)· — γεν(ική)· — Γραμ(ματική)· — ἐν(εστῶς-ῶτος)· — ἐν(νοεῖται)· — ἐπ(ι-
θετον)· — ἐπίρ(ρήμα)· — ἐπιφ(ώνημα)· — θηλ(υκόν)· — χ(οινῶς)· — μεταφ(ορι-
κῶς)· — Μετ(οχή*)· — ὀρ(ιστική-ῆς)· — οὐσ(ιαστικόν)· — παραθ(ετικόν)· —
παρατ(ατικός)· — πλ(ηθυντικός)· — πρόθ(εσις)· — προσ(φώνημα)· — πρ(όσω-
πον)· — πτῶσ(ις)· — ῥ(ῆμα)· — ῥ(ῆμα) ἐν(εργητικόν)· — ῥ(ῆμα) οὐδ(έτερον)·
— συγχ(οπή)· — συγκρ(ιτικόν)· — σύνδ(εσμος)· — συν(ήθως)· — σύνθ(εσις)· —
ὑπερθ(ετικόν)· — χ(υδαίικῶς). Ἡ — σημαίνει ἐπανάληψιν τῆς λέξεως.

Α.

Α. ἄρθρ. ἀόρ. τις, τι, κ. εἷς (ένας),
μία, ἐν(α). Πρὸ φωνήεντος καὶ μὴ
δασέος ἢ γίνεται an.

Αba'ndon, ῥ. ἐν. ἐγκαταλείπω, ἀ-
φίνω. Μετ. abandoned.

Αba'ndoning καὶ Αba'ndonment,
οὐσ. ἐγκατάλειψις, παραίτησις.

Αba'se, ῥ. ἐν. καταβιάζω, χαμη-
λόνω· ταπεινόνω, ἐξευτελίζω.

Αba'sh, ῥ. ἐν. καταισχύνω, ἐντρο-
πιάζω. Μετ. abashed.

Αba'shment, οὐσ. καταισχύνη, ἐξ-
ευτέλισις.

Αba'te, ῥ. ἐν. ῥίπτω κάτω, κρη-
μνίζω, καταβάλλω, καταβιάζω,
χαμηλόνω, ἐλαττόνω· κόπτω, χα-
λῶ.

Α'bbey, οὐσ. μοναστήριον.

Α'bbot, οὐσ. ἀββᾶς, ἡγούμενος· τὸ
θηλ. Α'bbess, ἡγουμένησσα.

Abbre'viate, ῥ. ἐν. συν(ἐπι)τέμνω,
βραχύνω.

Abbrevia'tion, οὐσ. σύνοψις, ἐπιτο-
μή, συγχοπή λέξεων.

A'bdicate, ῥ. ἐν. παραιτοῦμαι, δί-
δω τὴν παραίτησίν μου, ἀφίνω.

Abho'r, ῥ. ἐν. βδελύττομαι, μισῶ,
ἀποστρέφομαι. Μετ. abhored.

Abho rience καὶ abho'rrency, οὐσ.
μῖσος, ἀποστροφή.

Abho'rreer, οὐσ. πολέμιος, ἐχθρὸς
ἀδιάλλακτος.

Abi'de, ῥ. ἐν. περιμένω· ὑποφέρω,
ἀνέχομαι· ὑποστηρίζω· οὐδ. διαμέ-
νω, διατρίβω, ἐνοικῶ.

Abi'lity, οὐσ. ἱκανότης, ἐπιτηδειό-
της, ἐμπειρία· γνῶσις.

A'bject, ἐπ. εὐτελής, ταπεινὸς, μι-
κροπρεπής, ἀπερρίμμενος.

Abje'ction, οὐσ. ἐσχάτη ταπείνω-
σις, χαμέρπεια.

Abju're, ῥ. ἐν. ἐξομῶ, ἀπαρνοῦμαι
δι' ὄρκου (τὴν θρησκείαν).

A'blative, οὐσ. ἀφαιρετική (πτῶσ.).

*) Ἐννοεῖται ἡ παθητικὴ Μετοχή, ἡ δ' ἐνεργ. Μετοχή λήγει εἰς ing.
Περὶ Σχηματισμοῦ τῆς Μετοχῆς, ὄρ. Γραμματ. Σελ. 68. 6'.

Able, ἐπ. ἱκανός, ἐπιδέξιός, ἐπιτήδεις, ἔμπειρος, δυνατός.
 Abo'de, οὐσ. διαμονή, κατοικία.
 Abo'lish, ῥ. ἐν. ἀναιρῶ, ἀκυρῶ, καταργῶ, ἐξαλείφω, ἀφανίζω.
 Aboli'tion, οὐσ. ἀναίρεσις, ἀκύρωσις, κατάργησις, ἐξάλειψις.
 Abo'minable, ἐπ. βδελυκτός, ἀπεχθής, ἀποτρόπαιος.
 Abo'minably, ἐπίρ. βδελυ(κτῶς)ρῶς, μισητῶς.
 Abo'minate, ῥ. ἐν. βδελύσσομαι, ἀποστρέφομαι.
 Abomina'tion, οὐσ. βδέλυγμα, ἀποστροφή, μῖσος.
 Aborigi'nes, οὐσ. πλ. αὐτόχθονες.
 Abo'rtive, ἐπ. ἐξαμβλωματικός, ἐκβολιμαῖος (ἐπὶ ἐμβρύων). ἄωρος. οὐσ. ἐξάμβλωμα, ἀπόβαλα.
 Abou'nd, ῥ. οὐδ. γέμω, εὐπορῶ, πλεονάζω, εἶμαι ἐν ἀφθονίᾳ.
 Abou'nding, οὐσ. ἀφθονία.
 Abou't, πρόθ. περί, ἀμφι, περίπου, σχεδόν.
 Abo've, πρόθ. ὑπέρ, ἐπὶ, ἄνω, ἐπάνω· the —, ὁ ἄνω (ῥηθείς).
 Abri'dge, ῥ. ἐν. συν(ἐπι)τέμνω, βραχύνω, ἐλαττώνω.
 Abri'dgement, οὐ. σύνοψις, ἐπιτομή, ἐλάττωσις.
 Abroa'd, ἐπίρ. ἔξω, ἐκτός, εἰς τὰ ξένα· to go —, ἐξέρχομαι.
 A'brogate, ῥ. ἐν. καταλύω, καταργῶ.
 Abroga'tion, οὐσ. κατάλυσις, κατάργησις, ἀναίρεσις.
 Abru'pt, ἐπ. ἀπόταμος, κρημνώδης, τραχύς.
 A'bsence, οὐσ. ἀπουσία, ἀποχή.
 A'bsent, ἐπ. ἀπών.
 A'bsolute, ἐπ. ἀπόλυτος, ἀνεξάρτος, ἀπεριόριστος· ἐντελής.
 A'bsolutely, ἐπίρ. ἀπολύτως, ἀνεξαρτήτως, ἐντελῶς.
 Absolu'tion, οὐσ. ἀπόλυσις, ἄφεσις, συγχώρησις.
 Abso'lve, ῥ. ἐν. ἀπολύω, συγχωρῶ, ἀπαλλάττω.
 Abso'rb, ῥ. ἐν. ἀπορρόφῶ, καταπίνω, καταδυθίζω. Μετ. absorbed.

Abstai'n, ῥ. οὐδ. ἀπέχω, ἐγκρατεύομαι, φυλάττομαι.
 A'bstinence, οὐσ. ἀποχή, ἐγκράτεια.
 A'bstinent, οὐσ. ἐγκρατής.
 A'btract, ἐπ. ἀφηρημένος, βεβυσμμένος· εἰς συλλογισμούς· οὐσ. ἀπόσπασμα, σύνοψις.
 Abstra'ct, ῥ. ἐν. ἀποσπῶ, ἀποχωρίζω, συντέμνω, βραχύνω.
 Abstru'se, ἐπ. ἀπόκρυφος, σκοτεινός, δύσληπτος.
 Absu'rd, ἐπ. ἄλογος, παράλογος, ἀνόητος, μωρός, ἄταπος.
 Absu'rdity, οὐσ. ἀλογία, ἀτοπία, παραλογισμός.
 Absu'rdly, ἐπίρ. ἀλόγως, παραλόγως, ἀνοήτως, μωρῶς.
 Abu'ndance, οὐσ. ἀφθονία.
 Abu'ndant, ἐπ. ἄφθονος.
 Abu'ndantly, ἐπίρ. ἀφθόνως.
 Abu'se, οὐσ. κατάχρησις, κακομεταχείρησις· περιφρόνησις, ὀλιγωρία.
 Abu'se, ῥ. ἐν. καταχρῶμαι, κακομεταχειρίζομαι· περιφρονῶ.
 Abu'ser, οὐσ. καταχραστής, ἀπατεών.
 Aby'ss, οὐσ. ἄβυσσος, βάραθρον ἄδης.
 Academi'cian καὶ Acade'mian, ἐπ. ἀκαδημιακός, μέλος ἀκαδημίας.
 Acade'mical, ἐπ. ἀκαδημιακός.
 Aca'demy, οὐσ. ἀκαδημία· γυμνάσιον, σχολεῖον.
 Acce'lerate, ῥ. ἐν. ἐπισπεύδω, ἐπιταχύνω, σπουδάζω.
 Accelera'tion, οὐσ. ἐπίσπευσις, ἐπιτάχυνσις, σπουδή.
 A'ccent, οὐσ. τόνος.
 Acce'nt, ῥ. ἐν. τονίζω. Μετ. accented καὶ accentuated.
 Acce'pt, ῥ. ἐν. δέχομαι, παραδέχομαι, συναινῶ εἰς τι. Μετ. accepted.
 Acce'ptable, ἐπ. δεκτός, εὐπρόσδεκτος.
 Accepta'tion, οὐσ. ἀπο(ὑπο)δοχή, συναίνεσις, συγκατάθεσις.
 Acce'ss, οὐσ. πλησίασις, εἴσοδος· προσθήκη, ἐπαύξεισις.

Acce'ssible, ἐπ. εὐπρόσιτος.
 Acce'ssion, οὐσ. ἐπαύξεις, προσθήκη — to the throne, ἀνάβασις ἐπὶ τοῦ θρόνου.
 A'ccident, οὐσ. συμβεβηκός, περιστατικόν, ἀπροσδόκητόν τι, συμφορά· by —, κατὰ συμβεβηκός, τυχαίως.
 Accide'ntal, ἐπ. ὁ κατὰ συμβεβηκός γενόμενος, τυχαῖος, ἀπροσδόκητος, αἰφνίδιος.
 Accide'ntally ἢ accide'ndly, ἐπίρ. κατὰ συμβεβηκός, τυχαίως.
 Acclai'm καὶ Acclama'tion, οὐσ. ἐπιφωνήσεις, ἀνευφημία, ἔπαινος.
 Acclai'm, ῥ. ἐν. ἀναφωνῶ, εὐφημῶ.
 Acco'modate, ῥ. ἐν. διευθετῶ, θέτω καλῶς, συμβιβάζω· διορθώνω — with a room, προπαρασκευάζω, ἐτοιμάζω δωμάτιον· οὐδ. συμμορφοῦμαι.
 Accomoda'tion, οὐσ. διευθέτησις, συμβιβασμός.
 Acco'mpany, ῥ. ἐν. παρακολουθῶ, συνοδεύω· συντροφεύω, παραπέμπω, κ. ξεπροβοδίζω. M. accompanied.
 Acco'mplish, ῥ. ἐν. ἀπαρτίζω, ἐκτελῶ, ἐκπληρῶ, τελειοποιῶ. Met. accomplished, τέλειος.
 Acco'mplishing καὶ Acco'mplishment, οὐσ. τελείωσις, διεκπεραίωσις, ἐκπλήρωσις, ἐκτέλεσις.
 Acco'rd, οὐσ. συμφωνία.
 Acco'rd, ῥ. ἐν. συμβιβάζω, συνδιαλλάττω· οὐδ. συμφωνῶ, ὁμοφρονῶ.
 Acco'rding, πρόθ. κατὰ, (μετ' αἰτ.) συμφώνως.
 Acco'rdingly, ἐπίρ. συμφώνως, ἐκόντως, πρεπόντως.
 Accou'nt, οὐσ. λογισμός, λογαριασμός· ἀξία, ὑπόληψις, σπουδαιότης· αἰτία, σχέσις· διήγησις· on —, πρὸς λογαριασμόν· ἔνεκα, χάριν.
 Accou'nt, ῥ. ἐν. ἀριθμῶ, λογαριάζω, μετρῶ· ὑπολήπτομαι.
 Accou'ntable, ἐπ. ὑπεύθυνος, ὑπόλογος· ἐγγυητής.
 Accrue', ῥ. οὐδ. αὐξάνω, παράγομαι.

Accu'mulate, ῥ. ἐν. ἐπισωρεύω, συν-αθροίζω, συνάγω.
 Accumula'tion, οὐσ. συνάθροισις, συσσώρευσις.
 A'ccuracy καὶ a'ccuracy, οὐσ. ἀκρίβεια, φροντίς, ἐπιμέλεια.
 A'ccurate, ἐπ. ἀκριβής, ἐπιμελής.
 A'ccurately, ἐπίρ. ἀκριβῶς, ἐπιμελῶς.
 Accusa'tion, οὐσ. κατηγορία.
 Accu'sative, οὐσ. αἰτιατική (πτῶς).
 Accu'se, ῥ. ἐν. κατηγορῶ, ἐγκαλῶ, αἰτιῶμαι. Met. accused, ὁ κατηγορούμενος, ὁ ἐγκαλούμενος.
 Accu'ser, οὐσ. κατήγορος.
 Accu'stom, ῥ. ἐν. συνειθίζω. οὐδ. to — one's self, συνειθίζω. Met. accustomed.
 Ache, οὐσ. πόνος, ὀδύνη.
 Ache, ῥ. οὐδ. ἔχω πόνον, πονῶ.
 Achie've, ῥ. ἐν. κατεργάζομαι, κατορθώνω, διεκπεραίω, τελειώνω.
 Achie'vement, οὐσ. κατόρθωμα, ἀνδραγάθημα, τελείωσις ἔργου· τιμός.
 Ackno'wledge, ῥ. ἐν. γνωρίζω, ἀναγνωρίζω, ὁμολογῶ· εἶμαι εὐγνώμων. Met. acknowledged.
 Ackno'wledgement, οὐσ. ἀναγνώρισις, ὁμολογία, ἐξομολόγησις· εὐγνωμοσύνη.
 Acquai'nt, ῥ. ἐν. ἀγγέλλω, ἀναγγέλλω, εἰδοποιῶ, πληροφορῶ, διδάσκω, γνωρίζω· to — one's self with a thing, μανθάνω τι· Met. acquainted; to grow acquainted with any one, κάμνω τὴν γνωριμίαν τινός· to be acquainted with a thing, γνωρίζω τι.
 Acquai'ntance, οὐσ. γνωριμία, σχέσις· (ἡ) γνώριμος.
 A'cquest, οὐσ. ἀπό(κατά)κτησις.
 Acquie'sce, οὐσ. συγκατατίθεμαι, συναινῶ.
 Acqui'able, ἐπ. κατακτητός, ἀποκτητός.
 Acqui're, ῥ. ἐν. ἀποκτῶ· μεταφορ. μανθάνω. Met. acquired.
 Acqui'rement, οὐσ. κτήσις, ἀπόκτησις.

Acquisi'tion, οὐσ. κτήσις, ἀπόκτησις, ἀπόλαυσις.
 Acqui't, ῥ. ἐν. ἀπολύω, ἀπαλλάττω, ἐλευθερόνω· ἐξοφλῶ, πληρόνω. Μετ. acquitted.
 Acqui'ttance, οὐσ. ἐξόφλησις.
 Acro'ss, ἐπίρ. γαυροειδῶς, πλαγίως, περὶ, περίξ· one's arms—, μετὰς χειρὰς ἐσταυρωμένας.
 Act, οὐσ. πράξις, ἔργον.
 Act, ῥ. ἐν. πράττω, κάμνω, ἐνεργῶ.
 A'cting καὶ A'ction, οὐσ. πράξις, ἔργον, ἐνέργεια.
 A'ctive, ἐπ. ἐνεργητικὸς, δραστήριος, πρόθυμος.
 A'ctively, ἐπίρ. δραστηρίως, προθύμως.
 Acti'vity, οὐσ. ἐνέργεια, δραστηριότης, προθυμία.
 A'ctor, οὐσ. ὑποκριτὴς θεάτρου· ὁ λαμβάνων μέρος εἰς τινα πρᾶξιν.
 A'ctual, ἐπ. ἀληθής, πραγματικός.
 A'ctually, ἐπίρ. ἀληθῶς, τῶνόντι, πραγματικῶς.
 Acu'te, ἐπ. ὀξύς, μυτηρός· μεταφ. ὀξύνους, ἀγχίνους.
 Acu'teness, οὐσ. ὀξύτης· μεταφ. ὀξύνοια, ἀγχίνοια.
 A'damant, οὐσ. ἀδάμας, διαμάντιον.
 Adamante'an καὶ Adama'ntine, ἐπ. ἀδαμάντιος, διαμαντένιος.
 Ada'pt, ῥ. ἐν. ἀρμόζω, ἐφ(προσ)αρμόζω. Μετ. adapted.
 Ada'pting καὶ Ada'ption, οὐσ. ἐφ-αρμογή, προσαρμογή.
 Add, ῥ. ἐν. προσθέτω, αὐξάνω.
 Addi'ct, ῥ. ἐν. ἐφαρμόζω, παραδίδομαι, ἀφιερῶμαι. Μετ. addicted.
 Addi'tion, οὐσ. πρόσθεσις, αὐξήσις· πλεονέκτημα.
 Addi'tional, ἐπ. πρόσθετος.
 Addre'ss, οὐσ. προφώνησις, προσλαλιά, ἀφιέρωσις, ἐπιγραφή (ἐπιστολῆς), δι(ἀπ)εύθυνσις.
 Addre'ss, ῥ. ἐν. ἀποτείνω, διευθύνω, πέμπω (ἐπιστολήν)· μέσ. ἀποτείνομαι, προσφωνῶ, προσλαλῶ.
 Ade'pt, οὐσ. ἐπιστήμων, σοφός.
 Ade'quate, ἐπ. ἀνάλογος, ἱκανός.

Adhe're, ῥ. οὐδ. προσκολλῶμαι, ἐπιμένω· ὁμοφρονῶ, συμφωνῶ.
 Adhe'rence καὶ Adhe'rency, οὐσ. προσκόλλησις, προσήλωσις· ἀφοσίωσις.
 Adhe'rent, οὐσ. ὁπαδός, θιασώτης.
 Adhe'sion, οὐσ. προσκόλλησις, προσ-άρμοσις.
 Adieu' (Γ. προσφ.), ὑγίαινε! χαῖρε!
 Adja'cent, ἐπ. προσ(παρα)κείμενος, πλησιόχωρος· οὐσ. γείτων.
 A'djective, οὐσ. ἐπίθετον (γραμ.).
 Adjo'in, ῥ. ἐν. ἐπιζευγνύω, συνάπτω, προσθέτω· οὐδ. εἶμαι συνημμένος εἰς τι.
 Adjou'rn, ῥ. ἐν. ἀναβάλλω, διακόπτω.
 Adjou'rn'ing ὃς Adjou'rn'ment, οὐδ. ἀναβολή, διακοπή.
 Adju'st, ῥ. ἐν. ἐξισάζω, διορθώνω, τακτοποιῶ· συμβιβάζω.
 Admi'nister ὃς Admi'nistrate, ῥ. ἐν. κυβερνῶ, διοικῶ, διέπω, διαχειρίζομαι, παρέχω, δίδω.
 Administra'tion, οὐσ. διοίκησις, διαχείρισις, πολιτικὴ ὑπηρεσία· ὑπουργεῖον, γραμματεία.
 Admi'nistrative, ἐπ. διοικητικὸς.
 A'dmirable, ἐπ. θαυμάσιος, θαυμαστός, ἐξαίσιος, ἐξαίρετος.
 A'dmirably, ἐπίρ. θαυμασίως.
 A'dmiral, οὐσ. ναύαρχος, στολάρχης.
 Admira'tion, οὐσ. θαυμασμός, ἐκπληξίς· σέβας.
 Admi're, ῥ. ἐν. θαυμάζω, σέβομαι.
 Admi'rer, οὐσ. ὁ θαυμάζων, θαυμαστής, λάτρης.
 Admi'ssible, ἐπ. ἀπόδεκτος, εὐπρόδεκτος, εἰσαχτός.
 Admi'ssion, οὐσ. παραδοχή, εἰσαγωγή.
 Admi't, ῥ. ἐν. εἰσάγω, παρα(προσ)-δέχομαι, ἐγκρίνω· συγχωρῶ. Μετ. admitted.
 Admi'ttable, ἐπ. παρα(ἀπο)δεκτός, εὐπρόσδεκτος.
 Admi'ttance, οὐσ. παρα(εἰσ)δοχή, ἄδεια, συναίνεσις.

Admo'nish, ῥ. ἐν. νουθετῶ, παραι-
νῶ, συμβουλεύω. M. admonished.
Admoni'tion, οὗτ. νουθεσία, παραι-
νεσις, συμβουλή· ἐπίπληξις.
Admo'nitor, οὗτ. σύμβουλος.
Adole'scence & Adole'scency, οὗτ.
ἡδὴ, νεότης.
Adole'scent, οὗτ. ἔφηβος, νέος.
Ado'pt, ῥ. ἐν. παραδέχομαι, προσ-
λαμβάνω· υἱοθετῶ· οἰκειοποιοῦμαι.
Ado'pting καὶ ado'ption, οὗτ. υἱο-
θέτησις, υἱοθεσία.
Ado'rabable, ἐπ. ἀξιολάτρευτος.
Adora'tion, οὗτ. λατρεία, προσκύ-
νησις.
Ado're, ῥ. ἐν. λατρεύω, σέβομαι,
προσκυνῶ.
Ado'rer, οὗτ. λάτρης, προσκυνητής.
Ado'rn, ῥ. ἐν. περικοσμῶ, στολίζω.
Ado'rning & Ado'rnment, οὗτ. καλ-
ωπισμὸς, στολισμός.
Ado'wn, ἐπὶ ῥ. κάτω, ὑποκάτω, κα-
τὰ γῆς.
Adri'ft, ἐπὶ ῥ. τυχαίως, κατὰ τὴν
διάκρισιν τῶν κυμάτων.
Adroi't, ἐπ. ἐπιδέξιος, ἐπιτήδειος.
Adroi'tly, ἐπὶ ῥ. ἐπιδεξιῶς.
Adroi'tness, οὗτ. ἐπιδεξιότης.
Adula'tion, οὗτ. κολακεία.
A'dulator, οὗτ. κολαξ.
A'dulatory, ἐπ. κολακευτικός.
Adu'lt, οὗτ. καὶ ἐπ. ἔφηβος.
Adu'lter, ῥ. ἐν. μοιχεύω.
Adu'lterate, ῥ. ἐν. μοιχεύω, φθεί-
ρω· νοθεύω, κιβδηλεύω.
Adu'lterate, ἐπ. νενοθευμένος.
Adu'lterer, οὗτ. μοιχός. Τὸ θηλ.
Adulteress, μοιχαλὶς.
Adu'ltery, οὗτ. μοιχεία.
Adva'nce, οὗτ. προήγησις· πρόο-
δος, προβιασμός· in —, ἐμπρός,
προπληρωτέα.
Adva'nce, ῥ. ἐν. προβιάζω, αὐξά-
νω, οὗδ. προχωρῶ, προοδεύω, αὐ-
ξάνω. Met. advanced.
Adva'ncement, οὗτ. πρόοδος, προ-
βιασμός, προαγωγή, αὐξήσις.
Adva'ncing, οὗτ. προβιασμός.
Adva'ntage, οὗτ. κέρδος, συμφέ-

ρον, ὄφελος, πλεονέκτημα, προ-
τέρημα, ὑπεροχή.
Advanta'geous, ἐπ. ἐπωφελής, ἐπι-
κερδής, ὠφέλιμος, χρήσιμος.
Adve'nture, οὗτ. συμβεβηκὸς, πε-
ριστατικόν· συμφορά· ἐπικίνδυνος
ἐπιχείρησις.
Adve'nture, ῥ. ἐν. ἐκτίθηναι, φέρω
ἢ βάλλω τινὰ εἰς κίνδυνον· οὗδ.
ἐκτίθεμαι εἰς κίνδυνον, ῥιψοκινδύ-
νεύω· τολμῶ. Met. advedtured.
A'dverb, οὗτ. ἐπίρρημα (γραμ.).
A'dversary, ἐπ. ἐναντίος, πολέμιος,
ἀντίπαλος, ἐχθρός.
Adve'rsity, οὗτ. δυστυχία, συμφορά.
Adve'rt, ῥ. οὗδ. περιστρέφω εἰς τι
τὸν νοῦν μου, παρατηρῶ, προσέχω.
Advi'ce, οὗτ. γνώμη, συμβουλή· ἀγ-
γελία, εἰδήσις.
Advi'sable, ἐπ. ἔμφρων, γνωστικός,
πρέπων, κατάλληλος.
Advi'se, ῥ. ἐν. νουθετῶ, συμβου-
λεύω, εἰδοποιῶ, πληροφορῶ· οὗδ.
συμβουλεύομαι, συζητῶ.
A'dvocate, οὗτ. δικηγόρος, συνήγο-
ρος, ὑπερασπιστής.
A'dvocate, ῥ. ἐν. συνηγορῶ, δικη-
γορῶ, ὑπερασπίζομαι.
Æ'ra, οὗτ. ἐποχή, χρονολογία.
Æ'rial, ἐπ. αἰήριος, ἐναήριος.
Afa'r, ἐπὶ ῥ. πόρρω, μακράν.
Affabi'lity καὶ A'ffableness, οὗτ.
εὐπροσηγορία, φιλοφροσύνη.
A'ffable, ἐπ. ὁμιλητικός, εὐπροσή-
γορος, φιλόφρων, περιποιητικός.
Affai'r, οὗτ. ὑπόθεσις, ἔργον, ἐπι-
χείρησις.
Affe'ct, οὗτ. διάθεσις, συμπάθεια,
κλίσις· ἐπιθυμία.
Affe'ct, ῥ. ἐν. ἐπενεργῶ, κινῶ· ἀ-
γαπῶ, ἐπιθυμῶ· κάμνω ἐντύπωσιν·
ἐπιτηδεύομαι, ὑποκρίνομαι. Met.
affected.
Affe'ctate, ἐπ. ἐπιτετηδευμένος (εἰς
λόγους κτλ.).
Affecta'tion, οὗτ. ἐπιτήδευσις, ἐπί-
δειξις, προσποίηση· ἀγάπη.
Affe'ctedly, ἐπὶ ῥ. ἐπιτετηδευμένως,
ὑποκριτικῶς.

Affe'ction, οὗς. διάθεσις, κλίσις, ἀγάπη, συμπάθεια, στοργή.

Affe'ctionate, ἐπ. ὁ ἔχων ῥοπήν πρὸς τι· εὐνοϊκός, προσφιλής, ἀγαπητός, φιλόστοργος.

Affi'liate, ῥ. ἐν. υἱοθετῶ· παραδέχομαι.

Affilia'tion, οὗς. υἱοθεσία.

Affi'nity, οὗς. συγγένεια, σχέσις.

Affi'rm, ῥ. ἐν. ἐπι(δια)βεβαιῶ, ἐπιχυρόνω. Μετ. affirmed.

Affirma'tion, οὗς. ἐπιβεβαίωσις, ἐπιχύρωσις.

Affi'x, ῥ. ἐν. προσκολλῶ, προσάπτω, συνενῶ, συμπλέκω, ἐφ(προσ)αρμόζω. Μετ. affixed.

Affi'xing καὶ Affi'xion, οὗς. προσάρτησις, συνένωσις, προσαρμογή.

Afli'ct, ῥ. ἐν. λυπῶ, θλίβω, πικραίνω, ἐνοχλῶ. Μετ. afflicted.

I am—, πάσχω.

Affli'ction, οὗς. λύπη, θλίψις.

A'ffluence ἢ A'ffluency, οὗς. συρροή πλήθους, πλήθος, ὄμιλος· ἀφθονία πλούτου ἢ πραγμάτων.

A'ffluent, οὗς. ἄφθονος, πλούσιος.

A'ffluentness, οὗς. εὐπορία, δαψίλεια.

Affo'rd, ῥ. ἐν. πράγω, προμηθεύω, προσφέρω, δίδω. Μετ. afforded.

Affra'nchise, ῥ. ἐν. λυτρόνω, ἀπελευθερόνω. Μετ. affranchised.

Affra'y, ῥ. ἐν. ἐκφοβίζω, φοβῶ, ἐκπλήσσω.

Affri'ght, οὗς. φόβος, τρόμος.

Affri'ght, ῥ. ἐν. πτοῶ, τρομάζω, φοβίζω, ἐκπλήττω. Μετ. affrighted.

Affro'nt, οὗς. ὕβρις, προσβολή.

Affro'nt, ῥ. ἐν. ὕβρίζω, περιφρονῶ, ἀψηφῶ, ἐμπαίζω, προσβάλλω.

Afoo't, ἐπίρ. πεζῶς.

Afo're, πρόθ. καὶ ἐπίρ. πρὸ, πρότερον, ἐμπρός.

Afrai'd, ἐπ. πεφοβισμένος, τρομασμένος. I am —, φοβοῦμαι.

Afre'sh, ἐπίρ. ἐκ νέου, αὐθις, πάλιν.

A'fter, πρόθ. καὶ ἐπίρ. μετὰ, κατὰ, διὰ, πρὸς· ἔπειτα, ὕστερον.

A'fter-dinner, οὗς. τὸ ἀπόγευμα.

A'fter-noon, οὗς. τὸ μετὰ μεσημέριαν, δειλινόν.

A'fterwards, ἐπίρ. ἔπειτα, ἀκολούθως, μετὰ ταῦτα.

Agai'n, ἐπίρ. πάλιν, ἐκ νέου, ἐκ δευτέρου.

Agai'nst, πρόθ. κατὰ (μετὰ γέν.), ἐναντίον, περὶ, παρά.

Age, οὗς. ἡλικία, ἐποχή, γενεά, αἰών· old—, γῆρας.

A'ged, ἐπ. γέρων, προβεβηκώς εἰς ἡλικίαν.

A'gency, οὗς. ἐργασία, πρακτορία, ἐπιστάσια· πράξις.

A'gent, οὗς. ἐνέργεια, ἡ ἐνεργοῦσα δύναμις· πράκτωρ.

Aggera'tion, οὗς. ἐπισώρευσις.

A'ggrandize, ῥ. ἐν. μεγαλύνω, αὐξάνω. Μετ. aggrandized.

Aggra'ndizement, οὗς. αὐξήσις· ἀνύψωσις, πρόοδος.

A'ggravate, ῥ. ἐν. ἐπιβαρύνω, ὑπεραυξάνω· μεταφ. χειροτερεύω.

Aggrava'ting ἢ Aggrava'tion, οὗς. ἐπιβάρυνσις, ἐπίτασις, χειροτέρευσις.

A'ggregate, ῥ. ἐν. συγκαταλέγω, συνάγω, συνενῶ. Μετ. aggregated.

Aggrega'tion, οὗς. συλλογή, συνάθροισις, συνένωσις.

Aggre'ssion, οὗς. προσβολή, ἐπίθεσις, προεπίθεσις.

Aggre'ssor, οὗς. ἐπιχειρητής, ὁ προεπιχειρῶν ἄδικα.

A'gile, ἐπ. ἐλαφρὸς, εὐκίνητος, ταχύς, δραστήριος.

Agi'lity, οὗς. εὐκίνησις, ἐλαφρότης, ταχύτης, δραστηριότης.

A'gitate, ῥ. ἐν. κινῶ, ταραττώ, σείω.

Agita'tion, οὗς. κίνησις, ταραχή, θόρυβος.

Ago' ἢ ago'ne, ἐπίρ. προλαβόντως. an hour—, πρὸ μιᾶς ὥρας.

A'gony, οὗς. ἀγωνία, ψυχορράγημα.

Agre'e, ῥ. ἐν. συνδιαλλάττω, συμβιβάζω· οὐδ. συμβιβάζομαι, συμφωνῶ, παραδέχομαι. Μετ. agreed.

Agree'able, ἐπ. εὐάρεστος, ἐράσμιος, εὐφρόσυνος, χαρίεις, θελητικός.

Agree'ably, ἐπίρ. εὐαρέστως, τερ-
πνῶς, συμφώνως, ἀρμοδίως.

Agree'ment, οὗτ. συμφωνία, συν-
δυασμός, συγκατάθεσις, συμβιβα-
σμός· συμβόλιον.

Agricu'lture, οὗτ. γεωργική, γεωρ-
γία.

A'gue, οὗτ. πυρετός.

Ah! ἐπιφ. αἶ! αἶ ἢ αἶ! ὦ! οἶμοι!
ἀλλοίμονον!

Aid, οὗτ. βοήθεια, συνδρομή.

Aid, ῥ. ἐν. βοηθῶ, συντρέχω. Μετ.
aided.

Ai'ding, οὗτ. βοήθεια.

Ai'dless, ἐπ. ἀβοήθητος, ἐγκατα-
λελειμμένος, ἀπροστάτευτος.

Ail καὶ Ai'lment, οὗτ. ἀδιαθεσία,
ἀρρώστια, ἐνόχλησις, πόνος.

Ail, ῥ. ἐν. λυπῶ, παρέχω πόνον ἢ
νόσον, βλάπτω, ἐνοχλῶ, πειράζω·
what ails you? τί (κακὸν) σὲ πει-
ράζει; what ails your foot? τί
ἔχει ὁ ποὺς σου;

Aim, οὗτ. σκοπός, σημάδιον· μετφ.
πρόθεσις, σκοπός, στοχασμός.

Aim, ῥ. ἐν. σημαδεύω· οὐδ. ἀπο-
βλέπω, ἐποφθαλμιῶ. Μετ. aimed.

Air, οὗτ. ἀήρ (κ, αἴρας), ἄνεμος·
ὕψος, τρόπος· μουσ. ἦχος, μέλος.

Air, ῥ. ἐν. ἀερίζω, στεγνόνω (εἰς
τὸν αἶρα), ξηραίνω. Μετ. aired.

Ai'ry, οὗτ. αἰρίος, ἐναίριος, ἐλα-
φρός, ἐπιπόλαιος, ζωηρός, φαιδρός.

Ai'sle, οὗτ. πτέρυξ, πλάγιος τοῖχος
ναοῦ (ἀρχ.).

Ake, οὗτ. λύπη, πόνος· tooth-ake,
πονόδοντος· head-ake, κεφαλό-
πονος.

Ake, ῥ. ἐν. καὶ οὐδ. λυπῶ, βλά-
πτω· πονῶ.

Ala'cridy, οὗτ. εὐθυμία, ἀγαλλία-
σις, φαιδρότης, χαρά.

Ala'rm, οὗτ. φόβος, τρόμος, ἔκπλη-
ξις, θόρυβος, ταραχή· εἰδοποιήσις
κινδύνου, συνήθ. « εἰς τὰ ὄπλα. »

Ala'rm, ῥ. ἐν. φοβίζω, ἐκπλήττω,
ταράσσω, θορυβῶ· ἀνησυχῶ· ἀγ-
γέλλω ἐπερχόμενον κίνδυνον.

Ala's! ἐπιφ. οἶμοι! φεῦ! βαβαί!

Ale, οὗτ. ζύθος, κ. μπίρα.

A'lienate, ῥ. ἐν. ἀπαλλοτριόνω, ἀ-
ποξενόνω, ἐκποιῶ, καθιστῶ μιση-
τόν. Μετ. alienated.

Aliena'ting καὶ Aliena'tion, οὗτ.
ἀπαλλοτριώσεις, ἀποξένωσις· ἀσυμ-
φωνία·—of mind, παραφροσὴν.

Ali'ght, ῥ. οὐδ. καταβαίνω, κατέρ-
χομαι. Μετ. alighted.

Ali'ke, ἐπ. παραπλήσιος, ὅμοιος.

Ali'ke, ἐπίρ. ὁμοίως, ἐξίσου, τὸ αὐ-
τὸ, τὸ ἴδιον.

A'liment, οὗτ. βρῶμα, τροφή.

Ali'ne, ἐπ. ζῶν, ζωντανός, ἔμφυ-
χος· ζωηρός, ἐνεργητικός, εὐθυμός.

All, ἐπ. καὶ ἐπίρ. πᾶς, πᾶσα, πᾶν,
πάντες κτλ. ὅλος, ἡ, ον, οἱ κτλ. in
—, τὸ ὅλον· not at —, διόλου.

Alla'y, ῥ. ἐν. μιγνύω, συγκιρνῶ (μέ-
ταλλα)· μεταφ. ἐλαφρύνω, ἀνακα-
φίζω, μετριάζω, καθησυχάζω, κα-
ταπραύνω. Μετ. allayed.

Alle'ction καὶ Allecta'ction, οὗτ.
θέλητρον, δελέασμα.

Alle'ctive, ἐπ. θελκτικός, ἐλκυστι-
κός.

Allega'tion καὶ Alle'gement, οὗτ.
προσαγωγή εἰς μαρτυρίαν, ἔκθεσις.

Alle'giance, οὗτ. πίστις, τιμιότης·
oath of—, ὄρκος πίστεως.

Allego'ric & Allego'rical, ἐπ. ἀλ-
ληγορικός, συμβολικός.

A'llegorize, ῥ. ἐν. ὁμιλῶ ἀλληγο-
ρικῶς.

A'llegory, οὗτ. ἀλληγορία, μετα-
φορά.

Alle'viate ῥ. ἐν. ἐλαφρύνω, ἀνα-
κουφίζω· γλυκαίνω, πραύνω.

A'lley, οὗτ. στενωπός, διάδρομος·
δενδροστοιχία.

Alli'ance, οὗτ. ἀγχιστεία, συμπεν-
θερία, συγγένεια (ἐξ ἐπιγαμίας)·
συνμαχία.

Alli'ed, ἐπ. σύμμαχος, συγγενής.

Allo't, ῥ. ἐν. διανέμω διὰ κλήρου,
δίδω, παραχωρῶ.

Allo'w, ῥ. ἐν. παραδέχομαι, ἐπι-
δοκιμάζω, ἐγκρίνω, συναινῶ, ἐπι-
τρέπω· ἀναγνωρίζω, ὁμολογῶ.

Allo'wance ἢ **Allo'wing**, οὐσ. συν-
 αίνεσις, παραδοχή, ἐπιμέλεια.
Allo'y, οὐσ. σύντηξις, κράμα, μίγ-
 μα μετάλλων.
Allu'de, ῥ. ἐν. αἰνίττομαι, ὑπαι-
 νίττομαι. Μετ. **alluded**.
Allu'ding, οὐσ. ὑπαίνιγμα.
Allu're, ῥ. ἐν. δελεάζω, ἐλκύω, θέλ-
 γω, κολακεύω. Μετ. **allured**.
Allu'sion, οὐσ. αἰνιγμός, ὑπαίνιξις.
Ally', οὐτ. συγγενής, συμπένθερος·
 σύμμαχος· πλ. **allies**.
Almi'ghty, ἐπ. παντοδύναμος, παν-
 τοκράτωρ (Θεός).
A'lmond, οὐτ. ἀμύγδαλον.
A'lmost, ἐπὶ ῥ. σχεδόν.
Alms, οὐσ. πλ. ἐλεημοσύνη.
Alou'd, ἐπὶ ῥ. ἐπάνω, ὑψηλὰ, εἰς τὸν
 αἶερα.
Alou'ne, ἐπ. μόνος.
Alou'ne, ἐπὶ ῥ. κατὰ μόνας, κεχωρι-
 σμένως.
Alou'ng, πρὶ ῥ. κατὰ μήκος· **all** —,
 καθ' ἅπασαν τὴν ἔκτασιν· — **the**
shore, κατὰ τὴν ὄχθην· **come** —,
 ἔλθε λοιπὸν, ἅς πηγαίνωμεν.
Alou'f, ἐπὶ ῥ. πέραν, μακράν.
Alou'd, ἐπὶ ῥ. ὑψηλοφώνως, γεγω-
 νούα τῇ φωνῇ.
Alre'ady, ἐπ. ἤδη, σχεδόν.
Al'iso, ἐπὶ ῥ. ὁμοίως· ἔτι, προσέτι,
 ἀκόμη.
Al'lar, οὐσ. βωμός, θυσιαστήριον.
Al'ter, ῥ. ἐν. μεταποιῶ, μεταβάλλω,
 ἀλλοιώνω. Μετ. **altered**.
Altera'tion, οὐτ. ἀλλοίωσις, μετα-
 βολή, μεταμόρφωσις.
Alte'rn καὶ **Alte'rnate**, ἐπ. ἀλλη-
 λοδιάδοχος, ἀμοιβαῖος.
Alte'rnate, ῥ. ἐν. ἐπαμείβομαι, δια-
 δέχομαι ἀμοιβαίως, ἐπαλλάσσω.
Alte'rnative, π. ἀμοιβαῖος.
Alte'rnatively καὶ **Alte'rnately**, ἐ-
 πὶ ῥ. ἐναλλάξ, ἀμοιβαίως.
Althou'gh, σύνδ. καίτοι, μολονότι.
Altoghe'ther, ἐπὶ ῥ. παντάπασιν, ὁ-
 λοτελῶς, ἐντελῶς.
Al'ways, ἐπὶ ῥ. πάντοτε, ἀκαταπαύ-
 στως.

Am (I —), ἀ. πρ. ἐνεστ. ὀρίζ. τοῦ
be, εἶμαι.
Amabi'lity, οὐσ. ἐρασμιότης, φιλο-
 φροσύνη.
Amanue'nsis, οὐτ. γραφεύς, ἀντι-
 γραφεύς.
Ama'ss καὶ **ama'ssment**, οὐσ. σω-
 ρός, συνάθροισμα.
Ama'ss, ῥ. ἐν. συσσωρεύω, συνα-
 θροίζω, συλλέγω. Μετ. **amassed**.
Ama'ze καὶ **Ama'zement**, οὐσ. ἐκ-
 πληξις, θαυμασμός.
Ama'ze, ῥ. ἐν. ἐκθαμβῶ, ἐκπλήτ-
 τω. Μετ. **amazed**. **I am** —, ἐξε-
 πλάγην.
Ama'zedness ἢ **Ama'zement**, οὐσ.
 ἐκπληξις, ἐκστασις, θαυμασμός.
Ama'zing, ἐπ. ἐκπληκτικός, τρο-
 μερός.
Ama'zingly, ἐπὶ ῥ. ἐκπληκτικῶς,
 ἀλλοχότως.
A'mbassade ἢ **A'mbassage**, οὐσ.
 πρεσβεία.
Amba'ssador, οὐσ. πρέσβυς.
Ambi'guous, ἐπ. ἀμφίβλος, ἀσα-
 φής, ἀμφίδοξος.
Ambi'gously, ἐπὶ ῥ. ἀμφιδόλως.
Ambi'tion ἢ **Ambi'tiousness**, οὐσ.
 φιλοδοξία.
Ambi'tious, ἐπ. φιλόδοξος. **To be**
 —, φιλοτιμουμαι, ἐπιθυμῶ, ὀρέ-
 γομαι.
Ambro'sia, οὐσ. ἀμβροσία.
Ambro'sial, ἐπ. ἔχων γεῦσιν, ὁ-
 σμὴν ἀμβροσίας.
Ambusca'de καὶ **A'mbush**, οὐτ. ἐν-
 εδρα, παγίς· ἐπιβουλή.
A'mbush, ῥ. ἐν. ἐνεδρεύω, παρα-
 μονεύω· ἐπιβουλεύομαι.
Ame'liorate, ῥ. ἐν. βελτιόνω, καλ-
 λιτερεύω. Μετ. **ameliorated**.
Ame'n, ἐπὶ ῥ. ἀμήν.
Ame'nd, οὐτ. πρόστιμον, χρηματι-
 κή ποινή.
Ame'nd, ῥ. ἐν. διορθώνω, ἐπανορ-
 θώνω, βελτιόνω, μεταρρυθμίζω,
 τροπολογῶ. Μετ. **amended**.
Ame'ndment, οὐσ. διορθώσεις, βελ-
 τίωσις, μεταρρυθμίσις.

Ame'nds, οὐσ. ἀποζημιώσεις, ἱκανο-
ποίησις, ἀνταπόδοσις, ἀμοιβή.
A'methyst, οὐσ. ἀμέθυστος, εἶδος
πολυτίμου λίθου.
A'miable, ἐπ. προσφιλὴς, ἀγαπη-
τὸς, ἐράσμιος, χαρίεις.
A'miably, ἐπὶρ. ἐρασμίως, χαριέν-
τως.
A'micable, ἐπ. φιλικό, συμβιβασι-
κός. Ἐπὶρ. a'micably.
A'micableness, οὐσ. φιλία, ἐγκάρ-
διος ἀγάπη.
Ami'd & Ami'dst, πρόθ. ἐν τῷ μέ-
σῳ, μεταξύ.
Ami'ss, ἐπ. ἐσφαλμένος, κακός.
Ami'ss, ἐπὶρ. κακῶς, ἀναρμόστως.
A'mity, οὐτ. φιλία, στοργή.
Amo'ng καὶ Amo'ngst, πρόθ. μετὰ
(μετὰ γεν.), ἐν, μεταξύ, ἐν μέσῳ.
A'morous, ἐπ. ἐρωτικός, ἐρωτόλη-
ληπτος, περιπαθὴς, φιλάρεσκος.
Amou'nt, οὐσ. τὸ κεφάλαιον, τὸ ὅ-
λον (λογαριασμοῦ κτλ.) ποσότης.
Amou'nt, ῥ. οὐδ. ἀναβαίνω, φθάνω.
Amphithe'atre, οὐσ. ἀμφιθέατρον.
A'mple, ἐπ. εὐρύς, πλατὺς, μέγας,
πολύς, ἐκτεταμένος.
A'mpleness, οὐσ. εὐρύτης, μέγε-
θος, πλάτος.
Amputa'tion, οὐσ. ἐκ(ἀπο)τομή, κο-
λόφωσις.
Amu'se, ῥ. ἐν. περισπῶ, ἐνασχολῶ,
διασκεδάζω, τέρπω· ἐξαπατῶ.
Amu'sement, οὐσ. ἐντρύφημα, δια-
τριβή, διασκέδασις.
Amu'sing, ἐπ. τερπνός, διασκεδα-
στικός, χαρίεις.
Anaba'ptism, οὐτ. ἀναβαπτισμός.
Ana'choret ἢ Ana'chorite, οὐσ. ἐ-
ρημίτης, ἀναχωρητής.
Analo'gical, ἐπ. ἀναλογικός.
Ana'logy, οὐσ. ἀναλογία.
Ana'tomist, οὐσ. ἀνατόμος.
A'ncestors, οὐσ. πρόγονοι, προπά-
τορες.
A'nchor, οὐτ. ἄγκυρα· μεταφ. ἐλ-
πίς, καταφύγιον.
A'nchor, ῥ. ἐν. προσερμίζομαι, ἄγ-
κυροβολῶ, ἀράζω. Μετ. anchored.

A'ncient, ἐπ. ἀρχαῖος, παλαιός,
πρεσβύτης, γέρων· the ancients,
οἱ ἀρχαῖοι.
A'nciently, ἐπ. τὸ πάλαι, ποτέ.
And, σύνδ. καί.
A'ncedote, οὐσ. ἀνέκδοτον, διήγημα.
Ane'w, ἐπὶρ. ἐκ νέου, νεωστί.
A'ngel, οὐτ. ἄγγελος.
A'nger, οὐτ. θυμός, ὀργή, ἀγανά-
κτησις.
A'ngle, οὐσ. ἄγκιστρον· γωνία.
A'ngle ῥ. ἐν. ἀλίσκω, ὀψαρεύω.
A'ngler, οὐσ. ἀλίσκος.
A'ngry, ἐπ. παρωργισμένος, δυση-
ρεστημένος, θυμωμένος.
A'nguish, οὐσ. ἀγωνία, λύπη, ἀ-
δημονία, στενοχωρία.
A'nimal, οὐσ. ζῶον, κτῆνος.
A'nimal, ἐπ. ἔμψυχος, ζωώδης.
A'nimate, ῥ. ἐν. ἐμψυχόνω, ἐνθαρ-
ρύνω, διεγείρω, παροξύνω. Μετ.
animated.
Anima'tion, οὐσ. ἐμψύχωσις, θάρρος.
Animo'sity, οὐσ. δυσμένεια, ἀπέ-
χθεια, ἔχθρα.
A'nnals, οὐτ. πλ. χρονικά.
Anne x, οὐσ. παράρτημα.
Anne x, ῥ. ἐν. προσαρτῶ, συνάπτω,
ἐνόνω, προσθέτω. Μετ. annexed.
Anni'hilate, ῥ. ἐν. ἐκμηδενίζω, ἀ-
φανίζω, ἀκυρόνω.
Annive'rsary, ἐπ. ἐπέτειος, ἐνιαύ-
σιος, ἐτήσιος.
Anno-Do'mini, οὐσ. σωτήριον ἔτος.
A'nnotate, ῥ. ἐν. ὑπομνηματίζω,
σχολιάζω. Μετ. annotated.
Annota'tion, οὐσ. σχόλιον, ὑποση-
μείωσις, ὑπόμνημα.
Anno'unce, ῥ. ἐν. ἀγγέλλω, ἐξαγ-
γέλλω, μηνύω, κηρύττω, δημο-
σιεύω, εἰδοποιῶ. Μετ. announced.
Anno'uncement, οὐσ. ἀγγελία, εἰ-
δησίς, προκήρυξις.
Anno'y & Anno'yance, οὐσ. ζημία,
βλάβη, ἐνόχλησις.
Anno'y, ῥ. ἐν. ἐνοχλῶ, βλάπτω, ἐμ-
ποδίζω. Μετ. annoyed.
A'nnual, ἐπ. ἐνιαύσιος, ἐτήσιος.
A'nnually, ἐπὶρ. ἐτησίως, κατ' ἔτος.

A'nnular καὶ **A'nnulary**, ἐπ. δακτυλ. εἰδής.
Annunciate, ῥ. ἐν. ἀγγέλλω, προσ-
 ἀγγέλλω, εἰδοποιῶ.
Annuncia'tion, οὗς. ἀγγελία, προσ-
 ἀγγελία. — **day**, ὁ Εὐαγγελισμός.
Apo'int, ῥ. ἐν. χρίω, ἀλείφω. Μετ.
 anointed.
Apo'inting, οὗς. ἄλειμμα, χρίσμα.
Apo'malous, ἐπ. ἀνώματος, ἄτα-
 κτος, ἀκανόνιστος.
Apo'maly, οὗς. ἀνωμαλία.
Apo'n, ἐπὶ. αὐθωρεῖ, παραχρῆμα,
 ταχέως, παρευθύς.
Apo'nymous, ἐπ. ἀνώνυμος.
Apo'ther, ἐπ. ἀντ. ἕτερος, ἄλλος.
A'nswer, οὗς. ἀπάντησις, ἀπόκρι-
 σις· ἀπολογία, ὑπεράσπισις.
A'nswer, ῥ. ἐν. ἀποκρίνομαι, ἀπαν-
 τῶ· ἀπολογοῦμαι. Μετ. answered.
A'nswerable, ἐπ. ὑπεύθυνος, ὑπό-
 λογος· σύμφωνος, κατάλληλος, ἀρ-
 μόδιος, ἀνάλογος.
Ant, οὗς. μύρμηξ.
Anta'gonist, ἐπ. ἀνταγωνιστής, ἀν-
 τίπαλος, ἀντίζηλος.
Antece'de, ῥ. οὐδ. προηγοῦμαι.
Antece'dent, ἐπ. προηγούμενος,
 προὔπαρχων.
Antece'dently, ἐπὶ. προηγουμένως.
A'ntechamber καὶ **A'ntichamber**,
 οὗς. ἀντιθάλαμος.
A'ntedate, ῥ. ἐν. προχρονολογῶ,
 προλέγω. Μετ. antedated.
Antedilu'vian, ἐπ. προκατακλυ-
 σμαῖος, ὁ πρὸ τοῦ κατακλυσμοῦ.
Ante'rior, ἐπ. προτεραῖος, προηγού-
 μενος, ἀρχαιότερος.
A'nthem, οὗς. ἀντίφωνον (ἐκκλ.),
 μέλος, ὕμνος.
Anti, πρόθ. Ἑλλην. (ἐν συνθ.) ἀντί.
Anti'cipate, ῥ. ἐν. προκατάρχομαι,
 προαπολαύω, προλαμβάνω. Μετ.
 anticipated.
Anticipa'tion, οὗς. προκατάληψις·
 προκαταβολή.
A'ntidote, οὗς. ἀντίδοτον, αντιφάρ-
 μακον.
A'ntipodes, οὗς. ἀντίποδες.

A'ntiquary ἢ **Antiqua'tian**, ἐπ. ἀρ-
 χαιολόγος, νομισματολόγος.
Anti'que, ἐπ. ἀρχαῖος, παλαιός.
Anti'quity, οὗς. ἀρχαιότης.
Anxi'ety, οὗς. ἀγωνία ψυχική, ἀν-
 υπομονησία, φροντίς, ἀνησυχία.
A'nxious, ἐπ. ἀνυπόμονος, ἀνήσυ-
 χος· προσεκτικός, πρόθυμος.
Anxi'ously, ἐπὶ. ἀνυπομόνως, ἀν-
 ησύχως.
A'ny, ἀντ. ἕκαστος, καθείς, τις,
 πᾶς, κάποιος, ὅστις(ήτις-ὅτι)δή-
 ποτε. — **thing**, τι, κάτι.
A'pathy, οὗς. ἀπάθεια, ἀναισθησία.
Ara'rt, ἐπὶ. κατὰ μέρος, διακε-
 κριμένως, χωριστά, μακράν.
Ara'rtment, οὗς. χώρισμα οἰκίας,
 δωμάτιον, θάλαμος, κατάλυμα.
Are, οὗς. πίθηκος, χ. μαῖμου.
Are'rtion ἢ **A'erture**, οὗς. ἀνοιγ-
 μα, ὁπῇ διάβασις, πέρασμα.
Are'rtly, ἐπὶ. δημοσίᾳ, φανερά.
Apologe'tic καὶ **Apologe'tical**, ἐπ.
 ἀπολογητικός.
Aro'logize, ῥ. οὐδ. ἀπολογοῦμαι, ὑ-
 περασπίζομαι.
Aro'logue, οὗς. ἀπόλογος, μῦθος.
Aro'logy, οὗς. ἀπολογία, ὑπερά-
 σπισις.
A'roplexy, οὗς. ἀποπληξία.
Aro'stle, οὗς. ἀπόστολος.
Aposto'lic καὶ **Aposto'lical**, ἐπ. ἀ-
 ποστολικός.
Aposto'lically, ἐπὶ. ἀποστολικῶς.
Aro'thegary, οὗς. φαρμακοποιός,
 φαρμακοπώλης.
A'rral, ῥ. ἐν. ἐκφοβίζω, ἐκπλήτ-
 τω, τρομάζω· οὐδ. ἐκπλήσσομαι.
A'rranage, οὗς. κληρούχημα.
Appa'rel, οὗς. ἐσθῆς, φόρεμα, σο-
 λισμός, εὐθέτησις.
Appa'rel, ῥ. ἐν. ἐνδύω, περιβάλλω,
 διακοσμῶ. Μετ. apparelled.
Appa'rent, ἐπ. πρόδηλος, φανερός,
 ἐναργής· πιθανός, ἐνδεχόμενος.
Appa'rently, ἐπὶ. προ(κατα)δήλως,
 προφανῶς, ἐναργῶς.
Appari'tion, οὗς. ἐμφάνισις, φάν-
 τασμα, ὄπτασία.

Appea'ch, ῥ. ἐν. ἐγκαλῶ, κατηγο-
 ρῶ, ἐπικρίνω. Μετ. **appeached**.
Appea'chment, οὐσ. κατηγορία.
Appe'al, οὐσ. ἔφεσις, ἔκκλησις·
 κλήσις, πρόσκλησις· κατηγορία.
Appe'al, ῥ. ἐν. κάμνω ἔφεσιν, ἐκκα-
 λῶ· ἐγκαλῶ, προσκαλῶ· κατηγορῶ.
Appe'ar, ῥ. οὐδ. φαίνομαι, παρου-
 σιάζομαι· **it appears**, φαίνεται.
 Μετ. **appeared**.
Appe'arance, οὐτ. φαινόμενον, ὄ-
 ψις, ἐξωτερικόν, πρόσχημα.
Appe'ase, ῥ. ἐν. πρᾶυνω, κατευνά-
 ζω, καθησυχάζω· ἐξιλεῶ. Μετ.
appeased.
Appe'asement ἔ. **Appe'asing**, οὐσ.
 καθησύχασις, εἰρηνοποιήσις.
Appella'tion, οὐσ. ὀνομασία.
Appen'dix, οὐσ. παράρτημα.
Appeti'te, οὐσ. ὄρεξις, ἐπιθυμία.
Appla'ud, ῥ. ἐν. ἐπευφημῶ, χειρο-
 κροτῶ, ἐπαινῶ. Μετ. **applauded**.
Applau'ding, οὐσ. ἐπ(άν)ευφημία,
 χειροκρότησις.
Applau'se, οὐσ. ἐπευφήμησις, χει-
 ροκρότημα.
A'pple, οὐτ. μῆλον· —tree, μηλέα.
Applia'ble ἔ. **A'pplicable**, ἐπ. ἐφ-
 αρμοστέος, σύμφωνος.
Appli'ance, οὐσ. προσάρμοσις, ἰ-
 κεσία· μέσον· θεραπεία.
Applicabi'lity ἔ. **A'pplicableness**,
 οὐσ. ἐφαρμογή, προσκόλλησις,
 προσάφεια, εὐπρέπεια.
A'pplicant, ἐπ. ὁ προσαιτούμενός
 τι, ἰκέτης.
Applica'tion, οὐσ. ἐπίθεσις, ἐπιβο-
 λή, ἐφαρμογή· σπευδή, ἐπιμέλεια.
Apply', ῥ. ἐν. ἐπιτίθημι, ἐφαρμό-
 ζω· οὐδ. ἀποτείνομαι, διευθύνο-
 μαι. Μετ. **applied**. **To be—**, κα-
 ταγίνομαι, σπουδάζω.
Appo'int, ῥ. ἐν. καθίστημι, διορί-
 ζω, προσδιορίζω, δεικνύω. Μετ.
appointed.
Appo'intment, οὐτ. παραγγελία,
 διάταξις, διαταγή, ἐντολή· μισθός.
Appo'rtionment, οὐσ. ἡ ἐξ ἴσου
 διανομή.

Appre'ciate, ῥ. ἐν. ἐκτιμῶ (κ. ξε-
 τιμῶ). Μετ. **appreciated**.
Apprecia'tion, οὐσ. ἐκτίμησις.
Apprehe'nd, ῥ. ἐν. συλλαμβάνω·
 καταλαμβάνω, ἐννοῶ, ἐπιλαμβάνομαι,
 νομίζω· φοβοῦμαι.
Apprehe'nsion, οὐσ. κατανόησις,
 ἀντίληψις, γνῶσις, δοξασία· φόβος.
Apprehe'nsible, ἐπ. εὐνόητος, εὐ-
 ληπτος.
Apprehe'nsive, ἐπ. νοητικός, ἐπι-
 δεκτικός· δειλός· **to be —**, ὑπο-
 πτεύομαι, δειλιῶ, φοβοῦμαι.
Approa'ch, οὐσ. πλησίασις, προσ-
 ἔγγισις.
Approa'ch, ῥ. οὐδ. προσέρχομαι,
 πλησιάζω, προσεγγίζω, φθάνω. M.
approached.
Approba'tion, οὐσ. ἐπιδοκιμασία,
 ἔγκρισις, συναίνεσις, ἔπαινος.
Appro'priate, ῥ. οὐδ. ἰδιοποιοῦμαι,
 σφετερίζομαι. Μετ. **appropriated**.
Appro've, ῥ. ἐν. ἐπιδοκιμάζω, ἐγ-
 κρίνω, συναινῶ, παραδέχομαι, ἐ-
 παινῶ. Μετ. **approved**.
Appro'vement, οὐσ. ἐπιδοκιμασία,
 συναίνεσις, ἀποδοχή.
Appro'ximate, ἐπ. ὁ προσεχής, ὁ
 πλησίον.
Appro'ximate, ῥ. ἐν. προσέρχομαι,
 προσεγγίζω, πλησιάζω.
Approxima'tion, οὐσ. προσέγγισις,
 πλησίασις.
A'rricot, οὐσ. βεροίκοκκον.
A'rril, οὐτ. Ἀπρίλιος (μῆν).
A'rron, οὐτ. περιζῶμα, ποδία, κ.
 ἐμπροσθέλλα.
Art, ἐπ. κατάλληλος, ἀρμόδιος, ἐ-
 πιτήδειος· ἐπιρρέπης, πρόθυμος.
A'rtitude καὶ **A'rtness**, οὐσ. ἐπι-
 τηδειότης, ἱκανότης, εὐφυΐα.
A'rtly, ἐπίρ. ἐπιτηδείως, ἀρμοδίως.
Aqua'tic ἔ. **A'quatile**, ἐπ. ἐνυδρος,
 ὑδατώδης.
A'quiline, ἐπ. ἀέτιος, μετφ. γρυπός.
A'quilon, οὐσ. βορρᾶς.
A'rbiter ἔ. **A'rbitrator**, οὐτ. διαι-
 τητής, αἵρετοκριτής, συμβιβαστής.
A'rbitrage, οὐσ. αἵρετοκρισία.

A'rbitrarily, ἐπίρ. αὐθαιρέτως, δεσποτικῶς.
A'rbitrary, ἐπ. αὐθαίρετος, δεσποτικός· ἀπόλυτος.
Arbitration, εὐτ. διαίτησις.
Arē, οὐσ. τόξον, ἀψίς.
Arca'ne καὶ **Arca'num**, οὐσ. μυστήριον, ἀπόκρυφον, ἀπόρρητον· πλ. **arcana**.
Arch, οὐσ. τόξον, ἀψίς, καμάρα.
Arch, ῥ. ἐν. σχηματίζω θόλον, κάμνω καμάραν.
Arch'a'ngel, οὐσ. ἀρχάγγελος.
Archbi'shop, εὐτ. ἀρχιεπίσκοπος.
Archdu'ke, εὐτ. ἀρχιδούξ.
A'rcher, οὐσ. τοξότης.
A'rchitect, εὐτ. ἀρχιτέκτων.
A'rchitecture, οὐσ. ἀρχιτεκτονική.
A'rtic, ἐπ. ἀρκτικός.
A'rdency, οὐσ. ζήλος, προσπάθεια.
A'rdent, ἐπ. διακαής, ἐνθερμος, διάπυρος, σφοδρός.
A'rdently, ἐπίρ. διακαῶς, διαπύρως, ἐνθέρμως, περιπαθῶς.
A'rdour, οὐσ. καῦσις, ζέσις, προσπάθεια, ἐπιθυμία, ζήλος.
Are, πλ. ἐν. ὅρις. τοῦ ῥήμ. **to be**, **we** —, εἴμεθα, **you** —, εἶσθε, **they** —, εἶναι.
A'rea, οὐσ. ἄλως, ἀλώνιον, γάδιον.
Argue, ῥ. ἐν. καὶ εὐδ. συζητῶ, φιλονεικῶ, συμπεραίνω, ὑποθέτω· κατηγορῶ, καταγγέλλω. **Met.** **argued**.
A'rgument, οὐσ. ἐπιχείρημα, συμπέρασμα· ὑπόθεσις, ὑποκείμενον λόγου, ἐνδείξις.
A'rid, ἐπ. αὐχμηρός, ἄνυδρος, ξηρός.
Ari'dity, οὐσ. αὐχμός, ξηρασία.
Ari'ght, ἐπίρ. ὀρθῶς, δικαίως.
Arise, παρατ. **arose**, ῥ. οὐδ. ἐγείρομαι, ἐξυπνῶ, ἀνατέλλω, φαίνομαι, προέρχομαι, προκύπτω, ἀνυψοῦμαι. **Met.** **arisen**.
Arm, οὐσ. βραχίων· συνεχδ. χεῖρ· κλάδος δένδρου.
Arm, πλ. **Arms**, οὐσ. ὄπλον.
Arm, ῥ. ἐν. ὀπλίζω, ἐξοπλίζω· **Met.** **armed**, ὀπλισμένος.
Arma'da, οὐσ. στόλος.

A'rmament, εὐτ. ἐξοπλισμός, ἐφ-(καθ)οπλισμός στρατοῦ· ἐξάρτισις πλοίου.
A'rmour, οὐσ. πανοπλία.
Arms, οὐσ. πλ. ὄπλα· στρατιωτικὴ δύναμις· οἰκόσημα.
A'rmy, οὐσ. στρατός, στράτευμα.
Arose, παρατ. τοῦ **arise**.
Arou'nd, πρόθ. καὶ ἐπίρ. περὶ, πέριξ, τριγύρω.
Arou'se, ῥ. ἐν. ἐγείρω, διεγείρω, ἐρεθίζω, ἐξυπνῶ. **Met.** **aroused**.
Arra'nge, ῥ. ἐν. διορθώνω, τακτοποιῶ, διακοσμῶ, διευθετῶ. **Met.** **arranged**.
Arra'ngement, οὐσ. διακόσμησις, διόρθωσις, τακτοποίησις, τάξις.
A'rrant, ἐπ. ἀκόλαστος, κακοήθης, ἀχρεῖος.
Arra'y, οὐσ. φόρεμα, στολισμός· βαθμός· παράταξις στρατοῦ· σειρά, στίχος πραγμάτων.
Arra'y, ῥ. ἐν. ἐνδύω, περιβάλλω, γολίζω· τακτοποιῶ. **Met.** **arrayed**.
Arre'ar, ἐπίρ. ὀπίσω, ὀπισθεν.
Arre'st, οὐσ. σύλληψις, κράτησις.
Arre'st, ῥ. ἐν. συλλαμβάνω, κρατῶ, ἀναστέλλω, κωλύω, ἐμποδίζω.
Arri'val καὶ **Arri'vance**, οὐσ. ἔλευσις, ἄφιξις, ἐρχομός, φθάσιμον.
Arri've, ῥ. οὐδ. φθάνω, ἔρχομαι. **Met.** **arrived**.
A'rrrogance ἢ **A'rrrogancy**, οὐσ. ἀλαζονεία, ὑπερηφάνεια, οἷσις, ἔπαρσις.
A'rrrogant, ἐπ. ἀλαζών, ὑπερήφανος, ἀγέρωχος, οἰηματίας.
A'rrrogantly, ἐπίρ. ἀλαζονικῶς, ὑπερηφάνως.
A'rrrogate, ῥ. ἐν. σφετερίζομαι.
Arroga'tion, οὐσ. σφετερισμός.
A'rrrow, οὐσ. βέλος.
Art, οὐσ. τέχνη.
Art, ῥ. πρ. ἐνικ. ἐν. ὅρις. τοῦ ῥήμ. **to be**. **thou** —, εἶσαι.
A'rtful, ἐπ. τεχνικός, ἐπιστημονικός, ἐπιδέξιος· πανούργος, δόλιος.
A'rtfully, ἐπίρ. τεχνικῶς, ἐπιτηδεύως.
A'rticle, οὐσ. ἄρθρον.

Arti'culate, ῥ. ἐν. ἐναρθρόνω, προφέρω καθαρώς, διακεκριμένως.

Articula'tion, οὐς. ἐνάρθρωσις.

A'rtifice, οὐς. τέχνη, τεχνούργημα, μηχανεῦμα, πανουργία.

Arti'ficer, οὐς. τεχνίτης, μηχανικός· μηχανορῥάφος, πανουργός.

Artifi'cial, ἐπ. ἐντεχνος.

Artifi'cially, ἐπίρ. τεχνικῶς, ἐπιτηδεύως.

A'rtisan, οὐς. τεχνίτης, βιομήχανος.

A'rtist, οὐς. καλλιτέχνης, ἀριστοτέχνης.

As, ἐπίρ. ὡς, καθὼς, ἐπειδὴ, ἐνόσω, οὕτως ὡς.

Asce'nd, ῥ. ἐν καὶ οὐδ. ἀναβαίνω, ἀνέρχομαι· ὑψοῦμαι. Μετ. ascended.

Asce'ndant, οὐς. ὑψώσεις, ὑπεροχή· ἐπ' ῥοή, δύνάμεις, τάσις.

Asce'ndant, ἐπ. ἔξοχος, ὑπερέχων.

Asce'ndancy, οὐς. ἰσχύς, δύνάμεις· ῥοπή, κλίσις· ἐπιρῥοή.

Asce'nsion, οὐς. ἀνάβασις, ἀνύψωσις — of Christ, ἡ ἀνάληψις τοῦ Χριστοῦ.

Ascertain'ment, οὐς. δια(ἐπι)βεβαίωσις, διάταξις.

Ascertain, ῥ. ἐν. ἐπιβεβαιῶ, ἀσφαλίζω· ἀποδεικνύω ὡς ἀληθές.

Ascri'be, ῥ. ἐν. προστίθηναι, ἀπονέμω, ἀποδίδω. Μετ. ascribed.

Asha'med, ἐπ. κατήσχυμένος, ἐντροπιασμένος· to be —, αἰσχύνομαι.

A'shes, οὐς. στάκτη, ἀχυλία, τέφρα· κόνις.

Asi'de, ἐπίρ. κατὰ μέρος, κατὰ μόνον.

Ask, ῥ. ἐν. αἰτῶ, ζητῶ· ἐρωτῶ· ἐρευνῶ, ἐξετάζω. Μετ. asked.

Aslee'p, ἐπίρ. ἐν ὕπνῳ, ὕπνωτικῶς, κοιμισμένα.

A'spect, οὐς. θέα, ὄψις, ἔποψις, πρόσωπον.

Aspe'ct, ῥ. ἐν. βλέπω, προβλέπω, καθορῶ. Μετ. aspected.

Aspe'rity, οὐς. τραχύτης, σκληρότης, ἀνωμαλία, ἀγροικία.

A'sperous, ἐπ. τραχύς.

Aspe'rse, ῥ. ἐν. δυσφημῶ, συκοφαντῶ, ἀμαυρόνω τὴν ὑπόληψιν τινός. Μετ. aspersed.

Aspe'rsing & Aspe'rsion, οὐς. δυσφημία, συκοφαντία.

Aspi're, ῥ. ἐν. ἐποφθαλμιῶ, κ. λακταρῶ, ἐπιθυμῶ. Μετ. aspired.

Aspi'ring, οὐς. σφοδρὰ ἐπιθυμία, ἐποφθαλμιάσις.

Ass, οὐς. ὄνος.

Assai'l, ῥ. ἐν. ἐπιπίπτω, κάμνω ἔφοδον, προσβάλλω.

Assai'ling καὶ Assai'lment, οὐς. ἐπίθεσις, ἔφοδος, προσβολή.

Assa'ssinate, ῥ. ἐν. δολοφονῶ.

Assa'ssin καὶ Assa'ssinator, οὐς. δολοφόνος.

Assau'lt, οὐς. προσβολή, ἐπίθεσις, ἔφοδος.

Assau'lt, ῥ. ἐν. κάμνω ἔφοδον, ἐφορμῶ, προσβάλλω. Μετ. assaulted.

Assa'y, οὐς. δοκίμιον, δείγμα.

Assa'y, ῥ. ἐν. δοκιμάζω.

Assa'ying, οὐς. δοκιμασία.

Asse'mblage, οὐς. συλλογή, συνάθροισμα, συνέλευσις.

Asse'mble, ῥ. ἐν. συλλέγω, συναθροίζω, συγκαλῶ (εἰς συνέλευσιν)· οὐδ. συνέρχομαι εἰς συνέλευσιν, συνεδριάζω. Μετ. assembled.

Asse'mbly, οὐς. σύνοδος, συνέλευσις, συνάθροισις, συναναστροφή.

Asse'nt, οὐς. συναίνεσις, συγκατάθεσις, ὁμολογία.

Asse'nt, ῥ. οὐδ. συγκατανεύω εἰς τι, συναινῶ, ἐγκρίνω, ἐπιδοκιμάζω.

Asse'rt, ῥ. ἐν. ἐπιβεβαιῶ, διαβεβαιῶ, ὑποστηρίζω.

Asse'rtion, οὐς. διαβεβαίωσις, ἀπόφασις.

Asse'sment, οὐς. ἐπιβολὴ φόρου.

Asse'ssor, οὐς. εἰσπράκτωρ φόρου.

Assi'duous, ἐπ. ἐπιμελής, ἀκριβής, ἐνδελεχής.

Assidu'ity, οὐς. ἐπιμέλεια, ἀκριβεία, ἐνδελέχεια.

Assign, ῥ. ἐν. ὀρίζω, προσδιορίζω, ἀποφασίζω, δεικνύω, γνωστοποιῶ.

— over, μεταφέρω, μεταχομίζω.
Met. assigned.

Assi'milate, ρ. ἐν. ἐξομοιόνω, πα-
ρομοιάζω. Met. assimilated.

Assi'st, ρ. ἐν. βοηθῶ, συνεργῶ. οὐδ.
παρευρίσχομαι, παρίσταμαι.

Assi'stance, ἐπ. βοήθεια, ἐπικου-
ρία· συνδρομή.

Assi'stant, οὐσ. βοηθός, συνεργός.

Assi'se ἢ Assi'ze, οὐτ. ὁ δικαστικός
σύλλογος, οἱ σύνεδροι.

Asso'ciate, οὐσ. συνεταῖρος, σύντρο-
φος, συγκοινωνός.

Asso'ciate, ρ. ἐν. κάμνω (τινὰ) συγ-
κοινωνόν, συμμετόχον, προσλαμ-
βάνω, συνάπτω, συνδέω. Met. as-
sociated.

Associa'tion καὶ Associa'ting, οὐσ.
συνένωσις, συντροφία, εταιρία.

Assua'ge, ρ. ἐν. μαλακαίνω, πρᾶύ-
νω, καθησυχάζω· οὐδ. πρᾶύνομαι,
καθησυχάζω, ταπεινοῦμαι. Met.
assuaged.

Assua'sive, ἐπ. πρᾶυντικός, παρα-
μυθητικός.

Assu'bjugate, ρ. ἐν. ὑποτάσσω.

Assu'me, ρ. ἐν. ἀνα(προσ)λαμβάνω,
ἐπιχειρίζομαι· ἀρπάζω, σφετερί-
ζομαι. Met. assumed.

Assu'mer, οὐσ. ἀλαζών, αὐθάδης.

Assu'mption, οὐσ. οἰκειοποίησις,
σφετερισμός.

Assu'rance, οὐσ. βεβαιότης, ἀσφά-
λεια· ἐγγύησις, θάρρος, τόλμη.

Assu're, ρ. ἐν. βεβαιόνω, ἐπιβε-
βαιῶ, ἐπικυρῶ· ἐξασφαλίζω, ἐνθαρ-
ρύνω. Met. assured.

Assu'redly, ἐπίρ. βεβαίως, θετι-
κῶς, ἀναμφιδόλως.

Asto'nish, ρ. ἐν. ἐκπλήττω, ἐκφο-
βῶ, καταθορυβῶ· Met. astonished,
ἐκπεπληγμένος· to be—, ἐκπλήτ-
τομαι, ταραττομαι.

Asto'nishing ἢ Asto'nishment, οὐσ.
ἐκληξίς, θαυμασμός.

Astra'y, ἐπίρ. παρὰ τὴν εὐθεΐαν ὁ-
δόν· to go—, ἀποπλανῶμαι.

Astro'loger καὶ Astrolo'gian, οὐτ.
ἀστρολόγος.

A'sunder, ἐπίρ. κατὰ μέρος, χω-
ριστά· to take a thing—, διαλύω
τὰ μέρη τινὸς πράγματος, κατα-
στρέφω, ἐξαφανίζω τι.

At, πρόθ. ἐν, εἰς, κατὰ, ἐπὶ, παρὰ,
πρός.

A'theism, οὐσ. ἀθεΐα.

A'theist, οὐσ. ἄθεος.

Athle'tic, ἐπ. ἀθλητικός.

A'thwart, ἐπίρ. λοξῶς, πλαγίως, διὰ
μέσου.

A'tmosphere, οὐσ. ἀτμοσφαῖρα.

A'tom, οὐσ. ἄτομον.

Ato'ne, ρ. ἐν. ἐξιλεόνω, ἱκανοποιῶ,
οὐδ. συμφωνῶ, συγκατατίθεμαι.
Met. atoned.

Ato'nement, οὐτ. ἐξιλέωσις.

Atro'cious, ἐπ. δεινός, μέγας· ἀ-
πηνῆς, σκληρὸς, βίαιος.

Atro'ciously, ἐπίρ. σκληρῶς, ἀπη-
νῶς, βιαίως.

Atro'city, οὐτ. σκληρότης, ἀπή-
νεια, ἀπανθρωπία.

Atta'ch, ρ. ἐν. προσάπτω, προσ-
κολλῶ, προσηλόνω, κρατῶ. Met.
attached.

Atta'chment, οὐσ. προσκόλλησις,
προσῆλωσις· κατάσχεσις.

Atta'ck, οὐσ. ἐπίθεσις, προσβολή,
ἔφοδος.

Atta'ck, ρ. ἐν. ἐπιτίθεμαι, ἐπιπί-
πτω, προσβάλλω, ἔφορμῶ. Met.
attacked.

Attai'n, ρ. ἐν. ἐπιτυγχάνω, ἀπο-
λαμβάνω, ἀποκτῶ· οὐδ. φθάνω.
attained.

Attai'nable, ἐπ. ἀποκτητὸς, ὅπερ
δύναται τις νὰ φθάσῃ, νὰ ἀποκτή-
σῃ, νὰ ἐπιτύχῃ.

Attai'nment, οὐσ. ἐπίτευξις, ἀπό-
κτησις.

Attai'nt, ρ. ἐν. δυσφημίζω, ἀτιμάζω.

Atte'mpt, οὐσ. πείρα, ἀπόπειρα, ἐ-
πιχείρημα, προσπάθεια.

Atte'mpt, ρ. ἐν. ἐπιχειρῶ, ἐπιχει-
ρίζομαι, δοκιμάζω, προσπαθῶ. Met.
attempted.

Atte'mpter, οὐσ. ἐπιχειρηματίας·
ἄρπαξ· ὁ δοκιμάζων·

Atte'nd, ῥ. ἐν καὶ οὐδ. προσέχω, ὑπακούω· παρακολουθῶ, συνοδεύω· ὑπηρετῶ, θεραπεύω· περιμένω, προσδοκῶ· παρευρίσκομαι, παρίσταμαι. **Met.** attended.

Atte'ndance, οὐσ. ὑπηρεσία, βοήθημα· φροντίς, προσοχή, ἐπιμέλεια· συνοδία, παρακολουθία· προσδοκία· **in—on**, νὰ συχνάζῃ τις εἰς... .

Atte'ndant, οὐσ. ὑπηρετής, δοῦλος, παρακόλουθος, ὁπαδός, θεράπων.

Atte'ntion, οὐσ. προσοχή.

Atte'ntive, οὐσ. προσεκτικός, φιλήκοος, ἐπιμελής, ἄγρυπνος.

Atte'ntively, ἐπίρ. προσεκτικῶς, ἐπιμελῶς, φιλικῶς.

Atte'ntiveness, οὐσ. προσοχή.

Atte'st καὶ Attesta'tion, οὐσ. ἐπιβεβαιώσεις, ἐπιμαρτύρησις.

Atte'st, ῥ. ἐν. ἐπιβεβαιῶ, ἐπιμαρτυρῶ. **Met.** attested.

Atti're, οὐσ. ἐσθής, ἔνδυμα, καλωπισμός.

Atti're, ῥ. ἐν. ἐπικοσμῶ, στολίζω. **Met.** attired.

A'ttitude, οὐσ. θέσις σώματος, στάσις.

Attra'ct, οὐσ. θέλγητρον, γόητρον.

Attra'ct, ῥ. ἐν. ἔλκω, ἐπισύρω, θέλω, γοητεύω. **Met.** attracted.

Attra'ction, οὐσ. ἔλξις, θέλγητρον.

Attra'ctive, ἐπ. ἐλκυστικός, θελκτικός, χάριεις.

Attra'ctively, ἐπίρ. ἐλκυστικῶς, θελκτικῶς, γοητευτικῶς.

Attra'ctiveness, οὐσ. ἐλκυστικότητα, θελκτικότητα.

A'ttribute, οὐσ. προσόν, ἰδιότης, ἰδίωμα, προτέρημα, ἀρετή, ὑπόληψις· κατηγορήμα (Γραμ.).

Attribu'te, ῥ. ἐν. ἀνατίθηναι, ἀποδίδω (τὴν αἰτίαν ἢ τὸ πρᾶγμα εἰς τινά). **Met.** attributed.

Au'ction, οὐσ. δημοπρασία.

Au'ction, ῥ. ἐν. δημοπρατῶ.

Auda'cious, ἐπ. αὐθάδης, θρασύς, προπέτης, τολμηρός.

Auda'ciously, ἐπίρ. αὐθαδῶς, προπετῶς, τολμηρῶς.

Audi'ble, ἐπ. ἀκουστός, τὸν ὁποῖον δύνανται νὰ ἀκούσωσιν.

Au'dience, οὐσ. ἀκροατήριον.

Au'ditor, οὐσ. ἀκροατής.

Au'ditory, οὐσ. ἀκροατήριον.

Aught, ἀντ. τι, καὶ τι, πρᾶγμα τι.

Aug'ment καὶ Augmenta'tion, οὐσ. αὐξήσις.

Augme'nt, ῥ. ἐν. αὐξάνω, μεγεθύνω. **Met.** augmented.

Au'gur & Au'gurer, οὐσ. οἰωνοσκόπος, μάντις.

Au'gur & Au'gurate, ῥ. οὐδ. οἰωνοσκοπῶ, μαντεύω.

Augura'tion, οὐσ. μαντεία, οἰωνός.

Au'gury, οὐσ. οἰωνοσκοπία, μαντική.

Augu'st, οὐσ. ὁ Αὐγουστος (μήν).

Au'gust, ἐπ. σεβάσμιος, μεγαλοπρεπής.

Aunt, οὐσ. θεία, ἀδελφὴ πατρὸς ἢ μητρός.

Au'spice, οὐσ. οἰωνοσκοπία· μεταφ. ὑπεράσπισις, προστασία.

Au'spicious, ἐπ. εὐνοϊκός, αἰσιος, ἐπιτυχής.

Auspi'ciously, ἐπίρ. αἰσίως, εὐτυχῶς.

Auste're, ἐπ. αὐστηρός, σκυθρωπός, ὠμός, σκληρός.

Auste'rely, ἐπίρ. αὐστηρῶς, σκληρῶς.

Auste'rity, οὐσ. αὐστηρότης, σκληρότης.

Authe'ntic, ἐπ. ὁ ἔχων κύρος, αὐθεντικός, ἀληθινός, πραγματικός.

Au'thor, οὐσ. ποιητής, δημιουργός, πρόξενος, αἴτιος, ἐκτελεστής· συγγραφεύς. Τὸ θηλ. authoress.

Autho'ritative, ἐπ. ὁ ἔχων ἀδειαν, ἐξουσίαν, κύρος.

Autho'ritatively, ἐπίρ. μετὰ κύρους, ἐξ ἰδίας ἀρμ. διότητος.

Authorisa'tion, οὐσ. ἀδειαν, γνώμη.

Autho'rity, οὐσ. ἐξουσία, ἰσχὺς, δύναμις· κύρος· ἀξιοπρέπεια.

Au'thorize, ῥ. ἐν. ἐπιτρέπω, ἐπικυρῶ, ἐγκρίνω, ἀποδέχομαι. **Met.** authorized.

Au'tumn, οὐσ. φθινόπωρον.

Autu'mnal, ἐπ. φθινοπωρινός.

Auxi'liar ἢ **Auxi'liary**, ἐπ. βοηθη-
τικός.—verb, βοηθητικὸν ῥῆμα.

Anai'l, οὐσ. ὠφέλεια, κέρδος.

Anai'l, ῥ. ἐν. καὶ οὐδ. ὠφελῶ· συν-
τρέχω, καθίσταμαι χρήσιμος, ὠφέ-
λιμος.

A'varice, οὐσ. φιλαργυρία, φιλοκέρ-
δεια, πλεονεξία.

Anari'cious, ἐπ. φιλάργυρος, φιλο-
κερδής, πλεονέκτης.

Ave'nge, ῥ. ἐν. ἐκδικουῖμαι.

Ave'ngement, οὐσ. ἐκδίκησις.

Ave'rse, ἐπ. δυσμενής, ἀπεχθής.

Ave'rsely, ἐπίρ. δυσμενῶς.

A'venue, οὐσ. εἴσοδος· πρόσοδος.

Ave'rsion, οὐσ. ἀποστροφή, μῖσος,
ἀπέχθεια.

Ave'rt, ῥ. ἐν. ἀποτρέπω, ἀπομα-
κρύνω, ἀποκωλύω. Μετ. averted.

Ani'dity, οὐσ. ἀπληστία, ἀχορτα-
γία, πλεονεξία.

Anoi'd, ῥ. ἐν. ἢ οὐδ. φεύγω, ἀποφεύ-
γω, ἐκκενῶ, ἀδειάζω. M. avoided.

Anoi'ch, οὐσ. ἀποδείξεις, δηλοποίη-
σις, μαρτυρία.

Anou'ch, ῥ. ἐν. τυγκαταφάσκω δια-
βεβαιῶ, ὑποστηρίζω· ἐγκολπόνο-
ναι, παραδέχομαι. Μετ. avouched.

Ano'w, ῥ. ἐν. ὁμολογῶ, μαρτυρῶ.
Μετ. avowed.

Awai't, οὐσ. ἐνεδρα.

Babble, οὐσ. φλυαρία, μωρολογία.

Ba'bble, ῥ. οὐδ. φλυαρῶ, μωρολογῶ.

Ba'bbler, οὐσ. ἀδολέσχης, φλύαρος.

Babe, οὐσ. νήπιον, βρέφος.

Ba'by, οὐσ. νήπιον, βρέφος· κοῦκλα.

Bacchana'lian, ἐπ. βακχικός.

Ba'echanals, οὐσ. τὰ βακχικά, αἱ
πρὸς τιμὴν τοῦ Βάκχου τιμαί.

Ba'chelor, οὐσ. δόκιμος.

Back, οὐσ. τὰ νῶτα, τὰ ὀπίσθια, ἡ
ράγχις, πλάτη.

Back, ἐπίρ. ὀπίσω, ὀπισθεν.

Ba'ckward καὶ **Ba'ckwards**, ἐπίρ.
ὀπισθεν, ἀνάπαλιν, εἰς τοῦμπαλιν.

Awai't, ῥ. ἐν. ἐνεδρεῦω, ἀναμένω,
περιμένω· ἐπιβουλεύομαι.

Awa'ke, ῥ. ἐν. ἢ οὐδ. ἐγείρω, ἀνεγεί-
ρω· ἐξυπνῶ, ἐγείρομαι, ἐξανίσταμαι,
Μετ. awaked.

Awa'ken, ῥ. ἐν. ἐξυπνῶ, ἐγείρω.
Μετ. awakened.

Awa'rder, οὐσ. διαιτητής, κριτής.

Awa're, ἐπ. προσεκτικός, ἄγρυπνος.

Awa're, ἐπιφ. προσοχή.

Awa're, ῥ. οὐδ. προφυλάττομαι,
προσέχω.

Awa'y, ἐπίρ. πόρρω, μακράν, ἀπὸ (ἐν
συνθ.). to be—, εἶμαι ἀπὼν, λεί-
πω· to run—, φεύγω· to go—, ἀ-

ναχωρῶ· to take—, ἀρπάζω, ἀφ-

αρπάζω· to drive—, διώκω, ἐπι-

διώκω· to make—, καταστρέφω.

Awe, οὐσ. τρόμος, φόβος.

Awe, ῥ. ἐν. καταπλήσσω, φοβίζω·
ἐμπνέω σέβας.

Aw'ful, ἐπ. δεινός, φοβερός, κατα-
πληκτικός, τρομακτικός· ὁ ἐμπνέ-
ων σέβας.

Awhi'le, ἐπίρ. κατὰ (ἐπὶ) τινὰ καίρον.

Awo'ke παρατ. τοῦ awake.

Ax καὶ **Axe**, οὐσ. ἀξίνη, πέλεκυς.

Ay, ἐπίρ. ναί.

Ay, ἐπιφ. ἀλλοίμονον! — me! οἴ-
μοι! τάλας ἐγώ!

Azu're, ἐπ. κυανοῦς, γαλάζιος.

B.

Ba'con, οὐσ. χίρομήριον.

Bad, ἐπ. κακός, φαῦλος, πονηρός·
ἀχρεῖος, μηδαμινός· ἀτυχής· ὑπερθ.

Badest.

Bade, παρατ. τοῦ bid.

Ba'dly, ἐπίρ. κακῶς, πονηρῶς.

Ba'dness, οὐσ. μοχθηρία, κακία.

Bafle, οὐσ. ἀνατροπή, σύγχυσις.

Baffle, ῥ. ἐν. ἀνατρέπω, συγχέω,
διασκορπίζω. Μετ. baffled.

Bag, οὐσ. πήρα, σακκούλιον.

Bag, ῥ. ἐν. σακκίζω, γεμίζω· σάκ-
χον.

Ba'ggage, οὐσ. σκεύη, ἀποσκευή.

Bait, ῥ. ἐν. δელιάζω, πηγιδεύω· με-
 -ταφ. κολακεύω.
 Ba'ker, οὗτ. ψωμάς, φουρνάρης.
 Ba'lance, οὗτ. σταθμός, ζυγός, ζυ-
 -γάρια.
 Ba'lance, ῥ. ἐν. καὶ οὐδ. σταθμίζω,
 ζυγίζω· κλονοῦμαι, διστάζω. Met.
 balanced.
 Bald, ἐπ. φαλακρός· κοινός.
 Ba'lcony, οὗτ. ἐξώστης.
 Bale, οὗτ. δέμα, φάκελλος ἐμπο-
 -ρευμάτων, γ. βάλλα.
 Ball, οὗτ. σφαῖρα, σφαιρίδιον (πυροβ.)
 Ball, οὗτ. χορός.
 Ba'llad, οὗτ. ᾠσμα, τραγῳδίον.
 Balm, οὗτ. βάλσαμον.
 Ba'lmy, ἐπ. βαλσαμώδης.
 Balustra'de, οὗτ. δρύφρακτον, κιγ-
 -κλῆς.
 Band, οὗτ. δέμα, δεσμός, ἐπίδε-
 -σμος· τάγμα, συμμορία.
 Band, ῥ. ἐν. δένω. Met. banded.
 Ba'ndit & Bandi'tto, ἐπ. ληστής,
 κλέπτης, ἐξόριστος.
 Ba'ne, οὗτ. δηλητήριο, φαρμάκιον.
 Ba'nish, ῥ. ἐν. ἐξορίζω, ἀποβάλλω,
 -ἀποδιώκω, ἀπομακρύνω.
 Ba'nishment, οὗτ. ἐξορία, καταδί-
 -κη εἰς ἐξορίαν.
 Bank, οὗτ. ὄχθη· πρόχωμα.
 Bank, οὗτ. χρηματικὴ τράπεζα.
 Ba'nk-bill & Ba'nk-note, οὗτ. τρα-
 -πεζικὸν γραμματίον, χαρτονόμι-
 -σμα.
 Ba'inker, οὗτ. κολλυβιστής, τραπε-
 -ζίτης.
 Ba'nkrupt, οὗτ. χρεωκόπος.
 Ba'nner, οὗτ. στρατιωτικὴ σημαία.
 Ba'nquet, οὗτ. συμπόσιον, εὐωχία.
 Ba'ptism, οὗτ. βάπτισμα.
 Ba'ptize, ῥ. ἐν. βαπτίζω. Met. ba-
 -ptized.
 Bar, οὗτ. ῥάβδος, μοχλός· ἔρκος,
 περίφραγμα· δικαστήριο.
 Bar, ῥ. ἐν. κλείω, στερεώνω· διὰ μο-
 -χλοῦ. Met. bared.
 Barba'rian, οὗτ. βάρβαρος, ἀπαί-
 -δευτος.
 Ba'rbarism, οὗτ. βαρβαρισμός.

Barba'rity & Barba'rousness, οὗτ.
 βαρβαρότης, σκληρότης.
 Ba'rbarous, ἐπ. βάρβαρος, ἀπολί-
 -τευτος, ἀπάνθρωπος.
 Ba'rbarously, ἐπίρ. βαρβαρικῶς, ἀ-
 -παιδεύτως, ἀμαθῶς.
 Ba'rber, οὗτ. κουρεύς, ξυριστής.
 Bard, οὗτ. αἰδός, βάρδος.
 Bare, οὗτ. γυμνός, ἀσκεπής, ἀτυ-
 -χής, ἄπορος, ἐγκαταλειμμένος.
 Bare, ῥ. ἐν. γυμνόνω, ἐχδύω.
 Ba'refoot καὶ Barefooted, ἐπ. ἀνυ-
 -πόδητος, ἐξυπόλητος.
 Ba'rely, ἐπίρ. γυμνῶς, ἀπλῶς, μό-
 -νον, ἀτυχῶς.
 Bi'reness, οὗτ. γυμνότης, ξηρασία·
 -ἐνδεια.
 Ba'rgain, οὗτ. συμφωνία, συνθήκη,
 συμβόλαιον, ἀγορά, σύμβασις.
 Ba'rgain, ῥ. οὐδ. συνθηκολογῶ, συμ-
 -φωνῶ, πραγματεύομαι, πωλῶ.
 Barge, οὗτ. πορθμεῖον, πλοιάριον,
 ἀκάτιον.
 Bark, οὗτ. φλοιός, φλοῦδα.
 Bark, οὗτ. λέμβος.
 Bark, ῥ. οὐδ. ὑλακτῶ, γαυγίζω· με-
 -ταφ. καταβοῶ, κακολογῶ.
 Ba'rking, οὗτ. ὑλακὴ, γαύγισμα.
 Ba'rley, οὗτ. κριθή, κριθάριον.
 Barn, οὗτ. ἀποθήκη γεννημάτων, σι-
 -τοβολών.—floor, ἀλώνιον.—door,
 ὁ κατὰ τὴν θύραν τῆς ἀποθήκης.
 Ba'ron, οὗτ. βαρώνος.
 Ba'rony, οὗτ. βαρωνία.
 Ba'rren, ἐπ. στεῖρος, ἄγονος, ἄχαρ-
 -πος· μεταφ. ἀνίδεος, ἡλίθιος.
 Ba'rrenness, οὗτ. ἀγονία, ἀχαρπία.
 Barrica'de & Barrica'do, οὗτ. χα-
 -ράκωμα, διάφραγμα.
 Barrica'de, ῥ. ἐν. χαρακόνω, κλείω
 διὰ διαφράγματος, περιτειχίζω.
 Ba'rrier, οὗτ. προπύργιον, πρόχω-
 -μα, διάφραγμα.
 Base, οὗτ. βάσις, θεμέλιον.
 Base, ἐπ. χαμηλός· μεταφ. ταπει-
 -νός, χαμερπής, ἀγενής, οὐτιδανός.
 Ba'sely, ἐπίρ. ταπεινῶς, αἰσχρῶς.
 Ba'shful, ἐπ. σεμνός, ἐντροπαλός,
 -αἰδέμων.

Ba'shfully, ἐπίρ. σεμνῶς, αἰδημό-
νως.
Ba'shfulness, οὐσ. αἰσχύνη, σεμνό-
της, αἰδώς.
Ba'shless, ἐπ. ἀναίσχυντος, ἀναι-
δής.
Ba'sin, οὐσ. λεκάνη, δεξαμενὴ, ζέρ-
να.
Ba'sket, οὐσ. κοφίνιον, καλάθιον.
Ba'stard, οὐτ. νόθος.
Bastina'de ὃ Bastina'do, οὐσ. ῥα-
βδισμός, ξυλισμός.
Bastina'de, ῥ. ἐν. ξυλίζω, ῥαβδί-
ζω, ξυλοκοπῶ.
Ba'stion, οὐσ. ὀχύρωμα, προμαχών.
Bate, οὐσ. ἔρις, φιλονεικία.
Bate, ῥ. ἐν. καταδιβάω, χαμηλό-
νω, ἀφαιρῶ, ἐλαττόνω.
Ba'teful, ἐπ. φίλερις, φιλόνεικος.
Ba'tement, οὐσ. ἐλάττωσις, ἀφαί-
ρεσις.
Bath, οὐσ. λουτρὸν, βαλανεῖον.
Bathe, ῥ. ἐν. λούω, οὐδ. λούομαι,
καταδρέχομαι. Μετ. bathed.
Ba'thing, οὐσ. λούσιμον, πλύσιμον.
Ba'tter, ῥ. ἐν. πλήσσω, τύπτω, κτυ-
πῶ, κρούω· συντρίβω, ἀφανίζω.
Ba'tterer, οὐσ. ὁ πλήσσω, τύπτων.
Battle, οὐσ. μάχη, naval —, ναυ-
μαχία.—field, πεδῖον μάχης.
Ba'ttlement, οὐτ. ἔπαλξις.
Bay, οὐσ. ὄρμος, κόλπος θαλάσσης.
Bay'onet, οὐσ. λόγχη πυρεβόλου.
Ba'zar, οὐσ. ἀγορά, χ. παζάριον.
Be, ῥ. οὐδ. εἶμαι, ὑπάρχω.
Bea'gle, οὐσ. θηρευτικὸς κύων.
Beak, οὐσ. ῥάμφος, ῥύγχος, μύτη
τῶν πτηνῶν· ἀκρωτήριον.
Beam, οὐσ. δοκὸς, στύλος· ἀκτίς·
the beams of the sun, αἱ ἀκτῖ-
νες τοῦ ἡλίου.
Beam, ῥ. οὐδ. ἐκπέμπω ἀκτῖνας,
λάμψιν, ἀκτινοβολῶ.
Bea'my, ἐπ. ἀκτινοβολῶν, λάμπων,
φωτεινός.
Bean, οὐσ. ὄσπριον, beans, κικκία.
Bear, οὐτ. ἄρκτος.
Bear, ῥ. ἐν. φέρω, βαστάζω· ἀνέ-
χομαι, ὑπομένω· — down, κατα-

βάλλω, ῥίπτω κάτω·—away, ἀπο-
φέρομαι, φέρω μετ' ἑμαυτοῦ, ἀ-
πάγω.
Beard, οὐσ. πώγων, γένειον.
Bea'rded, ἐπ. γενειήτης, πωγωνο-
φόρος.
Bea'rer, οὐσ. κομιστής, (ὁ) φέρων.
Bea'ring, οὐσ. διαγωγὴ, φέρσιμον,
χαρακτήρ· θέσις.
Beast, οὐσ. θηρίον, ζῶον.
Beat, οὐσ. κτύπος, κτύπημα, δια-
πληκτισμός.
Beat, ῥ. ἐν. τύπτω, κτυπῶ, δέρω,
ῥαβδίζω. Μετ. beaten.
Bea'ting, οὐτ. μαστίγωσις, δαρμός,
κτύπημα.
Bea'titude, οὐτ. μακαριότης, εὐ-
δαιμονία.
Beau, ἐπ. ὠραῖος, καλός, γυναικο-
λάτρης, φιλάρεσκος.
Beau'teous, ἐπ. εὐμορφος, ὠραῖος.
Beau'tiful, ἐπ. ὠραῖος, εὐμορφος.
Beau'tify, ῥ. ἐν. ὠραίζω, στολίζω,
λαμπρύνω.
Beau'ty, οὐσ. καλλονή, ὠραιότης,
εὐμορφία.
Beca'lm, ῥ. ἐν. πρᾶννω, καθησυχά-
ζω, ἡμερόννω, Μετ. becalmed.
Beca'me, παρ. τοῦ become.
Beca'use, σύνδ. διότι, ἐπειδὴ.
Beck, οὐσ. νεῦμα, σημεῖον.
Beck ὃ Be'ckon, ῥ. ἐν. νεύω, δια-
τάττω τι (διὰ τῆς χειρὸς ἢ τοῦ
προσώπου).
Beco'me, ῥ. οὐδ. γίγνομαι, καθί-
σταμαι, εἶμαι.
Beco'ming, ἐπ. ἀρμόδιος, πρέπων,
κατάλληλος.
Beco'mingly, ἐπίρ. ἀρμοδίως, προσ-
ηκόντως, καταλλήλως.
Bed, οὐσ. κλίνη, στρώμα. Bed-
chamber ἢ—room, κοιτῶν.
Bee, οὐσ. μέλισσα. Bee-hive, κυ-
ψέλη· a swarm of bees, σμήνος
μελισσῶν.
Beech, οὐτ. φηγός.
Beef, οὐσ. βοῦς, βόειον κρέας, κ.
βωδινόν.
Been, Μετ. τοῦ be.

Bee'tle, οὐσ. κάνθαρος.
 Bessa'l, ῥ. οὐδ. συμβαίνει, ἀκολου-
 θεῖ. παρατ. καὶ ἀόρ. befell. Μετ.
 befallen.
 Besi't, ῥ. ἐν. ἀρμόζω, ἐφαρμόζω.
 Besi'tting, ἐπ. κατάλληλος, ἀρμόδιος.
 Befo're, πρόθ. καὶ ἐπίρ. πρὸ, ἔμ-
 προσθεν, πρότερον, προτύτερα.
 Befo'rehand, ἐπίρ. προηγουμένως,
 πρότερον.
 Beg, ῥ. ἐν. δέομαι, ἱκετεύω, παρα-
 καλῶ, ζητῶ. Μετ. begged.
 Bega'n, παρ. τοῦ begin.
 Bege't, ῥ. ἐν. γεννῶ, προάγω, προ-
 ξενῶ. Μετ. begot καὶ begotten.
 only-begotten son, μονογενὴς
 (υἱός).
 Be'ggar, οὐσ. ἐπαίτης.
 Be'ggar, ῥ. ἐν. πτωχαίνω (τινὰ),
 κάμνω ἐπαίτην, ζερῶ.
 Begged, Μετ. τοῦ beg.
 Be'gging, οὐσ. ἐπαιτεία.
 Be'gger, οὐσ. Ὁρ. Beggar.
 Begi'n, ῥ. ἐν. ἄρχομαι, ἀρχίζω. Μετ.
 begun.
 Begi'nni'ng, οὐσ. ἀρχή, ἔναρξις.
 Begi'rd καὶ Begi'rt, ῥ. ἐν. περιζω-
 νύω, περιβάλλω, περικυκλόνω.
 Bego'ne, ἐπιφ. ἄπιθι! φεῦγε! ἔρρε
 εἰς κόρακας!
 Begui'le, ῥ. ἐν. δελεάζω, πλανῶ.
 ἀπατῶ. Μετ. beguiled.
 Begu'n, Μετ. τοῦ begin.
 Beha'lf, οὐσ. εὐνοία, ἀγάπη· in my
 —, πρὸς χάριν μου.
 Beha've, ῥ. ἐν. ὀδηγῶ, φέρω· οὐδ.
 διάγω, πολιτεύομαι, προσφέρομαι.
 Beha'viour, οὐσ. διαγωγή, συμπε-
 ριφορά, τρόπος, ἥθη, ἐπίδειξις.
 Behea'd, ῥ. ἐν. κατατομῶ, ἀποκε-
 φαλίζω. Μετ. beheaded.
 Behea'ding, οὐσ. κατατομία, ἀπο-
 κεφαλισμός.
 Behe'ld, παρατ. τοῦ behold.
 Behi'nd, ἐπίρ. καὶ πρόθ. ὀπίσω, ὀ-
 πισθεν, κατόπιν.
 Behi'ndhand, ἐπίρ. ὀπίσω.
 Beho'ld, ῥ. ἐν. βλέπω, θεωρῶ, ἐξ-
 ετάζω.

Beho'ld, ἐπίρ. ἰδοὺ! νά!
 Beho'lden, ἐπ. εὐγνώμων, χρεώ-
 στης, ὑπόχρεως.
 Beho'lder, ἐπ. θεατῆς, παρατηρη-
 τῆς.
 Behoo've & Beho've, ῥ. οὐδ. εἶμαι
 ὠφέλιμος, χρήσιμος· it behooves,
 πρέπει, ἀρμόζει, προσήκει.
 Beho'veful, ἐπ. χρήσιμος, ὠφέλι-
 μός, ἀναγκαῖος.
 Behow'l, ῥ. ἐν. ὀλολύζω, φωνάζω
 κατὰ τινος.
 Being, οὐσ. ὕπαρξις, οὐσία, κατὰ-
 στασις.
 Being, μετ. ἐν. τοῦ be, ὦν, οὔσα,
 ὄν. of—, περὶ τοῦ ὅτι εἶναι.
 Belie'f, οὐσ. πίστις, ἐμπιστωσύνη.
 Belie've, ῥ. ἐν. πιστεύω· οὐδ. νομί-
 ζω, κρίνω, φρονῶ. Μετ. believed.
 Belie'ver, ἐπ. ὁ πιστεύων.
 Belie'ving, οὐσ. πίστις, δόξα.
 Bell, οὐσ. κώδων, χ. καμπάνα, κω-
 δώνιον, κρόταλον.
 Belli'gerent, ἐπ. ὁ διαμαχόμενος·
 φιλοπόλεμος.
 Be'llow, ῥ. οὐδ. ὠρύομαι, मुखῶμαι.
 Be'llowing, οὐσ. मुखηθμός.
 Be'llows, οὐσ. ἀνεμιστήριον, φουσερόν.
 Be'lly, οὐσ. γαστήρ, κοιλία.
 Be'lly-ache, οὐσ. κωλικόπονος.
 Belo'ng, ῥ. οὐδ. ἀνήκει, πρέπει.
 Belo'ved, ἐπ. προσφιλῆς, ἀγαπη-
 τός, ποθητός.
 Belo'w, πρόθ. & ἐπίρ. ὑπὸ, ὑποκάτω.
 Belt, οὐ. ζωστήρ, ζώνη.
 Bench, οὐσ. ἔδρα, θρανίον, κ. σκα-
 μνίον· δικαστήριον.
 Bend, οὐσ. κύρτωμα, καμπύλωμα.
 Bend & Bent, ῥ. ἐν. κάμπτω, καμ-
 πυλόνω, λυγίζω, κάμνω τι κυρτόν·
 to—a bow, τανύω τόξον· to—the
 brow, συνοφρυοῦμαι, καταβιάζω
 τὰς ὀφρῦς. οὐδ. καμπυλόνομαι, λι-
 γύζομαι. Μετ. bent.
 Bend, ῥ. ἐν. καταδαμάζω, νικῶ.
 Be'ndable, ἐπ. εὐκαμπτος, εὐλύγι-
 στος.
 Be'nding, οὐσ. κάμψις, καμπύλωμα.
 Benea'th, πρόθ. ὑπὸ, ὑποκάτω.

Benedi'ction, οὐσ. εὐλογία.
 Benefa'ction, οὐσ. εὐεργεσία, χάρις.
 Benefa'ctor, οὐσ. εὐεργέτης.
 Benefa'ctress, θηλ. τοῦ benefactor, εὐεργέτης.
 Be'nefice, οὐσ. χορήγημα, εἰσόδημα, ὠφέλημα.
 Bene'ficence, οὐσ. ἀγαθοεργία, καλοκάγαθία, εὐεργεσία.
 Bene'ficent, ἐπ. ἀγαθοποιὸς, εὐεργετικὸς, γενναῖος.
 Benefi'cial, ἐπ. ὠφέλιμος, χρήσιμος.
 Be'nefit, οὐσ. εὐεργέτημα, χάρις, δῶρον, προνόμιον.
 Be'nefit, ῥ. ἐν. εὐεργετῶ, ὠφελῶ, βοηθῶ. οὐδ. ἀπολαύω, κερδίζω. Μετ. benefited.
 Bene'volence, οὐσ. εὐνοία, εὐμένεια, φιλοφροσύνη.
 Bene'volent, οὐσ. εὐνοὺς, εὐμενής, καλοθελητής.
 Be'nign, ἐπ. μειλίχιος, ἀγαθός, εὐμενής, πρᾶος.
 Be'nignity & Benigness, οὐσ. ἀγαθότης, εὐμένεια, φιλανθρωπία.
 Bent, ἐπ. κυρτός, καμπύλος, ὁ κλίνων, ὁ ῥέπων πρὸς τι.
 Bent, Μετ. τοῦ bend.
 Benu'mb, ῥ. ἐν. ναρκόνω, αἰμωδιάζω. Μετ. benumbed.
 Bequea'th, ῥ. ἐν. κληροδοτῶ, ἀφίνω (διὰ διαθήκης). Μετ. bequeathed.
 Bequea'ther, οὐσ. κληροδότης.
 Bequea'thment καὶ Beque'st, οὐσ. κληροδότημα, κληροδοσία.
 Berea'ne, ῥ. ἐν. στερῶ, ἀποστερῶ. Μετ. bereaved καὶ Be'reft.
 Berea'ving, οὐσ. στέρησις.
 Be'rry, οὐτ. κόκκος, σπόρος, σπυρίον, πλ. Berries.
 Besee'ch, ῥ. ἐν. δέομαι, ἱκετεύω, ἐπικαλοῦμαι, παρακαλῶ. Μετ. besought.
 Besee'ching, οὐτ. δέησις, ἱκεσία.
 Bese't, ῥ. ἐν. περικυκλόνω, περιφράττω, πολιορκῶ.
 Besi'de καὶ Besi'des, πρόθ. παρὰ, πλησίον· ἐκτός.
 Besie'ge, ῥ. ἐν. πολιορκῶ.

Besie'ger, οὐσ. πολιορκητής.
 Besie'ging, οὐσ. πολιορκία.
 Besmea'r, ῥ. ἐν. κηλιδόνω, λερόνω.
 Besmea'ring, οὐσ. ῥυπαρότης.
 Beso'rt, οὐσ. συνοδία, ἀκολουθία.
 Bespa'ngle, ῥ. ἐν. καταστολίζω. Μετ. bespangled.
 Bespea'k, ῥ. ἐν. ἐντέλλομαι, παραγγέλλω, προστάζω, προκαταλαμβάνω, δεικνύω. Μετ. bespoken.
 Best, ἐπ. ἄριστος, βέλτιστος, κράτιστος· οὐσ. τὸ ἄριστον, τὸ κάλλιστον, τὸ συμφερώτερον.
 Best, ἐπίρ. ἄριστα, κάλλιστα.
 Be'stial, ἐπ. θηριώδης, κτηνώδης.
 Bestia'lity, οὐτ. θηριωδία, κτηνωδία, σκληρότης.
 Be'stially, ἐπίρ. θηριωδῶς, κτηνωδῶς.
 Besto'w, ῥ. ἐν. παρέχω, δίδω, δωροῦμαι, χαρίζω, προσφέρω. Μετ. bestowed.
 Besto'wer, οὐσ. δοτὴρ, χαριστής.
 Besto'wing, οὐσ. προσ(ἐπι)φορά, δώρησις.
 Bestri'de, ῥ. ἐν. ἀναβαίνω, ἐπικάθημαι (ἐφ' ἵππου).
 Bethink, ῥ. οὐδ. διανοοῦμαι, σκέπτομαι.
 Betra'y, ῥ. ἐν. παραδίδω, προδίδω.
 Betra'yer, οὐσ. προδότης.
 Betra'ying, οὐσ. προδοσία.
 Betro'th, ῥ. ἐν. μνηστεύω, ἀρρᾶδωνίζω. Μετ. betrothed.
 Be'tter, ἐπ. καλλίτερος, προτιμότερος, συμφερώτερος.
 Be'tter, ῥ. ἐν. βελτιόνω, καλλιτερεύω. Μετ. bettered.
 Be'tter, ἐπίρ. μᾶλλον, καλλίτερον, προτιμότερον.
 Betwee'n καὶ Betwi'st, πρόθ. ἐν, μεταξύ, ἐν τῷ μέσῳ.
 Bewai'l, ῥ. ἐν. ὀδύρομαι, ὀλοφύρομαι, θρηνῶ, κλαίω. Μετ. bewailed.
 Bewa're, ῥ. οὐδ. προφυλάττομαι, προσέχω, ἀποφεύγω.
 Bewee'r, ῥ. οὐδ. θρηνῶ, κλαίω.
 Bewi'ch, ῥ. ἐν. βασκαίνω, μαγεύω, γοητεύω. Μετ. bewicked.

Beyo'nd, πρόθ. παρὰ, ὑπὲρ, πέραν, περαιτέρω, ἐπέκεινα, μακράν.
 Bible, οὗς. ἡ ἁγία γραφή.
 Bid, ῥ. ἐν. κελεύω, προστάζω, διδάσκω, αἰτῶ, προσκαλῶ· προσφέρω (τιμὴν), εὐχόμαι, ἀναγγέλλω. Μετ. bit καὶ bidden.
 Bi'dding, οὗς. πρόσκλησις, προσταγή.
 Big, ἐπ. μέγας, εὐμεγέθης, παχὺς, πλήρης· μεταφ. ἀγέρωχος, ὑψηλόφρων· woman—with child, γυνὴ ἔγκυος.
 Bi'got, ἐπ. ψευδοευλαβῆς, δεισιδαίμων.
 Bi'gotism & Bi'gotry, οὗς. ψευδευλάβεια, δεισιδαιμονία.
 Bile, οὗς. χολή.
 Bill, οὗς. ῥάμφος, μύτη.
 Bill, οὗς. ἔγγραφος εἰδοποίησις, προβούλευμα, πρόγραμμα, νομοσχέδιον, συνταγή (ιατροῦ)—of debt, ὁμολογον·—of exchange, συναλλαγματική·—of lading, φορτωτική.
 Bill, ῥ. ἐν. ἐκθέτω, δημοσιεύω.
 Bi'llet, οὗς. ἐπιστολίδιον, γραμματίον·—doux, ἐρωτικὸν γραμματίον, κ. ῥαβασάκιον.
 Bi'llow, οὗς. κῦμα, κλύδων.
 Bi'llow, ῥ. οὗδ. κάμνω κύματα, φασκόνω ὡς τὰ κύματα τῆς θαλάσσης.
 Bind, οὗς. δεσμός, δέσιμον.
 Bind, ῥ. ἐν. δένω, δεσμεύω, προσκολλῶ, σφίγγω· ὑποχρεώνω· to—a book, δένω βιβλίον. Μετ. Bound.
 Bi'nding, οὗς. δέσιμον.
 Bio'grapher, οὗς. βιογράφος.
 Bio'graphy, οὗς. βιογραφία.
 Birch, οὗς. σημύδα (δένδρον).
 Bi'rchen, ἐπ. ὁ ἐκ σημύδας.
 Bird, οὗς. πτηνὸν, πουλίον.
 Birth, οὗς. τοκετός, γένεσις, γένος·—day, γενέθλιος ἡμέρα, ἡ ἡμέρα τῶν γενεθλίων.
 Bi'scuit, οὗς. διπυρίτης ἄρτος, κ. παξιμάδιον.
 Bi'shop, οὗς. ἐπίσκοπος, ἀρχιερεὺς.
 Bi'shoprick, οὗς. ἐπισκοπή.

Bisse'xtile, οὗς. ἐμβόλιμος ἡμέρα· ἐπ. δίσεκτος.
 Bit, οὗς. τεμάχιον, κομμάτιον.
 Bit, παρατ. τοῦ bite.
 Bitch, οὗς. κύων (θ.), σκύλα.
 Bite, οὗς. δάγκαμα· ἐμβυσκία, χαψία.
 Bite, ῥ. ἐν. δάκνω, δαγκάνω. Μετ. bit καὶ bitten.
 Bi'ting, οὗς. δῆγμα, δάγκαμα.
 Bi'tter, ἐπ. πικρός· μεταφ. τραχὺς, σκληρὸς, ἐπιβλαβής.
 Bi'ttern, οὗς. εἶδος ἐρωδιοῦ.
 Bi'tterly, ἐπίρ. πικρῶς, μετὰ πικρίας, τραχέως.
 Bi'tterness, οὗς. πικρία· μεταφ. λύπη, θλίψις.
 Black, ἐπ. μέλας, μαῦρος· οὗς. τὸ μέλαν, τὸ μαῦρον.
 Black καὶ Bla'cken, ῥ. ἐν. μελαίνω, μαυρίζω· οὗδ. ἀμαυροῦμαι· μεταφ. διαβάλλω, δυσφημῶ. Μετ. blackened.
 Bla'ck-berry, οὗς. βατόμουρον.
 Bla'ckbird, οὗς. κόσσυφος.
 Bla'cksmith, οὗς. σιδηρουργός.
 Blade, οὗς. λεπίς.
 Bla'dder, οὗς. κύστις· φλύκταινα.
 Bla'mable & Bla'meable, ἐπ. μεμπτός, ἀξιόμεμπτος, ἐπίψογος.
 Bla'mably, ἐπίρ. ἀξιομέμπτως, ἀξιοκατακρίτως.
 Blame, οὗς. μέμψις, ψόγος, μομφή, κατάκρισις.
 Blame, ῥ. ἐν. ψέγω, μέμφομαι, αἰτιῶμαι, ἐπιτιμῶ. Μετ. blamed.
 Bla'meful, ἐπ. ἐπίψογος, ἀξιόμεμπτος, ἀξιοκατάκριτος.
 Bla'meless, ἐπ. ἄμεμπτος, ἀναίτιος.
 Blank, ἐπ. λευκός, ἄσπρος· ἄγραφος, καθαρός· ὠχρὸς, συγκεχυμένος, τεταραγμένος·—verse, ἀνομοισκατάληκτος στίχος.
 Blank, ῥ. ἐν. ἐξαλείφω, ἀπαλείφω, ἀκυρόνω, τaráττω, συγχύζω.
 Bla'nket, οὗς. ἐφάπλωμα, χράμιον.
 Bla'nket, ῥ. ἐν. καλύπτω· εἰ ἐφάπλωματος.
 Blasphe'me, ῥ. ἐν. βλασφημῶ, κακολογῶ, καταρῶμαι.

Bla'sphemy, οὐσ. βλασφημία.
Blast, οὐσ. πνοή, πνεῦμα (ἀνέμος), φύσημα· μόλυσμα, καταστρεπτική δύναμις· ἐρυσίθη, καύσιμον φυτῶν.
Blast, ῥ. ἐν. καίω, μαραίνω (φυτ.)· μεταφ. καταστρέφω, ἀφανίζω. Μετ. **blasted**.
Bla'sting, οὐσ. καῦμα, ἀμαύρωσις, φλόγωσις.
Blaze, οὐσ. φλόξ, λάμψις, φῶς· δημοσίευσις, φήμη· θόρυβος.
Blaze, ῥ. ἐν. ἔκπέμπω φλόγα· στίλβω, λάμπω· δημοσιεύω, κοινοποιῶ. Μετ. **blazed**.
Bla'zing, οὐσ. ἀνάφλεξις· κοινοποιήσις, δημοσίευσις.
Blea'ch, ῥ. ἐν. καὶ οὐδ. λευκαίνω. Μετ. **bleached**.
Bleak καὶ **Blyk**, ἐπ. ψυχρὸς, κρυερὸς· ὠχρὸς, χλωμὸς· κενός.
Bleat, ῥ. ἐν. ἐπισκιάζω, σκοτεινιάζω. Μετ. **bleared**.
Bleat καὶ **Blea'ting**, οὐσ. βληχῆ, βέλασμα.
Bleat, ῥ. οὐδ. βληχῶμαι, βελάζω.
Bled, Μετ. τοῦ **bleed**.
Bleed, ῥ. ἐν. φλεβοτομῶ· οὐδ. φλεβοτομοῦμαι, παίρνω αἷμα, στάζω αἷμα. Μετ. **bled**.
Blee'ding, οὐσ. φλεβοτομία, αἰμορραγία.
Ble'mish, οὐσ. κηλὶς, ὄνειδος, ἀτιμία, αἴσχος, ἐλάττωμα.
Ble'mish, ῥ. ἐν. κηλιδόνω, μολύνω, ἀμαυρόνω, ἀτιμάζω, ὀνειδίζω. Μετ. **blemished**.
Ble'mishless, ἐπ. ἀκηλίδωτος, ἀμόλυντος.
Blend, ῥ. ἐν. μιγνύω, ἀναμιγνύω, ἀνακατόνω· συγχέω. Μετ. **blended** ἔ. **blent**.
Bless, ῥ. ἐν. εὐλογῶ, εὐφημῶ, μακαρίζω. — me, Θεέ μου! Μετ. **blessed** καὶ **blest**.
Ble'ssing, οὐσ. εὐλογία, χάρις, εὐεργεσία.
Blew, παρατ. τοῦ **blow**.
Blight, ῥ. ἐν. μαραίνω, καίω, ἀφανίζω (ἐπὶ φυτῶν).

Blind, ἐπ. τυφλός· μεταφ. σκοτεινός, ἀσαφής, δύσληπτος.
Bli'ndly, ἐπίρ. τυφλῶς, ἀκρίτως.
Bli'ndness, οὐσ. τύφλωσις· ἀκρισία.
Bliss καὶ **Blissfulness**, οὐσ. εὐλογία, εὐτυχία, εὐημερία.
Bli'ssfull, ἐπ. εὐδαίμων, μακάριος, εὐτυχής.
Bli'ssfully, ἐπίρ. εὐτυχῶς, εὐδαιμόνως.
Bloat, ῥ. ἐν. καὶ οὐδ. φεσκόνω, ἐξογκῶ-οῦμαι, πρήσκω-ομαι. μεταφ. ἐπαίρομαι, μεγαλαυχῶ. Μετοχ. **bloated**.
Block, οὐσ. ὄγκος· κορμός, τμήμα σιδήρου ἢ ξύλου· μεταφ. ἀμβλύς, ἡλίθιος.
Block, ῥ. ἐν. ἀποκλείω, πολιορκῶ. Μετ. **blocked**.
Blo'ckheaded, ἐπ. μωρὸς, ἡλίθιος.
Blood, οὐσ. αἷμα· γένος, καταγωγή.
Blood, ῥ. ἐν. αἰμάσσω, αἵματόνω. Μετ. **blooded**.
Bloo'dshed, οὐσ. αἵματοχυσία.
Bloo'dy, ἐπ. αἱματώδης, αἰμοχαρής, αἰμοδόρος, φονικὸς, σκληρὸς.
Bloom, οὐσ. ἄνθος· the—of youth, τὸ ἄνθος τῆς ἡλικίας, ἀνθηρὰ ἡλικία.
Bloom, ῥ. οὐδ. ἀνθῶ, βλαστάνω.
Bloo'my, ἐπ. ἀνθηρός.
Blo'ssom, ῥ. οὐδ. ἀνθῶ. Μετ. **blossomed**.
Blot, οὐσ. κηλὶς, στίγμα.
Blot, ῥ. ἐν. κηλιδόνω· μεταφ. ἀσχημαίζω, ἀτιμάζω. Μετ. **blotted**.
Blotch, οὐσ. ἐξάνθημα, φλύκταινα.
Blow, οὐσ. πληγὴ, κτύπημα· μεταφ. προσβολή.
Blow, οὐσ. πνοή, φύσημα.
Blow, ῥ. ἐν. καὶ οὐδ. πνέω, φυσῶ, ἀνεμίζω, ἀερίζω· καταστρέφω διὰ πνοῆς ἢ φυσήματος· μεταφ. διεγείρω, διερεθίζω. Μετ. **blown**.
Blo'wing, οὐσ. φύσημα.
Blue, ἐπ. κυανοῦς, γαλάζιος· οὐσ. τὸ κυανοῦν, γαλάζιον χρῶμα.
Blu'nder, οὐσ. πλάνη, σφάλμα.
Blush, οὐσ. ἐρυθρίασις, αἰδώς.

Blush, ρ. εὐδ. ἐρυθριῶ, αἰδοῦμαι, ἐντρέπομαι, συστέλλομαι.
 Blu'shing, οὐσ. ἐρύθημα, ἐντροπή.
 Blu'ster, ρ. ἐν. θορυβῶ, ταραχοποιῶ. Μετ. blustered.
 Boar, οὐσ. κάπρος, ἀγριόχοιρος.
 Board, οὐσ. σανί·, πλάξ· τράπεζα· συσσίτιον· συμβούλιον· κατάστρωμα, ἐμβαδὸν πλοίου· to go on—the ship, ἐπιβαίνω, ἐπιβιβάζομαι εἰς τὸ πλοῖον.
 Board, ρ. ἐν. σανιδόνω, καλύπτω διὰ σανίδων· πλησιάζω, προσέρχομαι· ἐμβαίνω εἰς πλοῖον· εἶμαι ὑπότροφος. Μετ. boarded.
 Boast, οὐσ. ἐπίδειξις, κομπασμός, μεγαλαυχία, καύχημα.
 Boast, ρ. ἐν. καὶ οὐδ. καυχῶμαι, κομπάζω, μεγαλαυχῶ. M. boasted.
 Boa'ster, οὐσ. κομπαστής, καυχηματίας.
 Boa'stful, ἐπ. κενόδοξος, ματαιόφρων.
 Boa'sting, οὐσ. καύχησις, ἐπίδειξις.
 Boat, οὐσ. λέμβος, ἀκάριον.
 Bode, ρ. ἐν. προμαντεύω, προοιωνίζομαι. Μετ. boded.
 Bo'diless, ἐπ. ἀσώματος.
 Bo'dily, ἐπ. σωματικὸς, σαρκικός.
 Bo'dily, ἐπὶ ρ. σαρκικῶς, ὕλικῶς.
 Bo'ding, οὐσ. οἶωνός, προμάντευμα.
 Bo'dkin, οὐσ. κέσρον, κεντητήριον.
 Bo'dy, οὐσ. σῶμα.
 Bog, οὐσ. οὐσ. βάλτος, ἔλος, βόρβορος, κ. λάσπη.
 Boil, ρ. ἐν. καὶ οὐδ. βράζω.
 Bo'iling, οὐσ. βράσιμον.
 Bold, ἐπ. τολμηρὸς, θραυὸς, αὐθάδης, ἐπιχειρηματίας.
 Bolden, ρ. ἐν. ἐνθαρρύνω.
 Bo'ldly, ἐπὶ ρ. τολμηρῶς, θρασέως, αὐθαδῶς.
 Bo'ldness, οὐσ. θάρρος, τόλμη, αὐθάδεια, γενναιότης, ἀφοβία.
 Bolt, οὐσ. βέλος, ἀκόντιον· μοχλὸς, σύρτης.
 Bolt, ρ. ἐν. κλείω διὰ μοχλοῦ. Μετ. bolted.
 Boud, οὐσ. δεσμός, σχέσις, ἐννοία.

Bo'ndage, οὐσ. δεσμὰ, κάθειρξις, ζυγὸς, δουλεία, αἰχμαλωσία.
 Bo'ndman, οὐσ. αἰχμάλωτος, δοῦλος, σκλάβος.
 Bo'ndsman, οὐσ. ὑπόλογος, ἐγγυητής.
 Bone, οὐσ. ὀστοῦν, κόκκαλον.
 Bo'nnet, οὐσ. πῖλος, σκούφος.
 Bo'nnny, ἐπ. κομψὸς, χαρίεις.
 Bo'ny, ἐπ. ὀστώδης.
 Book, οὐσ. βιβλίον. — collector, ὁ συλλέγων βιβλία· — keeper, ὁ κρατῶν τὰ κατάστιχα.
 Boo'kseller, οὐσ. βιβλιοπώλης.
 Boon, χάρις, εὖνοια, δῶρον.
 Boon, ἐπ. φαιδρὸς, εὐθυμος, χαρίεις, εὐμενής, καλός.
 Boot, οὐσ. κέρδος, ὠφέλεια.
 Boot, οὐσ. ὑπόδημα.
 Boo'ty, οὐσ. λεία, λάφυρον.
 Bo'rder, οὐσ. ὄριον, μεθόριον, χεῖλος, ἄκρον, ὄχθη.
 Bo'rder, ρ. ἐν. ὀρίζω, περιορίζω.
 Bore, παρατ. τοῦ bear.
 Bo'real, ἐπ. ἀρκτικὸς, βόρειος.
 Born, ἐπ. γεννημένος· newly-born, νεογέννητος.
 Borne, Μετ. τοῦ bear.
 Bo'rough, οὐσ. κωμόπολις.
 Bo'rrow, οὐσ. δάνειον.
 Bo'rrow, ρ. ἐν. δανείζομαι, λαμβάνω δάνεια. Μετ. borrowed.
 Bo'rrowing, οὐσ. δάνειον, δάνεισμα.
 Bo'som, οὐσ. κόλπος, στῆθος, καρδιά· μεταφ. συμπάθεια, κλίσις.
 Both, ἀντ. ἀμφότεροι, καὶ οἱ δύο.
 Bottle, οὐσ. φιάλη.
 Bo'ttom, οὐσ. πυθμὴν, βάθος, πάτος, κατακάθισμα (κοιν. τὸ κάτω-κάτω).
 Bo'ttomless, ἐπ. ἀχανής, ἄνευ πυθμένος.
 Bough, οὐσ. κλάδος, κλῶνος.
 Bought, Μετ. τοῦ buy.
 Bounce, ρ. οὐδ. ἀνασχιρτῶ· μεταφ. κομπορρήμονῶ. Μετ. bounced.
 Bound, οὐσ. ὄριον.
 Bound, οὐσ. πῆδημα.
 Bound, Μετ. τοῦ bind.

Bound, ῥ. ἐν. ὀρίζω, περιορίζω· οὐδ. πηδῶ, σκιρτῶ. *Met.* bounded.
Bou'ndary, οὐσ. ὁροθέσιον, σύνορον.
Bou'nden, ἐπ. ὑπόχρεως, ὑπόλογος.
Bou'ndless, ἐπ. ἀπεριόριστος.
Bou'nteous καὶ **Bou'ntiful**, ἐπ. ἐλευθέριος, καλοκάγαθος, εὐεργετικός, μεγαλόδωρος.
Bou'nty, οὐσ. καλοκάγαθία, ἐλευθεριότης, μεγαλοψυχία.
Bourn, οὐσ. ὄριον.
Bow, οὐσ. κλίσις τοῦ σώματος, ὑπόκλισις, προσκύνησις, χαιρετισμός, εὐλάβεια.
Bow, οὐσ. βέλος, τόξον.
Bow, ῥ. ἐν. κάμπτω, λιγύζω, κλίνω.—*knees*, κλίνω τὰ γόνατα, γονυπετῶ. *Met.* bowed.
Bo'wel, ῥ. ἐν. ἀποσπῶ τὰ ἐντόσθια, κ. ξεκοιλιάζω. *Met.* bowelled.
Bo'wels, οὐσ. πλ. ἐντόσθια, ἔγκατα.
Bo'wer, οὐσ. ἀναδενδράς, σκιὰς· δάσος· καλύβη.
Box, οὐσ. πυξίς, κυτίδιον (κ. κουτίον), κιβώτιον.
Boy, οὐσ. παῖς, παιδίον.
Bo'yhood, οὐσ. παιδικὴ ἡλικία.
Bra'bble, οὐσ. ἔρις, φιλονεικία, θόρυβος.
Bra'bble, ῥ. ἐν. ἐρίζω, φιλονεικῶ. *Met.* brabbled.
Bra'celet, οὐσ. ψέλλιον, βραχιόλιον.
Braid, οὐσ. βόστρυχος.
Braid, ῥ. ἐν. βοστρυχίζω, πλέκω, πλεξούδας· μεταφ. ἀπατῶ. *Met.* braided.
Brain, οὐσ. μυελός, ἐγκέφαλος.
Brake, οὐσ. θάμνος ἀκανθώδης, βάτος.
Bramble, οὐσ. ἄκανθα, βάτος.
Branch, οὐσ. κλῶνος, κλάδος· μέρος, μέρος· πληθ. *branches*, τὰ σκέλη.
Brand, οὐσ. δαυλός· ξίφος, σπάθη.
Brand, οὐσ. στιγματίσις.
Brand, ῥ. ἐν. στιγματίζω· μεταφ. ἀτιμάζω, ἀμαυρόνω. *M.* branded.
Bra'ndish, ῥ. ἐν. πάλλω, κλονίζω, σείω, κινῶ.

Bra'ndy, οὐσ. ῥακίον.
Brass, οὐσ. χαλκός (ὀρείχαλκος).
Brave, ἐπ. ἀνδρείος, γενναῖος, ἀγαθός, καλός, ἐνάρετος, καταchr. αὐθάδης, κομπορρήμων.
Brave, ἐπιφ. εὖγε! ὑπέρευγε!
Brave, ῥ. ἐν. ὀλιγωρῶ, περιφρονῶ, ἀψηφῶ. *Met.* braved.
Bra'vely, ἐπίρ. ἀνδρείως, γενναίως, τιμῶς.
Bra'very, οὐσ. ἀνδρία, θάρρος, τόλμη· μεγαλοψυχία, ἀγαθοτης, καλwsύνη.
Brawl, οὐσ. λογομαχία, ἔρις, φωνασκία.
Bray, ῥ. οὐδ. βρυγῶμαι, ὀγκανίζω (ἐπὶ ὄνου). *Met.* brayed.
Bra'zen, ἐπ. χάλκινος, ὁ ἐξ ὀρείχαλκου.
Breach, οὐσ. ῥήγμα, ῥήξις, κ. χαλάστρα.
Bread, οὐσ. ἄρτος, ψωμίον.
Breadth, οὐσ. πλάτος.
Break, οὐσ. ἀνοιγμα.
Break, ῥ. ἐν. διαρρήγνυω, θλῶ, ἀφανίζω, θραύω, κ. σπῶ, χαλῶ, τσακκίζω.—*up*, διαλύω, διαίρω, διαχωρίζω. *Met.* broken.
Brea'ker, οὐσ. ὁ θλῶν, ὁ συντρίβων· μεταφ. παραβάτης· ναυτ. ὑφάλη.
Brea'kfast, οὐσ. πρόγευμα.
Brea'kfast, ῥ. οὐδ. προγευματίζω.
Brea'king, οὐσ. θραῦσις, ῥήξις, παραβίασις, ἀθέτησις.
Breast, οὐσ. στῆθος, μαστός· μεταφ. κόλπος, καρδία, ἀγκάλη.
Breath, οὐσ. πνοή, ἀναπνοή.
Breathe, ῥ. ἐν. καὶ οὐδ. πνέω, ἀναπνέω· ζῶ, διατηροῦμαι. *Met.* breathed.
Brea'thing, οὐσ. ἀναπνοή, πνεύσιμον.
Bree'ches, οὐσ. πλ. ἀναξυρίδες, περικελίδες, βρακίον.
Breed, οὐσ. γένος, γενεά, καταγωγή.
Breed, ῥ. ἐν. παράγω, γεννῶ.—*up*, ἀνατρέφω, παιδεύω, διδάσκω. *Met.* bred.

Bree'ding, οὗτ. γέννημα, παραγωγή, ἀγωγή, ἀνατροφή, ἐκπαίδευσις.
 Breeze, οὗτ. πνοή, αὔρα, ζέφυρος.
 Bree'zy, οὗτ. αερώδης, ὑπὸ τῆς αὐ-
 ρας δροσιζόμενος.
 Bre'thren, πληθ. ὅρ. Brother.
 Bre'vity, οὗτ. βραχύτης, συντομία.
 Brew, ῥ. ἐν. ἀναμιγνύω, συγχιρνῶ.
 Μετ. brewed.
 Briar & Brier, οὗτ. ἄκανθα, βάτος, τρίβολος.
 Bribe, ῥ. ἐν. δωροδοκῶ τινά, δια-
 φθείρω διὰ δώρων.
 Bri'ber, οὗτ. δωροδόκος, διαφθο-
 ρεὺς, ἀπατεών.
 Bri'bery, οὗτ. δωροδοκία, διαφθορά.
 Bri'bing, οὗτ. δωροδόκημα.
 Brick, οὗτ. πλίνθος.
 Bride, οὗτ. νύμφη.
 Bridegroom, οὗτ. νεόνυμφος, γαμ-
 βρός.
 Bridge, οὗτ. γέφυρα.
 Bridle, οὗτ. χαλινός.
 Brief, ἐπ. βραχύς, σύντομος.
 Brie'fly, ἐπὶ ῥ. βραχέως, συντόμως.
 Bright, ἐπ. στιλπνός, λαμπρός, φα-
 εινός· μεταφ. ἔνδοξος, ἀγχίνους, σαφής. παραθ. brighter-est.
 Bri'ghten, ῥ. ἐν. λαμπρύνω, δοξάζω· οὗτ. διαλάμπω, ἀκτινοβολῶ· καλλωπίζομαι. Μετ. brightened.
 Bri'ghtness, οὗτ. λάμψις, λαμπρό-
 τη· μεταφ. ὀξύνοια.
 Bri'lliant, ἐπ. λαμπρός, φαεινός· οὗτ. εἶδος ἀδάμαντος, κ. βριλλιάν-
 τιον.
 Brim, οὗτ. ὄχθη, χεῖλος, ἄκρα.
 Brim, ῥ. ἐν. ἐκχειλίζω. M. brimed.
 Bri'mstone, οὗτ. θεῖον, θειάφιον.
 Bring, ῥ. ἐν. φέρω, κομίζω. — up, ἀνatreφώ, μορφόνω. M. brought.
 Brink, οὗτ. ὄχθη, ἄκρα, χεῖλος.
 Broad, ἐπ. πλατὺς, εὐρύς, μέγας, πλήρης.
 Broa'den, ῥ. οὗδ. πλατύνομαι.
 Broke, παρατ. τοῦ break.
 Bro'ken, Μετ. τοῦ break, διεβρόηγ-
 μένος, τεθλασμένος, κ. σπασμέ-
 νος, τσακισμένος. — heart, τεθλιμ-

μένη, συντετριμμένη καρδιά. —
 hearted, ὁ ἔχων συντετριμμένην τὴν καρδίαν.
 Brood, οὗτ. γένος, γενεά, παραγωγή.
 Brood, ῥ. ἐν. & οὗδ. ἐπιμελοῦμαι, τρέφω· ἐπιάζω· μεταφ. ἐποπτεύω· φυλάσσω τι μετ' ἀνησυχίας. Μετ. brooded.
 Brook, οὗτ. ρύαξ, ρυάκιον.
 Broom, οὗτ. σπαρτίον, σπάρτος, σά-
 ρωθρον.
 Bro'ther, οὗτ. ἀδελφός. — in law, γυναικάδελφος. πλ. brothers. ἀρχ. πλ. brethren.
 Brought, Μετ. τοῦ bring.
 Brow, οὗτ. ὄφρυς, μέτωπον· τόλμη, θάρρος.
 Brown, ἐπ. μελαγχροινός, μέλας.
 Brow'nish, ἐπ. ὑπόφαιος, κ. μαυρι-
 δερός.
 Bruise, οὗτ. κτύπος, θλάσιμον, πληγή.
 Bruise, ῥ. ἐν. πλήσσω, θλῶ, συν-
 τρίβω, χ. τσακίζω. Μετ. bruised.
 Bruit, οὗτ. θόρυβος, κρότος, ταραχή.
 Brume, οὗτ. ὁμίχλη, καταχνία.
 Brush, οὗτ. ψῆκτρα. χυδ. βροῦτσα. painter's —, γραφίς, χρωστήρ ζω-
 γράφου.
 Bru'tal, ἐπ. κτηνώδης, σκληρὸς, ἀπάνθρωπος, ἀγροῖκος, σκαιός.
 Bruta'lity, οὗτ. σκληρότης, ἀπαν-
 θρωπία, σκαιότης.
 Brute, οὗτ. κτῆνος, ἄλογον ζῶον.
 Brute, ἐπ. ἄλογος, κτηνώδης.
 Bubble, οὗτ. πομφόλυξ, κ. φουσκα-
 λίδα· μεταφ. φλυαρία, ἀπάτη.
 Buckle, οὗτ. πόρπη (κ. κόπτζα), βόστρυχος.
 Bu'ckler, οὗτ. ἀσπίς.
 Bud, οὗτ. βλαστὸς, ὀφθαλμὸς (φυτ.).
 Bu'ffet, οὗτ. ράπισμα, πυγμή, κόν-
 -δυλος.
 Bu'ffle, ῥ. οὗδ. περιπλέκομαι, ἐμπε-
 ριδεύομαι. Μετ. buffied.
 Bugle, οὗτ. εἶδος ἀγρίου βοός· —
 horn, σάλπιγξ κερατίνη κυνηγοῦ.
 Build, ῥ. ἐν. κτίζω, οἰκοδομῶ, κα-
 τασκευάζω. Μετ. builded.

Bui'lder, οὐσ. κτίστης, οἰκοδόμος.
Bui'lding, οὐσ. οἰκοδομή, κατα-
σκευή, κτίριον.

Bulk, οὐσ. ὄγκος, ἄθροισμα, σύνο-
λον, μέγεθος.

Bu'lk'y, ἐπ. μέγας, παχὺς, ὀγκώ-
δης, ὑψηλός.

Bull, οὐσ. ταῦρος.

Bull, οὐσ. σφραγὶς τοῦ Πάπα.

Bu'ullet, οὐσ. σφαῖρα πυροβόλου.

Bundle, οὐσ. δέμα, δεμάτιον, φά-
κελλος.

Bundle, ῥ. ἐν. δένω εἰς φάκελλον.

Bu'rden, οὐσ. φορτίον, φόρτωμα,
βάρος.

Bu'rden, ῥ. ἐν. ἐπιφορτίζω, φορτόνω.
Μετ. burdened.

Bu'rdensome, ἐπ. βαρὺς, φορτικός.

Burg & Burgh, οὐσ. κώμη, κωμό-
πολις.

Bu'rial, οὐσ. κηδεία, ἐνταφιασμός.

Bu'rial, ἐπ. νεκρικός, νεκρώσιμος.

Burn, οὐσ. καύσιμον.

Burn, ῥ. ἐν. φλέγω, καίω. Μετ.
burned & burnt.

Bu'rning, οὐσ. καῦσις, ἔμπρησις.

Bu'rning, ἐπ. θερμός, καυστικός.

Bu'rnish, ῥ. ἐν. λιαίνω, στιλβώνω,
λαμπρύνω. Μετ. burnished.

Bu'rningish, οὐσ. στιλβώσεις.

Burst, οὐσ. ῥήγμα, σχάσιμον· ἔκ-
χυσις, ἦχος, πάταγος.

Burst, ῥ. οὐδ. διαρρήγνυμαι, κ. σπῶ-
σκῶ. Μετ. burst.

Bu'ry, ῥ. ἐν. θάπτω, ἐνταφιάζω,
ἐγχώνω. Μετ. hurried.

Bu'ry, ῥ. ἐν. θάπτω, ἐνταφιάζω,
ἐγχώνω. Μετ. hurried.

Bu'ry, ῥ. ἐν. θάπτω, ἐνταφιάζω,
ἐγχώνω. Μετ. hurried.

Bu'ry, ῥ. ἐν. θάπτω, ἐνταφιάζω,
ἐγχώνω. Μετ. hurried.

Bu'ry, ῥ. ἐν. θάπτω, ἐνταφιάζω,
ἐγχώνω. Μετ. hurried.

Bu'ry, ῥ. ἐν. θάπτω, ἐνταφιάζω,
ἐγχώνω. Μετ. hurried.

Bu'ry, ῥ. ἐν. θάπτω, ἐνταφιάζω,
ἐγχώνω. Μετ. hurried.

Bu'ry, ῥ. ἐν. θάπτω, ἐνταφιάζω,
ἐγχώνω. Μετ. hurried.

Bu'ry, ῥ. ἐν. θάπτω, ἐνταφιάζω,
ἐγχώνω. Μετ. hurried.

Bu'ry, ῥ. ἐν. θάπτω, ἐνταφιάζω,
ἐγχώνω. Μετ. hurried.

Bu'ry, ῥ. ἐν. θάπτω, ἐνταφιάζω,
ἐγχώνω. Μετ. hurried.

Bu'ry, ῥ. ἐν. θάπτω, ἐνταφιάζω,
ἐγχώνω. Μετ. hurried.

Bu'ry, ῥ. ἐν. θάπτω, ἐνταφιάζω,
ἐγχώνω. Μετ. hurried.

Bu'ry, ῥ. ἐν. θάπτω, ἐνταφιάζω,
ἐγχώνω. Μετ. hurried.

Bu'ry, ῥ. ἐν. θάπτω, ἐνταφιάζω,
ἐγχώνω. Μετ. hurried.

Bu'ry, ῥ. ἐν. θάπτω, ἐνταφιάζω,
ἐγχώνω. Μετ. hurried.

Bu'ry, ῥ. ἐν. θάπτω, ἐνταφιάζω,
ἐγχώνω. Μετ. hurried.

Bu'ry, ῥ. ἐν. θάπτω, ἐνταφιάζω,
ἐγχώνω. Μετ. hurried.

Bu'ry, ῥ. ἐν. θάπτω, ἐνταφιάζω,
ἐγχώνω. Μετ. hurried.

Bu'ry, ῥ. ἐν. θάπτω, ἐνταφιάζω,
ἐγχώνω. Μετ. hurried.

Bu'ry, ῥ. ἐν. θάπτω, ἐνταφιάζω,
ἐγχώνω. Μετ. hurried.

Bu'ry, ῥ. ἐν. θάπτω, ἐνταφιάζω,
ἐγχώνω. Μετ. hurried.

Bu'rying, οὐσ. κηδεία, ἐνταφια-
σμός, θάψιμον.

Bush, οὐσ. βάτος, χαμόκλαδον, δεν-
δρύλλιον.

Bush, ῥ. οὐδ. γίνομαι θαμνώδης,
πολύφυλλος. Μετ. bushed.

Bu'shy, ἐπ. θαμνώδης, βατώδης.

Bu'siness, οὐσ. ἔργον, ἐργασία, ἀ-
σχολία, ὑπόθεσις.

Busk, ῥ. ἐν. ἐτοιμάζω· ἐνδύω.

Bu'skin, ὕσ. ἐμβάτης, ὑποδημά-
τιον, κόθορνος.

Bust & Bu'sto, οὐσ. προτομή.

Bustle, οὐσ. θόρυβος, ταραχή, κρό-
τος.

Bustle, ῥ. οὐδ. τίθεμαι εἰς κίνησιν,
ταράττομαι. Μετ. bustled.

Bu'sy, ἐπ. πολυάσχολος, ἐνησχο-
λημένος, μεταφ. ἐνεργητικός, δρα-
στήριος· to be —, εἶμαι εἰς ἐνέρ-
γειαν, ἐνασχολοῦμαι.

Bu'sy, ῥ. ἐν. ἐνασχολοῦμαι, κατα-
γίνομαι, ἐργάζομαι. Μετ. busied.

But, σύνδ. ἀλλὰ, ὅμως, πλήν.

Butcher, οὐσ. κρεωπώλης.

Butt, οὐσ. σκοπός, κ. σημάδιον· με-
ταφ. σκοπός, τέλος.

Bu'tter, οὐσ. βούτυρον.

Bu'tter-fly, οὐσ. χρυσάλις, κ. πε-
ταλοῦδα.

Bu'tton, οὐσ. κάλυξ (φυτ.)· κομβίον.

Buy, ῥ. ἐν. ἀγοράζω. Μετ. bought.

Buy'ing, οὐσ. ἀγορά.

By, πρόθ. ὑπὸ (ἢ ἀπὸ), παρὰ, διὰ,
διὰ μέσου.

By'name, οὐσ. παρωνύμιον.

C.

Ca'bal, οὐσ. κάββαλα, εἶδος μυστι-
κῆς μαγείας (παρ' Ἑβραίοις)· σκευ-
ωρία, μηχανορραφία.

Ca'hbage, οὐσ. κράμβη, λάχανον.

Ca'bin, οὐσ. καλύβη, οἰκίδιον· θα-
λαμίσκος (ἐν πλοίῳ).

Ca'binet, οὐσ. δωμάτιον, σπουδα-
στήριον.

Ca'ble, οὐσ. κάλως, κάμηλος, σχοι-
νίον χονδρόν.

Cabrio'le & Ca'briole, οὐσ. δίφρος,
δίτροχος ἄμαξα.

Cackle, οὐσ. κρωγμός, κακάδισμα.

Cackle, ῥ. οὐδ. κρώζω, κακαδίζω.

Ca'dee καὶ Ca'di (τουρκ.), οὐσ. κα-
δῆς, δικαστής.

Ca'dence καὶ Ca'dency, οὗς. πτώ-
σις, πέσιμον· ἁρμονικὴ κατάληξις
περιόδου, ῥυθμός.

Cade't, οὗς. δευτερότοκος.

Cæ'sar, οὗς. καῖσαρ.

Ca'stan, οὗς. κάνδυσ, γ. καφτάνιον.

Cage, οὗς. κλωβίον· φυλακὴ.

Cajo'l, ῥ. ἐν. θωπεύω, κολακεύω.
Μετ. cajoled.

Cake, οὗς. πλακοῦς, πῆττα.

Cala'mity ἔ. Cala'mitousness, οὗς.
συμφορὰ, δυστυχία.

Ca'lcu'late, ῥ. ἐν. ὑπολογίζομαι, ἀ-
ριθμῶ, μετρῶ, λογαριάζω· ἐξισῶ·
συμβιβάζω. Μετ. calculated.

Calcula'tion καὶ Calcula'ting, οὗς.
ὑπολογισμός, λογαριασμός.

Ca'lendar, οὗς. μηνολόγιον, ἡμερο-
λόγιον, γ. καλανδάριον.

Calf, οὗς. μόσχος, μοσχάριον.

Ca'lice, οὗς. κύλιξ, ποτήριον.

Ca'lif, οὗς. χαλίφης, διάδοχος τοῦ
Μωάμεθ.

Call, οὗς. κλήσις, πρόσκλησις· ὀ-
νομασία· διαταγή· ἐπάγγελμα.

Call, ῥ. ἐν. καλῶ, προσκαλῶ, συγ-
καλῶ, κράζω, φωνάζω, ὀνομάζω.
to—for, ζητῶ· —on, ἐπισκέπτομαι·
—up, διεγείρω, προτρέπω. Μετ.
called, καλούμενος, λεγόμενος.

Ca'llous, ἐπ. τραχὺς, τυλώδης, ἀν-
αίσθητος.

Calm, οὗς. αἰθρία, νηνεμία, γαλήνη.

Calm, ἐπ. γαληνιαῖος, ἀτάραχος,
ἥσυχος.

Calm, ῥ. ἐν. πρᾶύνω, καταπαύω.
Μετ. calmed.

Ca'lmly, ἐπὶ ῥ. γαληνιαίως, ἀταρά-
χως, ἥσυχως.

Calu'mniate, ῥ. ἐν. συκοφαντῶ, δια-
βάλλω. Μετ. calumniated.

Calu'mniator, οὗς. συκοφάντης, κα-
τήγορος.

Ca'lumny καὶ Calumnia'tion, οὗς.
συκοφαντία, διαβολή.

Came, παρατ. τοῦ Come.

Ca'mel, οὗς. κάμηλος.

Camp, οὗς. πεδῖον, στρατόπεδον.

To pitch a—, στρατοπεδεύω.

Camp, ῥ. ἐν. ἔ. οὐδ. στρατοπεδεύω.
Μετ. camped.

Campa'ign ἔ. Canipa'ín, οὗς. ἐξο-
χή, πεδιάς· ἐκστρατεία, πόλεμος.

Can, ῥ. οὐδ. δύναμαι, ἐμπορῶ· ἐξ-
εύρω. Μετὰ τοῦ not γίνεται Can-
not καὶ συγκ. can't.

Cana'l, οὗς. ἀγωγός, διώρυξ, αὐλάξ.

Ca'ncel, ῥ. ἐν. ἐξ(ἀπ)αλείφω, δια-
γράφω, σβύνω. Μετ. cancelled ἔ.
ἐπ. cancellated.

Caucella'tion, οὗς. ἐξάλειψις.

Ca'ndidate, οὗς. ὑποψήφιος.

Ca'ndle, οὗς. λύχνος, κανδήλιον.

Ca'ndour, οὗς. εἰλικρίνεια, ἀφέ-
λεια, ἀπλότης.

Ca'ne, οὗς. κάλαμος, ῥαβδίον, γ.
κάννα.

Ca'nnon, οὗς. τηλεβόλον, κανόνιον.

Ca'nnonade, οὗς. πυροβολήσις, κα-
νονοβολισμός.

Canoní'ze, ῥ. ἐν. κανονίζω, συγκα-
τατάσσω εἰς τὸν χορὸν τῶν ἁγίων.
Μετ. canonized.

Canst, ῥ. πρόσ. Ἐν. Ὅρος. τοῦ Can.

Ca'nvass, οὗς. ἔρευνα, ἐξέτασις, ἀ-
να(συ)ζήτησις.

Ca'nvass, ῥ. ἐν. ἐρευνῶ, ἐξετάζω,
συζητῶ, φιλονεικῶ. Μ. canvassed.

Cap, οὗς. πῖλος, κάλυμμα κεφαλῆς.

Capabi'lity, οὗς. ἱκανότης, ἐπιτη-
δειότης, δεξιότης.

Ca'pable, ἐπ. ἱκανός, ἐπιδέξιος, ἐ-
πιτήδειος.

Ca'pableness, οὗς. ἱκανότης, ἐπι-
δεξιότης, ἐπιτηδειότης.

Gapa'cious, ἐπ. χωρητικός, δεκτι-
κός, μέγας, πλατύς.

Capa'city, οὗς. ἱκανότης, ἐπιδεξιό-
της, ἐπιτηδειότης.

Ca'pital, ἐπ. κεφάλαιος, πρῶτιστος.
—letter, κεφάλαιον γράμμα· a
—stock, τὸ κεφάλαιον τοῦ ἐμπό-
ρου κτλ.

Ca'pital, οὗς. πρωτεύουσα, μητρό-
πολις.

Ca'ron, οὗς. ἐκτομία, γ. καπόνιον.

Capri'ce, οὗς. ἰδιοτροπία, φαντα-
σιοπληξία.

Capri'cious, ἐπ. ιδιότροπος, παρά-
 ξενος.
Capri'ciously, ἐπίρ. ιδιοτρόπως,
 φαντασιωδῶς.
Ca'ptain, οὐσ. ἀρχηγός, λοχαγός·
 —of the vessel, πλοίαρχος.
Captiva'te, ρ. ἐν. αἰχμαλωτίζω, ὑ-
 ποδουλόνω, θέλγω, ἐλκύω.
Ca'ptive, ἐπ. αἰχμάλωτος· φυλακι-
 σμένος.
Capti'vity, οὐσ. αἰχμαλωσία, δουλεία.
Ca'pture, οὐσ. ἄλωσις, αἰχμαλωσία.
Car & Cart, οὐσ. ὄχημα, ἄμαξα.
Ca'rat καὶ **Ca'ret**, οὐσ. κεράτιον,
 κράτιον ($\frac{1}{24}$ καθαροῦ χρυσοῦ).
Carava'nsary, οὐσ. ξενοδοχεῖον (ἐν
 Ἀσίᾳ).
Ca'rdinal, ἐπ. ἀνώτατος, πρῶτιςτος.
Ca'rdinal, οὐσ. καρδινάλιος.
Care, οὐσ. φροντίς, μέριμνα.
Care, ρ. οὐδ. μεριμνῶ, φροντίζω.
Ca'reer, οὐσ. στάδιον, πορεία, ἐπάγ-
 γελμα.
Ca'reer, ρ. οὐδ. τρέχω μετὰ ταχύ-
 τητος, προχωρῶ, προβαίνω.
Ca'reful, ἐπ. ἐπιμελής, ἄγρυπνος,
 πρόθυμος, φρόνιμος· to be—, φρον-
 τίζω.
Ca'refully, ἐπίρ. ἐπιμελῶς, προσε-
 κτικῶς, φρονίμως.
Ca'reless, οὐσ. ἀφροντις, ἀμελής,
 ῥάθυμος.
Care'lessly, ἐπίρ. ἀμελῶς, ἀφροντί-
 στως, ἀπροσέκτως.
Care'lessness, οὐσ. ἀμέλεια, ἀφρον-
 τισία, ἀπροσεξία.
Care'ss, οὐσ. θωπεία, κολακεία.
Care'ss, ρ. ἐν. θωπεύω, κ. χαδεύω.
Ca'rgo, οὐσ. φορτίον (πλοίου).
Ca'rnage, οὐσ. σφαγή, φόνος, φθορά.
Ca'rol, οὐσ. ᾠσμα, ᾠδή.
Ca'rol, ρ. ἐν. ᾄδω ᾠσμα, τραγῳδῶ,
 ἐπαινῶ.
Carou'sal, οὐσ. κραιπάλη, πολυπο-
 σία, παραλυσία.
Carou'se, ρ. ἐν. & οὐδ. πίνω· ἄσω-
 τεύω, δίδομαι εἰς παραλυσίαν.
Ca'rpet, οὐσ. πάπης, χ. καρπέτα.
Ca'rriage, οὐσ. φορτίον, φόρτωμα·

μεταφορά, κουδάλημα· ἄμαξα, ὄ-
 χημα· στάδιον.
Ca'rry, ρ. ἐν. φέρω, κομίζω, μετα-
 φέρω· ἄγω, ὀδηγῶ· to—on, ἐπιδι-
 ῶκω, ἐξακολουθῶ· to—though, ἐπι-
 τυγχάνω, κατορθώνω· to—away,
 ἀποφέρω, ἀπάγω. Μετ. carried.
Ca'rrying, οὐσ. μεταφορά, μετακο-
 μιδή.
Carve, ρ. ἐν. χαράττω, τορνεύω διὰ
 γλυφίδος, γλύφω. Μετ. carved.
Casca'de, οὐσ. καταρράκτης.
Ca'se, οὐσ. κατάσσεις, περίσσεις,
 περίπτωσις, τύχη· περιστατικόν,
 πρᾶγμα· κιβώτιον, θήκη, πυξίδιον.
Case, ρ. ἐν. κλείω, ἐγκλείω.
Cash, οὐσ. μετρητὰ χρήματα.
Cask ἢ Casque, οὐσ. περικεφαλαία.
Cast, οὐσ. βολή, ῥίψιμον, κτύπη-
 μα· βλέμμα, τρόπος, ἦθος.
Cast, ρ. ἐν. ῥίπτω, ἀκοντίζω, ἐξα-
 κοντίζω· ἀπορρίπτω, ἐξαφανίζω,
 νικῶ· ἐγκαταλείπω, ἀφίνω, ἀπο-
 βάλλω· κρίνω, ἐρευνῶ, ἐξετάζω·
 ὑπολογίζομαι, λογαριάζω· μεταφ.
 διανοοῦμαι, σκέπτομαι· to—down,
 καταβάλλω, ταπεινόνω· to—out,
 ἀποδιώκω, ἀπορρίπτω.
Ca'sting, οὐσ. ῥίψιμον, ἀποβολή.
Ca'stle, οὐσ. φρούριον, τεῖχος.
Ca'sual, ἐπ. τυχαῖος, ὁ κατὰ τύχην.
Ca'sually, ἐπίρ. τυχαίως, κατὰ τύ-
 χην, πατὰ περιστάσιν.
Cat, οὐσ. γαλῆ, γάττα.
Ca'talogue, οὐσ. κατάλογος.
Cata'strophe, οὐσ. καταστροφή, ἀ-
 ποτυχία.
Catch, οὐσ. σύλληψις, ἄλωσις.
Catch, ρ. ἐν. ἀρπάζω· ἀλίσκω, συλ-
 λαμβάνω, πιάνω. Μετ. caught.
Cathe'dral, οὐσ. μητρόπολις (ἐκκλ.).
Ca'tholic, οὐσ. καθολικός.
Cattle, οὐσ. κτῆνος.
Caught, Μετ. τοῦ catch.
Cause, οὐσ. αἰτία, ἀφορμή, πρόφα-
 σις, ὑπόθεσις· αἰτία, δίκη, κριστο-
 λογία, κατηγορία.
Cause, ρ. ἐν. προξενῶ, βάλλω, κά-
 μνω, διορίζω. Μετ. caused.

Cau'tion, οὐσ. προσοχή, προφύλα-
ξις, ασφάλεια, φρόνησις, νουθεσία.
Cau'tion, ῥ. ἐν. νουθετῶ, προλαμ-
βάνω, προειδοποιῶ προσερχόμενον
κίνδυνον.
Cau'tious, ἐπ. προσεκτικός, προ-
βλεπτικός, προφυλακτικός.
Cau'tiously, ἐπίρ. προσεκτικῶς, πε-
ριεσχεμμένως.
Cave, οὐσ. σπήλαιον· ὑπόγειον.
Ca'vern, οὐσ. σπήλαιον.
Ca'verned ἔξ **Ca'vernous**, ἐπ. σπη-
λαιώδης, ἀντροδίαιτος· κοῖλος.
Ca'vity, οὐσ. τὸ κοῖλον, κοιλότης.
Cea'rment ἔξ **Cere'ment**, οὐσ. κη-
ρωτὸν ὕφασμα, σάββανον.
Cease, οὐσ. παύσις, ἀπραξία.
Cea'se, ῥ. ἐν. καὶ οὐδ. παύω· τε-
λειόνη, παραιτοῦμαι. *M. ceased.*
Cea'seless, ἐπ. ἀδιάκοπος, ἀκατά-
παυτος, ἀδιάλειπτος.
Ce'dar, οὐσ. κέδρος.
Cede, ῥ. ἐν. ὑποχωρῶ, παραχωρῶ,
ἐνδίδω. *Met. ceded.*
Cei'ling, οὐσ. ζέγωσις, σανίδωμα.
Celebra'te, ῥ. ἐν. ἐξυμνῶ, διαφη-
μίζω, ἐγκωμιάζω, ἐπαινῶ· δοξο-
λογῶ, ἐορτάζω. *Met. celebrated.*
Celebra'tion, οὐσ. εὐφημία, ἔπαι-
νος, δοξολογία, ἐορτασις.
Cele'brity, οὐσ. εὐκλεία, φήμη, δό-
ξα· πανήγυρις.
Cele'stial, ἐπ. οὐράνιος· μεταφ. ἀ-
γνός, δίκαιος.
Cell, οὐσ. οἰκίσκος, δωμάτιον μο-
ναχοῦ, κ. κελλεῖον.
Ce'llar, οὐσ. ταμεῖον, ἀποθήκη, κ.
κελλάρι(ον).
Ceme'nt, ῥ. ἐν. κολλῶ, προσαρμό-
ζω, συνάπτω. *Met. cemented.*
Ce'metry, οὐσ. κοιμητήριον.
Ce'nsure, οὐσ. ἐπιτίμησις, ἐπίκρι-
σις, ψόγος· λογοκρισία.
Ce'nsure, ῥ. ἐν. ἐπιτιμῶ, ἐλέγχω,
κατακρίνω, καταδικάζω. *Met. cen-
sured.*
Ce'nsuring, οὐσ. ἐπιτίμησις, ἐπί-
κρισις, ἐνοχοποιήσις.
Cent, οὐσ. ἑκατόν.

Ce'ntral, ἐπ. κεντρικός.
Centre ἔξ **Center**, οὐσ. κέντρον.
Centre, ῥ. ἐν. θέτω εἰς τὸ κέντρον,
βάλλω εἰς τὸ μέσον.
Ge'ntric καὶ **Ce'ntrical**, ἐπ. κεν-
τρικός.
Ce'ntury, οὐσ. ἑκατονταετηρίς.
Cercu'lean ἔξ **Cercu'leous**, ἐπ. κυ-
ανοῦς, γαλάζιος.
Cere'mony, οὐσ. πομπή, τελετή,
παράταξις· φιλοφρόνησις, περιποι-
ήσις.
Ce'rtain, ἐπ. βέβαιος, ἀσφαλής, ἀ-
κριβής.
Ce'rtain, ἀντ. τις, ἄποιος· τινὲς τῆς.
Ce'rtainly, ἐπίρ. βεβαίως, ἀσφα-
λῶς, ἀληθῶς.
Certi'ficate, οὐσ. πιστοποιητικόν, ἀ-
ποδεικτικόν.
Ce'rtify, ῥ. ἐν. βεβαιῶ, πιστοποιῶ,
ἐξασφαλίζω. *Met. certified.*
Ce'rtitude, οὐσ. ἀσφάλεια, βεβαιό-
της.
Cessa'tion, οὐσ. παύσις, διακοπή.
Chain, οὐσ. ἄλυστις· δεσμά.
Chain, ῥ. ἐν. δεσμεύω δι' ἀλύσεων,
ἀλυσσοδένω.
Chair, οὐσ. ἔδρα, καθέδρα, θρανίον.
Chalk, οὐσ. κιμωλία.
Cha'mber, οὐσ. θάλαμος, δωμάτιον·
—maid, (ῆ) θαλαμηπόλος, ἀμφί-
πολος· bed —, κοιτών.
Cha'mberlain, οὐσ. θαλαμηπόλος
(βασιλέως), κλειδοῦχος.
Champa'gne ἔξ **Campa'ign**, πεδῖον,
πεδιάς· Καμπανίτης οἶνος.
Cha'mpion, οὐσ. ἀθλητής, μαχη-
τής, ἀνταγωνιστής.
Cha'nce, οὐσ. τύχη, συμβάν, περι-
στατικόν· ἐπιτυχία, —by, κατὰ τύ-
χην, τυχαίως.
Cha'nce, ῥ. οὐδ. τυχαίνει, συμβαίνει.
Cha'ncellor, οὐσ. ἀρχιγραμματεὺς,
σφραγιδοφύλαξ, καγκελλάριος.
Cha'nge, οὐσ. μεταβολή, μεταλλα-
γή· ἐμπ. ἐπικαταλλαγή (χ. ἄτζιο).
Cha'nge, ῥ. ἐν. ἀλλάττω, μεταλ-
λάττω, μεταβάλλω· οὐδ. ἀλλάσ-
σω (φορέματα)· μεταβάλλομαι,

Cha'ngeable, ἐπ. μεταβλητός, εὐ-
 μεταβλητός· ἄστατος, ἀθέβαιος.
Cha'nnel, οὐσ. αὐλάξ, διώρυξ.
Chant, οὐσ. ᾠσμα, ὠδή, μέλος.
Chant, ῥ. ἐν. καὶ οὐδ. ᾄδω, ψάλλω, αἰνῶ. Μετ. *chanted*.
Cha'nter, οὐσ. ψαλμοδός, ἀοιδός, ψάλτης.
Chaos, οὐσ. χάος.
Cha'pel, οὐσ. παρεκκλήσιον, ναΐδιον.
Cha'pelet ἔχ. **Cha'plet**, οὐσ. στεφάνη· κομβολόγιον.
Cha'plain, οὐσ. ἱερεὺς, ἐφημέριος.
Cha'pter, οὐσ. κεφάλαιον· σύλλογος, συμβούλιον ἐκκλησιαστικόν.
Cha'racter, οὐσ. χαρακτήρ, χαρακτηριστὸν σημεῖον, γνῶρισμα.
Characteri'stic, οὐσ. χαρακτηριστικόν, γνῶρισμα.
Characteri'stic καὶ Characteri'stical, ἐπ. χαρακτηριστικός.
Cha'racterize, ῥ. ἐν. χαρακτηρίζω.
Charge, οὐσ. φορτίον, βάρος· φροντίς, ἐπιμέλεια· παραγγελία· ἐντολή· ὑπόρρημα· κατηγορία, καταμήνυσις, προσβολή, κτύπημα.
Charge, ῥ. ἐν. φορτίζω, ἐπιφορτίζω, ἐπιβαρύνω· ὑποχρεῶναι· νά..., βιάζω· κατηγορῶ, προσάπτω.
Cha'rgeable, ἐπ. ἐπιμεμπτος, ὑπεύθυνος· δαπανηρὸς, πολυέξοδος.
Cha'ritable, ἐπ. ἐλεήμων, καλοκάγαθος, φιλάνθρωπος, ἐπεικής.
Cha'rity, οὐσ. ἀγάπη, φιланθρωπία, καλοκάγαθία, ἐλεημοσύνη.
Charm, οὐσ. θέλγητρον, γοητεία.
Charm, ῥ. ἐν. θέλγω, γοητεύω· τέρπω, καταπραύνω. Μετ. *charmed*.
Cha'rmer, οὐσ. ὁ θέλγων, γοητεύων.
Cha'rming, οὐσ. θελκτικός, γοητευτικός, χαρίεις.
Chase, οὐσ. θήρα, κυνήγιον.
Chase, ῥ. ἐν. θηρεύω, κυνηγῶ· ἐπιδιώκω.
Chaste, ἐπ. ἄγνος, καθαρὸς, κόσμιος, σώφρων.
Cha'sten ἔχ. **Chasti'se**, ῥ. ἐν. τιμωρῶ, παιδεύω· σωφρονίζω, διορθώνω.

Cha'steness καὶ Cha'stity, οὐσ. ἀγνότης, σεμνότης.
Cha'tter ἔχ. **Cha'ttering**, οὐσ. στωμυλία, φλυαρία.
Cha'tter, ῥ. οὐδ. πολυλογῶ, φλυαρῶ. Μετ. *chattered*.
Cheap, ἐπ. εὖωνος, εὐθηνός.
Cheat, οὐσ. ἀπάτη, δόλος.
Cheat, ῥ. ἐν. ἀπατῶ, δολιεύομαι. Μετ. *cheated*.
Check, οὐσ. κώλυμα, ἐμπόδιον· ἐπιτίμησις, ἐπίπληξις.
Check, ῥ. ἐν. κωλύω, ἐμποδίζω, περιστέλλω· μέμφομαι, ἐπιτιμῶ. Μ. *checked*.
Cheek, οὐσ. παρειά, κ. μάγουλον.
Cheer ἔχ. **Chear**, οὐσ. τρυφή, εὐωχία, εὐφροσύνη, ἀγαλλίασις.
Cheer, ῥ. ἐν. εὐφραίνω, χαροποιῶ, ἐνθαρρύνω, ἐμψυχόνω· οὐδ. εὐωχοῦμαι, τέρπομαι, εὐφραίνομαι· —υρ, ἐνθαρρύνομαι, ἐμψυχόνομαι.
Chee'rful, ἐπ. φαιδρὸς, εὐθυμος, χαρίεις, περιχαρής.
Chee'rfully, ἐπίρ. εὐθύμως, περιχαρῶς.
Chee'rfulness, οὐσ. φαιδρότης, εὐθυμία.
Cheese, οὐσ. τυρίον.
Che'mist, οὐσ. χημικός.
Che'stnut, οὐσ. κάστανον.
Che'rish, ῥ. ἐν. περιθάλλω, περιποιεῖμαι· ἀγαπῶ, προστατεύω.
Che'rry, οὐσ. κεράσιον.
Che'rub, οὐσ. χερουβίμ.
Chevalie'r, οὐσ. ἱππότης, ἱππεύς· γυναικολάτρης (χ. καθαλιέρος).
Chick ἔχ. **Chi'cken**, οὐσ. νεόττιον, ὀρνιθοπούλιον.
Chide, ῥ. ἐν. ἐπιπλήττω, ἐπιτιμῶ, ἐλέγχω, ὀνειδίζω· οὐδ. ἐρίζω, μάλόνω. Μετ. *chid* ἔχ. *chidden*.
Chief, οὐσ. ἀρχηγός.
Chief, ἐπ. ἀρχικός, πρῶτος, ἐπίσημος, μέγας.
Chi'efly, ἐπίρ. κυρίως, ἐξαιρέτως, πρὸ πάντων.
Child, οὐσ. παῖς, παιδίον, τέκνον.
Chi'ldhood, οὐσ. παιδική ἡλικία.

Chi'ldish, ἐπ. παιδικός, παιδαριώδης.
Chi'ldren, πλ. τοῦ child, παῖδες, τέκνα.
Chill, οὐσ. ῥίγος, ψῦχος, κρύον.
Chill, ῥ. οὐδ. ῥιγῶ, κρυόνω. Μετ. chilled.
Chill & Chilly, ἐπ. ψυχρός, κρυερός.
Chime, οὐσ. ἁρμονία, συμφωνία, συνήχησις.
Chime, ῥ. οὐδ. ἤχῳ μετὰ ῥυθμοῦ, ἑναρμονίως. Μετ. chimed.
Chime'ra, οὐσ. χίμαιρα.
Chime'rical, ἐπ. χιμαιρικός, φαντασιώδης. Ἐπίρ. Chimerically.
Chi'mney, οὐσ. κάμινος, ἐστία.
Chin, οὐσ. σιαγών, πώγων.
Chink, οὐσ. ῥήγμα, κ. χαραγμάδα.
Chip, οὐσ. περί(ἀπό)κομμα, κ. πελεκούδι(ον).
Chip, ῥ. ἐν. κατακόπτω, κομματίζω, πελεκίζω. Μετ. chipped.
Chi'sel, οὐσ. σμίλη.
Chirp, ῥ. οὐδ. κελαδῶ. M. chirped.
Chiru'rgical, ἐπ. χειρουργικός.
Chi'valrous, ἐπ. ἵπποτικός, πολεμικός, εὐγενής.
Chi'valry, οὐσ. τὸ ἵπποτικὸν τάγμα.
Choice, οὐσ. ἐκλογή, προτίμησις.
Choice, ἐπ. ἐκλεκτός, ἐξαίρετος, ἔξοχος, ἔκκριτος.
Choke, ῥ. ἐν. ἄγγω, πνίγω, καταπνίγω. Μετ. choked.
Choose, ῥ. ἐν. ἐκλέγω, διαλέγω, προτιμῶ, προκρίνω. Μετ. chosen.
Cho'ral, ἐπ. χοῖριος, χορικός (ἐκκλ.).
Chord, οὐσ. χορδή.
Christ, οὐσ. Χριστός.
Chri'stian, οὐτ. χριστιανός.
Chri'stian, ἐπ. χριστιανικός.
Christia'nity, οὐσ. χριστιανισμός.
Chri'stmas, οὐσ. Χριστούγεννα.
Chro'nicles, οὐσ. τὰ χρονικά.
Church, οὐσ. ἐκκλησία. Church-yard, κοιμητήριον. Church-warden, νεωκόρος, νεκροφύλαξ.
Churl, ἐπ. χωρικός, ἀγροῦχος. μεταφ. φιλάργυρος, φειδωλός.
Chuse, ῥ. ἐν. ἐκλέγω. M. chused.

Ch'ymist, οὐσ. χημικός.
Chy'mistry, οὐσ. χημική.
Ci'meter, οὐσ. ἀκινάκης, κ. χαντζάριον.
Cimne'rian, ἐπ. κιμμέριος.
Ci'pher, οὐσ. ἀριθμητικός χαρακτήρ, τὸ μηδενικόν.
Ci'pher, ῥ. οὐδ. ἀριθμῶ, λογαριάζω. Μετ. ciphered.
Circle, οὐσ. κύκλος, γύρος.
Ci'rcle, ῥ. ἐν. περιστρέφω κυκλικῶς, περικυκλόνω. οὐδ. περιστρέφωμαι. Μετ. circled.
Ci'rclet, οὐσ. μικρὸς κύκλος.
Circula'tion, οὐσ. κυκλοφορία.
Circuma'mbient, ἐπ. ὁ περικυκλῶν, ὁ περιεχόμενος, περὶχωρος.
Circumscri'be, ῥ. ἐν. περιγράφω, περιορίζω. Μετ. circumscribed.
Circumja'cent, ἐπ. περι(παρα)κείμενος, γείτων.
Ci'rcumspect, ἐπ. περιεσκεμμένος, συνετός, σώφρων.
Circumspe'ction & Circumspe'ctness, οὐσ. περίσκεψις, φρόνησις.
Circumspe'ctive, ἐπ. περιεσκεμμένος, προσεκτικός, φρόνιμος.
Circumspe'ctly, ἐπίρ. περιεσκεμμένως, φρονίμως.
Ci'rcumstance, οὐσ. περίστασις, περίπτωσις, περιστατικόν.
Circumsta'ntially, ἐπίρ. τυχερῶς, ἀπρομελετήτως, λεπτομερῶς.
Circumvolu'tion, οὐτ. περικυλίνδῃσις, περιέλιξις, κύλισμα.
Ci'stern, οὐσ. δεξαμενὴ, στέρνα.
Ci'tadel, οὐσ. ἀκρόπολις.
Ci'tal & Ci'ting, οὐσ. κλήσις, κλήτευσις.
Cite, ῥ. ἐν. ἐπάγω, κλητεύω, μηνύω, ἐγκαλῶ. Μετ. cited.
Ci'tizen, οὐσ. πολίτης.
Ci'ty, οὐσ. πόλις.
Ci'vil, ἐπ. ἐγγώριος, πολιτικός, ἐμφύλιος. μεταφ. ἐξηυγενισμένος, πεπολιτισμένος.
Civi'lity, οὐσ. εὐπροσηγορία, φιλοφροσύνη, εὐγένεια, τιμιότης. χαίρετισμός.

Civiliza'tion, οὐσ. πολιτισμός, ἐξευ-
γενισμός.
Civi'lize, ῥ. ἐν. πολιτίζω, ἐξευγενί-
ζω, ἐξημερόνω. Μετ. civilized. φρ.
Half-civilized, ἡμιπολιτισμένος.
Clack, οὐσ. πάταγος, κρότος· μεταφ.
φλυαρία.
Clad, ἐπ. ἐνδεδυμένος.
Clad, Μετ. τοῦ clothe.
Claim, οὐσ. ἀπαίτησις, ἀξιώσις.
Claim, ῥ. οὐδ. ἀπαιτῶ, ἀξιῶ, δια-
τείνομαι. Μετ. claimed.
Clai'mant ἢ **Clai'mer**, οὐσ. ἀπαι-
τητῆς, διίσχυριστῆς, μνηστήρ.
Clai'mour, οὐσ. κραυγή, βοή, ταρα-
χή, θόρυβος.
Clai'morous, ἐπ. κραυγαστικός, θο-
ρυβώδης, ταραχώδης.
Clan, οὐσ. φυλή, γενεά.
Clan'cular ἢ **Clan'destine**, ἐπ. ἀ-
πόκρυφος, κρύφιος.
Clang, οὐσ. κλαγγή, θόρυβος.
Clang, ῥ. οὐδ. χάμνω κλαγγήν, θο-
ρυβῶ, κροτῶ. Μετ. clanged.
Clap, οὐσ. κρότος, θόρυβος, πάτα-
γος, χειροκρότησις.
Clap, ῥ. οὐδ. κροτῶ, ἐπικροτῶ, συγ-
κρούω, χειροκροτῶ· ἐφαρμόζω. Μετ.
clapped ἢ clapt.
Clap'ping, οὐσ. κρότημα, ἀλαλαγ-
μός, θόρυβος.
Clar'ion, οὐσ. σάλπιγξ.
Clash καὶ **Clash'ing**, οὐσ. σύγκρου-
σις, ἀπίσθησις· μεταφ. ἀντίσαςις,
ἀντίθεσις, ἀντιλογία.
Clash, ῥ. οὐδ. συγκρούομαι, συμ-
βάλλομαι· μεταφ. ἀντιπράττω, ἀν-
τιλέγω, ἀντενεργῶ. Μετ. clashed.
Clasp, οὐσ. πόρπη, περόνη.
Clasp, ῥ. ἐν. θηλυκόνω· μεταφ. ἐν-
αγκαλίζομαι, συλλαμβάνω, πιάνω.
Μετ. clasped καὶ claspt.
Class, οὐσ. κλάσις, τάξις.
Class, ῥ. ἐν. τάττω ἀνὰ κλάσεις,
διαιρῶ εἰς κλάσεις, κατατάττω.
Μετ. classed.
Clas'sical ἢ **Clas'sic**, ἐπ. κλασικός.
Classifica'tion, οὐσ. κατάταξις, διά-
ταξις· τάξις.

Clas'sify, ῥ. ἐν. τάττω, συντάττω,
διαιρῶ εἰς τάξεις. Μετ. classified.
Clat'ter ἢ **Clat'tering**, οὐσ. θόρυ-
βος, κρότος, ταραχή.
Clat'ter, ῥ. ἐν. ἢ οὐδ. κροτῶ, χάμνω
πάταγον· θορυβῶ. Μετ. clattered.
Clause, οὐσ. ὅρος, συνθήκη, συμ-
βόλαιον, ἄρθρον· γνώμη, συμπέ-
ρασμα.
Claw, οὐσ. χηλή, ὄνυξ ζώων.
Clay, οὐσ. πηλός, βόρβορος.
Clean, ἐπ. καθαρός.
Clean, ῥ. ἐν. καθαρίζω, παστρεύω.
Μετ. cleaned.
Clean, ἐπίρ. ἀπολύτως, παντελῶς.
Cle'anse, ῥ. ἐν. καθαρίζω. Μετ.
cleansed.
Cle'ansing, οὐσ. καθαρσις, καθά-
ρισις.
Cle'ansing, ἐπ. καθαρτικός, διαλυ-
τικός.
Clear, ἐπ. δῆλος, καταφανής, φα-
νερὸς, σαφής· καθαρός.
Clear, ῥ. ἐν. καθαρίζω, σαφηνίζω.
Cle'arly, ἐπίρ. σαφῶς, καθαρῶς,
προδήλως.
Clea've, ῥ. ἐν. διαρρήσσω· διαιρῶ·
οὐδ. διαρρήγνυμαι· προσκαλλῶμαι.
Cleft, οὐσ. σχίσμα, ρωγμή, κ. ρά-
γισμα.
Cleft, Μετ. τοῦ cleave.
Cle'mency, οὐσ. ἐπιείκεια, πραό-
της, καλοκάγαθία.
Cle'ment, ἐπ. ἐπιεικής, εὐσπλαγ-
χνος, καλοκάγαθος.
Cle'rgy, οὐσ. ὁ κληρὸς, τὸ ἱερα-
τεῖον.
Cle'rical, ἐπ. κληρικὸς.
Clerk, οὐσ. κληρικὸς· γραμματεὺς.
Cle'ver, ἐπ. ἀγχίνους, ἐπιδέξιος.
Clew, ῥ. ἐν. ὀδηγῶ, διευθύνω· ἀνα-
ζέλλω, ἀνασηκόνω. Μετ. clewed.
Cli'ent, οὐσ. πελάτης, ὁπαδός.
Cliff ἢ **Clift**, οὐσ. ῥήγμα, κ. σχα-
σμάδα, ὁπή· κρημνός, σκόπελος.
Cli'mate ἢ **Clime**, οὐσ. κλίμα.
Glimb, ῥ. οὐδ. ἀναβαίνω, ἀναρρί-
χῶμαι. Μετ. climbed.
Cling, ῥ. οὐδ. κλίνω, προσκλίνω,

προσκολλῶμαι, πρότκειμαι.
Clink, ῥ. ἐν. ἔ. οὐδ. ἤχῳ, κωδωνίζω.
Cloak, οὐσ. περίβλημα, ἐπενδύτης, ἐπανωφόριον.
Cloak, ῥ. ἐν. καλύπτω διὰ πέπλῳ, σκεπάζω, κρύπτω.
Clock, οὐσ. ὥρολόγιον (τοίχα, what o'clock is it? τί ὥρα εἶναι;
Cloi'ster, οὐσ. μονή, μοναστήριον.
Close, οὐσ. περίκλεισμα, περίφραγμα· τέλος, συμπέρασμα.
Close, ἐπ. ἐγκλειστος, κλειστός, περιωρισμένος· παρακείμενος, γείτων.
Close, ῥ. ἐν. κλείω, ἐγκλείω, περικλείω· συνέχω, παράκειμαι. M. closed.
Clo'sely, ἐπίρ. ἐκ τοῦ πλησίον, στενῶς, αὐστηρῶς, ἐπιμελῶς, προσεκτικῶς.
Cloth, οὐσ. ὕφασμα, φόρεμα.
Clothe, ῥ. ἐν. περιβάλλω, ἐνδύω, στολίζω, καλύπτω· οὐδ. ἐνδύομαι.
Clo'thing, οὐσ. ἱματισμός, ἐσθῆς, ἔνδυμα, φόρεμα.
Cloud, οὐσ. νεφέλη, νέφος, σύννεφον.
Cloud, ῥ. ἐν. καὶ οὐδ. συννεφιάζω. μεταφ. κηλιδόνω. Μετ. clouded.
Clou'dless, ἐπ. ἀνέφελος.
Clou'dy, ἐπ. νεφελώδης, σύννεφώδης.
Clown, οὐσ. ἀγροῖκος, εὐήθης.
Club, οὐσ. ῥόπαλον, ῥάβδος· σύνοδος, ἐταιρία, σύλλογος.
Clung, παρατ. καὶ Μετ. τοῦ cling.
Clung, ἐπ. ἀδύνατος, ξηρός.
Clung, ῥ. οὐδ. ξηραίνω. M. clunged.
Coach, οὐσ. ὄχημα, ἅμαξα.
Coa'ch-man, οὐσ. ἡνίοχος, ἅμαξηλάτης.
Coa'gulate, ῥ. ἐν. ἔ. οὐδ. πηγνύω, συμπηγνύω, κ. πήζω. M. coagulated.
Coal, οὐσ. ἄνθραξ, χ. κάρβουνον.
Coale'scence καὶ Coalition, οὐσ. συσσωμάτωσις, συμμαχία.
Coarse, ἐπ. τραχύς, χονδρός, κακοκαμωμένος· ἀγροῖκος, ἀπολίτευτος.
Coast, οὐσ. ἀκτὴ, παραθαλάσσιον.
Coast, ῥ. ἐν. παραπλέω παρὰ τὸν αἰγιαλόν, ἀκτοπλοῶ. M. coasted.

Coat, οὐσ. ἱμάτιον, χιτῶν.
Coat, ῥ. ἐν. περιβάλλω, ἐνδύω, καλύπτω. Μετ. coated.
Co'bbler, οὐσ. σκυτεὺς, ἐμβαλωματᾶς.
Co'bwerb, οὐσ. ἀράχνη· μικρὰ κλωστή· νευρίδιον, μικρὸν νεῦρον.
Code, οὐσ. κώδηξ.
Co'ffin, οὐσ. κοφίνιον· σορὸς, φέρετρον, νεκροκράββατον.
Co'hort, οὐσ. σύνταγμα πεζῶν ἐκ 6 λόχων παρὰ Ῥωμαίοις, πλήθος, τάγμα.
Coin, οὐσ. νόμισμα.
Coin, ῥ. ἐν. χαράττω, κόπτω· μεταφ. τεχνάζομαι, χαλκεύω. Μετ. coined.
Co'incide, ῥ. οὐδ. συμπίπτω, συντυγχάνω. Μετ. coincided.
Co'incidence, οὐσ. σύμπτωσις, συνάντησις.
Coit, οὐσ. δίσκος, κ. ἀμάδα.
Coke ἔ. Co'ake, οὐσ. ἄνθρακίτης, ἄνθραξ θειοῦχος.
Cold, οὐσ. ψυχρός, ῥίγος, κρύον· συνάγχη, καταρροή· to take —, κρυολογῶ.
Cold, ἐπ. ψυχρὸς, κρύος· μεταφ. ψυχρὸς, ἀδιάφορος, ἀπαθής· to be —, κρυόνω.
Co'ldly, ἐπίρ. ψυχρῶς.
Co'ldness, οὐσ. ψυχρότης· μεταφ. δυσαρέσκεια.
Co'llar, οὐσ. περιδέραιον, περιτραχήλιον, κῆρυς (χυδ. χαρχάλιον ἢ χαλκᾶς)· λαϊμοδέτης.
Co'llateral, ἐπ. πλάγιος, ὁμορος, παράλληλος.
Colla'terally, ἐπίρ. πλαγίως, πλησίον.
Colle'a'ge, ἐπ. συνεργός, σύντροφος.
Co'llect, οὐσ. συλλογή, σύνοψις.
Colle'ct, ῥ. ἐν. συλλέγω, συνάγω, συναθροίζω· συμπεραίνω, ἐξάγω. Μετ. collected.
Colle'ction ἔ. Colle'cting, οὐσ. συλλογή, συναθροίσις.
Colle'ctive, ἐπ. περιληπτικός, ἀθροιστικός.

Colle'ctively, ἐπίρ. περιληπτικῶς, ἀθροιστικῶς.
Colle'ctor, οὐσ. συλλέκτης, εἰσ-
 πράκτωρ.
Co'llege, οὐσ. γυμνάσιον.
Collo'quial, ἐπ. συνομιλητικὸς, οἰ-
 κιακός.
Co'lony, οὐσ. ἀποικία.
Co'lor & Co'lour, οὐσ. χρῶμα, χρω-
 ματισμός.
Co'lour, ῥ. ἐν. χρωματίζω. Met.
 coloured.
Colt, οὐσ. πῶλος, πωλάριον· μετφ.
 εὐήθης, βλάξ.
Co'lumn, οὐσ. στήλη.
Comb, οὐσ. κτένιον.
Co'mbat, οὐσ. μάχη, ἀγὼν, πόλεμος.
Co'mbat, ῥ. ἐν. μάχομαι, ἀγωνί-
 ζομαι, παλαίω.
Co'mbatant, οὐσ. μαχητής, πολε-
 μιστής, παλαιστής.
Combina'tion, οὐσ. συνδυασμός, ἑ-
 νώσεις, συναρμολογία· συνωμοσία,
 σκευωρία.
Combi'ne, ῥ. ἐν. καὶ οὐδ. συνδυάζω,
 συνενῶ, συμφωνῶ, συζευγνύω.
Come, ῥ. οὐδ. ἔρχομαι, φθάνω, —
 in, εἰσέρχομαι· — out, ἐξέρχομαι·
 — up, ἀναβαίνω· — on, ἐμπρός,
 θάρρος!
Co'medy, οὐσ. κωμῳδία.
Co'mely, ἐπ. εὐειδής, εὐμορφος, χα-
 ρίεις, πρότφορος.
Co'mely, ἐπίρ. καλῶς, εὐειδῶς,
 προσφόρως.
Co'met, οὐσ. κομήτης.
Co'mfort, οὐσ. ἐνίσχυσις, ἐνθάρ-
 ρυνσις· παραμυθία, παρηγορία.
Co'mfort, ῥ. ἐν. ἐνισχύω, ἐνθαρρύν-
 ω, παραμυθῶ, παρηγορῶ.
Co'mfortable, ἐπ. παραμυθητικός,
 παρηγορητικός, εὐχάριστος, βολι-
 κός.
Co'mfortably, ἐπίρ. παραμυθητι-
 κῶς, παρηγορητικῶς.
Co'mforter, οὐσ. παρήγορος, ὁ Πα-
 ράκλητος, τὸ ἅγιον Πνεῦμα.
Co'mfortless, ἐπ. ἀπαραμύθητος, ἀ-
 παρηγόρητος, ἀπηλπισμένος.

Co'mical καὶ Co'mic, ἐπ. κωμικὸς,
 γελοῖος, ἀστεῖος.
Co'mically, ἐπίρ. κωμικῶς, ἀστεῖως.
Co'ming, οὐσ. ἔλευσις, ἄφιξις.
Comma'nd, οὐσ. πρόσταγμα, δια-
 ταγή· διοίξεις, ἐξουσία, κυβέρ-
 νησις.
Comma'nd, ῥ. ἐν. προστάζω, δια-
 τάσσω· κυβερνῶ, διοικῶ.
Comma'ndant, οὐσ. κυβερνήτης, δι-
 οικητής, στρατηγός.
Comma'nder, οὐσ. ἀρχηγός, διοι-
 κητής.
Comma'nding, οὐσ. κυβέρνησις, δι-
 οίξεις.
Comma'nding, ἐπ. ἐπιτακτικὸς, με-
 γαλοπρεπής.
Comma'ndment, οὐσ. διάταγμα,
 πρόσταγμα, ἐντολή.
Comme'nce, ῥ. οὐδ. ὀρχίζω, ἐπι-
 χειρῶ. Met. commenced.
Comme'ncement, οὐσ. ἀρχή, ἑν-
 αρξίς.
Comme'nd, ῥ. ἐν. ἐπαινῶ, ἐγκω-
 μιάζω, ἐπευφημίζω.
Comme'ndable, ἐπ. ἐπαινετός, ἀξι-
 ἐπαινος.
Comme'ndably, ἐπίρ. ἀξιεπαίνως,
 ἐπαινετῶς.
Commenda'tion, οὐσ. ἔπαινος, ἐγ-
 κώμιον, σύστασις, ἐπιδοκιμασία.
Commenda'tory, ἐπ. ἐπαινετικός,
 συστατικός.
Comme'nder, οὐσ. ἐπαινέτης, ἐκ-
 θειαστής.
Comme'nsal, ἐπ. ὁμοτράπεζος, σύν-
 δειπνος.
Co'mment, οὐσ. σχόλιον, ὑπόμνημα.
Co'mment, ῥ. ἐν. ὑπομνηματίζω.
Co'mmerce, οὐσ. ἐμποριον.
Comme'rc, ῥ. οὐδ. ἐμπορεύομαι,
 πραγματεύομαι. Met. commerced.
Comme'rcial, ἐπ. ἐμπορικός.
Commisera'tion, οὐσ. εὐσπλαγχνία,
 οἰκτιρμός, συλλύπησις, συμπάθεια.
Commis'sion, οὐσ. ἐντολή, διατα-
 γή, παραγγελία· ἐπιτροπή.
Commis'sion καὶ Commis'sionate,
 ῥ. ἐν. παραγγέλλω, διατάσσω.

Commis'sioner, οὐσ. ἐντολοδόχος· ἐπίτροπος.

Co'mmit, ῥ. ἐν. ἐμπιστεύομαι, παραδίδω, πράττω, κάμνω· ὑποχρεώνω· φυλακίζω. Μετ. committed.

Commo'dious, ἐπ. ἀρμόδιος, κατάλληλος, πρόσφορος, ἀνάλογος, ὠφέλιμος.

Commo'diously, ἐπίρ. ἀρμοδίως, καταλλήλως.

Commo'dity, οὐσ. ἀρμοδιότης, καταλληλότης· πραγματεία, ἐμπόρευμα.

Co'mmon, ἐπ. κοινός, δημόσιος, γενικός· εὐτελής, πρόσυχος, συνήθης· —places, κοινοὶ τόποι. πλ. commons, οἱ πολλοί, ὁ ὄχλος· house of commons, ἡ βουλή τῶν κοινοτήτων.

Co'mmonly, ἐπίρ. κοινῶς, συνήθως.

Co'mmonwealth, οὐσ. πολιτεία, δημοκρατία.

Commot'ion, οὐσ. συγκίνησις, σύγχυσις, ταραχή· ζάσις, ὀχλαγωγία.

Communi'cable, ἐπ. κοινωνικός, μεταδοτικός.

Communicabi'lity, οὐσ. κοινωνικότης, μεταδοτικότης.

Communi'cate, ῥ. ἐν. κοινωνῶ, μετέχω· οὐδ. μεταλαμβάνω (ἐκκλ.).

Μετ. communicated.

Communica'tion, οὐσ. κοινωνία, σχέσις, συνδιάλεξις, συνομιλία.

Communi'on, οὐσ. συγκοινωνία, σχέσις· ἡ ἱερὰ κοινωνία, ἡ μετάδοσις.

Communi'ty, οὐσ. κοινότης, δῆμος, τὸ κοινόν.

Commu'table, ἐπ. εὐμετάβλητος.

Commuta'tion, οὐσ. μεταβολή, ἀνταλλαγή.

Compa'ct, οὐσ. σύμπηξις, συναρμογή· συμφωνία, συνθήκη, συμβόλαιον.

Compa'ct, ῥ. ἐν. συνάπτω, συνδέω.

Compa'nion, οὐσ. συνεταῖρος, σύντροφος.

Co'mpany, οὐσ. ἐταιρία, συντροφία, ὁμήγυρις, συναναστροφή.

Co'mpany, ῥ. ἐν. συνοδεύω, συντροφεύω, συναναστρέφομαι. Μετ. companied.

Co'mparable, ἐπ. συγκριτικός, ἄξιος συγκρίσεως.

Co'mparably, ἐπίρ. συγκριτικῶς, παραθετικῶς.

Co'mparative, ἐπ. συγκριτικός, παραθετικός.

Co'mparatively, ἐπίρ. παραθετικῶς, συγκριτικῶς.

Compa're, ῥ. ἐν. παραβάλλω, συγκρίνω. Μετ. compared.

Compa'ring, οὐσ. σύγκρισις, παράθεσις.

Compa'rison, οὐσ. σύγκρισις, παραβολή, ἀναλογία.

Co'mpass, οὐσ. περιοχή, ἔκτασις, διάστημα, κύκλος· διαβήτη· Sea —, ναυτική πυξίς.

Co'mpass, ῥ. ἐν. περιβάλλω, περικυκλόνω, περιτριγυρίζω· πολιολκῶ, κατορθώνω, μηχανορραφῶ. M. compassed,

Compa'ssion, οὐσ. συμπάθεια, εὐσπλαγχνία.

Compa'ssionate, ἐπ. συμπαθής, οἰκτίρων.

Compa'ssionate, ῥ. ἐν. οἰκτεῖρω, συλλυποῦμαι, εὐσπλαγχνίζομαι. M. compassionate.

Compe'l, ῥ. ἐν. ἀναγκάζω, βιάζω, στενοχωρῶ. Μετ. compelled.

Compe'nd καὶ **Compe'ndium**, οὐσ. σύνοψις, ἐπιτομή.

Compe'ndious, ἐπ. συνοπτικός, περιληπτικός.

Compensa'tion, οὐσ. ἀμοιβή, ἀντάμειψις, ἀνταπόδοσις.

Compi'le, ῥ. ἐν. συλλέγω, συναθροίζω, συγγράφω, συνθέτω· οἰκοδομῶ. Μετ. compiled.

Compi'ler, οὐσ. συλλέκτης, ἐραnistής.

Compla'cence καὶ **Compla'cency**, οὐσ. εὐαρέστησις, ἡδονή, φιλαρέσκεια, φιλοφροσύνη, περιποίησις.

Complai'n, ῥ. ἐν. μέμφομαι, παρπονοῦμαι, μεμψιμοιρῶ.

Complai'nt, οὐς. μομφή, μέμψις, παράπονον.
Complaisa'nce, οὐς. φιλοφρόνησις, περιποιητικότητα, προσήγεια.
Complaisa'nt, ἐπ. εὐπροσήγορος, προσηγής, περιποιητικός.
Comple'te, ἐπ. πλήρης, ἐντελής, τέλειος, ἀκέραιος.
Comple'te, ῥ. ἐν. συμπληρῶ, ἐκ-πληρῶ, ἐκτελῶ. Μετ. completed.
Comple'tely, ἐπίρ. ἐντελῶς, ὁλο-τελῶς, ἀκεραίως.
Comple'tion, οὐς. ἐκπλήρωσις.
Co'mplex, οὐς. συμπλοκή.
Comple'xion ἢ **Co'mplexure**, οὐς. συμπλοκή, ἐμπερίδευσις, ἰδιοσυγ-κрасία· πρόσωπον, μορφή.
Compli'ance, οὐς. συναίνεσις, συγ-κατάθεσις.
Co'mplicate, ῥ. ἐν. συμπλέκω, συν-δέω, ἐνόνω. Μετ. complicated.
Co'mpliment, οὐς. περιποιήσις, φι-λοφρόνησις, ὑποδεξίωσις.
Co'mpliment, ῥ. ἐν. φιλοφρονοῦ-μαι, περιποιοῦμαι, ὑποδεξιοῦμαι. Μετ. complimented.
Complime'ntal, ἐπ. φιλοφρονητι-κός, περιποιητικός.
Complime'ntal, οὐς. ὁ περιποιού-μενος, ὁ φιλοφρονούμενος.
Complime'nting, οὐς. φιλοφρόνη-σις, περιποιήσις.
Co'mplot, οὐς. συνωμοσία, σύμ-πραξις.
Complo't, ῥ. ἐν. συνωμοτῶ, κάμνω συνωμοσίαν.
Complo'ter, οὐς. συνωμότης.
Comply', ῥ. οὐδ. συγκατανεύω, συγ-κατατίθεμαι, ὑποχωρῶ, ἐνδίδω. M. complied.
Comply'ing, οὐς. συναίνεσις, συγ-κατάθεσις.
Compo'se, ῥ. ἐν. συνθέτω, συντάτ-τω, συγγράφω· διευθετῶ, διακοσμῶ, συμβιβάζω. Μετ. composed.
Compo'sing ἢ **Composi'tion**, οὐς. σύνθεσις.
Comprou'nd, οὐς. σύνθεμα, μίγμα· ἐπ. σύνθετος.

Comprou'nd, ῥ. ἐν. συνθέτω. Μετ. compounded.
Comprehe'nd, ῥ. ἐν. συλ(περι)λαμ-βάνω, περικλείω· ἐννοῶ, καταλαμ-βάνω. Μετ. comprehended.
Comprehe'nsible, ἐπ. καταληπτός.
Comprehe'nsibly, ἐπίρ. καταλη-πτῶς, σαφῶς.
Comprehe'nsion, οὐς. κατάληψις, ἀντίληψις, γνῶσις.
Comprehe'nsive, ἐπ. περιληπτικός, χωρητικός· καταληπτικός· μεταφ. βραχὺς, σύντομος.
Compu'lsion, οὐς. ἀνάγκη, βία.
Compu'lsive, ἐπ. ἀναγκαστικός, βί-αιος.
Computa'tion, οὐς. ὑπολογισμός, λογαριασμός.
Compu'te, ῥ. ἐν. λογίζομαι, ὑπο-λογίζομαι, ἀριθμῶ, λογαριάζω. M. computed.
Co'mrade, οὐς. σύντροφος.
Co'ncave ἢ **Co'ncavous**, ἐπ. κοί-λος, βαθουλός.
Conca'vity, οὐς. τὸ κοῖλον.
Concea'l, ῥ. ἐν. κρύπτω, ἀπο(ὑπο)-κρύπτω, σιωπῶ. Μετ. concealed.
Concea'ling ἢ **Concea'lment**, οὐς. κρύψιμον, ἀπόκρυψις, προσποιήσις.
Conce'de, ῥ. ἐν. ἐπιτρέπω, συγχω-ρῶ, ὑποχωρῶ. Μετ. conceded.
Concei't, οὐς. ἐπίνοια, γνώμη, σο-χασμός, ιδέα, φρόνημα.
Concei't, ῥ. ἐν. διανοοῦμαι, ἐννοῶ, φρονῶ. Μετ. conceited.
Concei've, ῥ. ἐν. ἢ οὐδ. συλλαμβά-νω, καταλαμβάνω, ἐννοῶ· παρατη-ρῶ. Μετ. conceived.
Concei'ver, οὐς. νοήμων.
Conce'ntrate ἢ **Conce'nitre**, ῥ. ἐν. ἢ οὐδ. λήγω εἰς τὸ αὐτὸ κέντρον, συγκεντρώνω· μεταφ. διανοοῦμαι.
Concentra'tion, οὐς. συγκέντρωσις.
Conce'pt, οὐς. στοχασμός, σχέδιον.
Conce'ptible, ἐπ. εὐληπτός, κατα-ληπτός.
Conce'ption, οὐς. κατάληψις, σο-χασμός, ιδέα, ἐννοια.
Conce'rn καὶ **Conce'rnement**, οὐς.

ὑπέθεσις, ἔργον, ἀεσμή· ἀνησυ-
χία, ταραχή, θλίψις.
Conce'it, ῥ. ἐν. ἀφορῶ, ἀποβλέ-
πω, ἐνδιαφέρω. Μετ. concerned.
Conce'itning, πρόθ. πρὸς, ὡς πρὸς,
καθόσον.
Co'ncert, οὗς. ἁρμονία, μουσική
συμφωνία, συνῳδία· μεταφ. σύμ-
πνοια· in —, ἐκ συμφώνου.
Conce'rt, ῥ. ἐν. συνάδω, συμφω-
νῶ· συσχεδιάζω. Μετ. concerted.
Concerta'tion, οὗς. συζήτησις, ἔ-
ρις, φιλονεικία.
Conce'ssion, οὗς. παρα(συγ)χώρη-
σις, ἄδεια, προνόμιον.
Conci'liate, ῥ. ἐν. συνδιαλλάττω,
συμβιβάζω. Μετ. conciliated.
Conci'liating, ἐπ. συμβιβαστικός,
συνδιαλλαχτικός.
Concilia'tion, οὗς. συμβιβασμός,
συνδιαλλαγή.
Conci'se, ἐπ. βραχύς, σύντομος, λα-
κωνικός· ἀκριθής.
Conci'sion, οὗς. ἀπο(περι)τομή.
Conclu'de, ῥ. ἐν. ἀποπερατῶ, τε-
λειόνω· οὐδ. συμπεραίνω, ἀποφα-
σίζω. Μετ. concluded.
Conclu'sion, οὗς. συμπέρασμα, ἀ-
πόφασις.
Co'ncord, οὗς. ὁμοφροσύνη, συμφω-
νία, ὁμόνοια, ἁρμονία.
Conco'rd, ῥ. ἐν. συμφωνῶ.
Conco'rpore, ῥ. ἐν. καὶ οὐδ. συσ-
σωματόνω. Μετ. concorporated.
Concorporat'ion, οὗς. συσσωμάτω-
σις.
Concre'te, ἐπ. σύμφυτος, συμπε-
πλεγμένος· συγκεκριμένος.
Concre'te, ῥ. ἐν. συμπηγνύω, συσ-
σωματόνω· οὐδ. συμπηγνύομαι,
συσσωματοῦμαι. Μετ. concreted.
Concre'tion, οὗς. σύμπηξις, σύνθε-
σις, σύγκρασις.
Concu'r, ῥ. οὐδ. συντρέχω, συναι-
νῶ, ὁμοφωνῶ, συγκατατίθεμαι.
Concu'rrance & **Concu'rrency**, οὗς.
συνδρομή, συναίνεσις, συμφωνία,
συνδυασμός, συν(δι)αγωνισμός.
Conde'mn, ῥ. ἐν. καταδικάζω, κα-

ταψηφίζομαι. Μετ. condemned.
Conde'mnable, ἐπ. ἀξιόμεμπτος, ἀ-
ξιόποινος.
Condemna'tion, οὗς. καταδίκη.
Condesce'nd, ῥ. οὐδ. συγκατατίθε-
μαι, συγκαταβαίνω, συναινῶ. Μετ.
condescended.
Condesce'ndence καὶ **Condesce'n-
sion**, οὗς. συγκατάθεσις, συγκατά-
νευσις.
Condi'tion, οὗς. κατάστασις, ὅρος,
συνθήκη, συμφωνία, ὑποχρέωσις.
Condi'tional, ἐπ. ὑποθετικός.
Condo'le, ῥ. ἐν. καὶ οὐδ. συλλυ-
ποῦμαι, συγκλαίω, συμπάσχω· πα-
ρηγορῶ. Μετ. condoled.
Condu'ce, ῥ. ἐν. καὶ οὐδ. ὁδηγῶ,
χρησιμεύω, εἶμαι ὠφέλιμος· συν-
τελῶ, συντείνω. Μετ. conducted.
Co'nduct, οὗς. διαγωγή, φέρσιμον.
Condu'ct, ῥ. ἐν. ὁδηγῶ, φέρω, δι-
ευθύνω. Μετ. conducted.
Confe'deracy καὶ **Confedera'tion**,
οὗς. ὁμοσπονδία, συμμαχία.
Confe'derate, ἐπ. ὁμόσπονδος, σύμ-
μαχος.
Confe'derate, ῥ. οὐδ. συμμαχῶ,
συμφωνῶ. Μετ. confederated.
Confe'r, ῥ. ἐν. ἀπονέμω, δίδω, δα-
ψιλεύω· συγκρίνω, παραβάλλω· οὐδ.
συνομιλῶ. Μετ. conferred.
Co'nference, οὗς. σύγκρισις, συζή-
τησις, συνέντευξις, συνομιλία.
Confe'ss, ῥ. ἐν. ὁμολογῶ, ἀναγνω-
ρίζω· οὐδ. ἐξομολογοῦμαι. Μετ.
confessed.
Confe'ssion, οὗς. ὁμολογία, ἀνα-
γνώρισις· ἐξομολόγησις.
Confe'ssor, οὗς. ὁμολογητής· πνευ-
ματικός (κ. ἐξομολόγος).
Confe'st, ἐπ. ὁμολογημένος, ἀνε-
γνωρισμένος.
Confide, ῥ. οὐδ. πέποιθα, ἔχω τὰ
θάρρῃ μὲν, βασίζομαι, ἐμπιστεύομαι.
Μετ. confided.
Co'nfidence, οὗς. πεποίθησις, θάρ-
ρος, βεβαιότης, ἐμπιστωσύνη.
Confidently, ἐπὶ. πιστῶς, αξιοπί-
στως, βεβαίως, θετικῶς.

Confine, ρ. ἐν. περιορίζω, θέτω ὄριον· ἐξορίζω, ἐγ(ἀπο)κλείω, φυλακίζω, περιστέλλω· οὐδ. συνορεύω, γειτνιάζω. Μετ. confined.
Confinement, οὐσ. περιορισμός, ἐγκλεισμός, κάθειρξις· ἐξορία.
Confirm, ρ. ἐν. ἐπιβεβαιῶ, ἐπιχυρῶ, στηρίζω. Μετ. confirmed.
Confirma'tion, οὐσ. ἐπιβεβαιώσεις, ἐπικύρωσις· τὸ ἅγιον χρίσμα (ἐκκλ.)
Confiscate, ρ. ἐν. δημεύω. Μετ. confiscated.
Confisca'tion, οὐσ. δήμευσις.
Confix, ρ. ἐν. προσηλώνω, προσκολλῶ. Μετ. confixed.
Confla'grant, ἐπ. κατά(σύμ)φλεκτος, κατάκαυστος.
Conflagra'tion, οὐσ. κατάφλεξις, ἐμπρησμός, κατάκαυσις.
Conflict, οὐσ. συμβολή, μάχη, πάλη, ἀγών.
Confluence & Conflux, οὐσ. συρροή, συσώρευσις, συνάθροισις.
Confo'rm, ἐπ. σύμμορφος, ὁμοίομορφος, ὁμοιόσχημος.
Confo'rm, ρ. ἐν. καὶ οὐδ. συμμορφῶ-οῦμαι, προσαρμόζω, συμφωνῶ. Μετ. conformed.
Conforma'tion, οὐσ. διαμόρφωσις, συμμόρφωσις, τὸ ὁμοιόμορφον.
Confound, ρ. ἐν. συγχέω, ἀναμιγνύω, συνταράττω· καταστρέφω. Μετ. confounded.
Confro'nt, οὐσ. προσβάλλω, παρσιάζω· ἀντεξετάζω, συγκρίνω, ἀντιπαραβάλλω. Μετ. confronted.
Confronta'tion, οὐσ. ἀντιπαραστάσις, παρουσίαισις.
Confu'se, ρ. ἐν. συγχέω, ἀναμιγνύω, συνταράττω. Μετ. confused.
Confu'sion, οὐσ. σύγχυσις, ταραχή, θόρυβος· αἰσχύνη· καταστροφή.
Confu'te, ρ. ἐν. ἀνασκευάζω, ἐξελέγχω· ἀναιρῶ. Μετ. confuted.
Conge'nial, ἐπ. ὁμοειδής· σύμφυτος.
Congra'tulate, ρ. ἐν. καὶ οὐδ. συγχαίρω. Μετ. congratulated.
Congratula'tion, οὐσ. συγχαῖρημα, συγχαρητήριο, φιλοφροσύνη.

Congrega'tion, οὐσ. ἄθροισις, σύλλογος.
Co'ngress, οὐσ. σύνοδος, συνέλευσις, σύλλογος· σύγκρουσις.
Congru'e, ρ. οὐδ. συνάδω, συμφωνῶ. Μετ. congrued.
Co'ngruence, οὐσ. συμφωνία, ἀναλογία, ἁρμονία, σχέσις.
Conje'cture, οὐσ. εἰκασία, συμπερασμός, πιθανότης.
Conje'cture, ρ. ἐν. εἰκάζω, συμπεραίνω, μαντεύω. M. conjectured.
Conjoi'n, ρ. ἐν. καὶ οὐδ. συνάπτω (-ομαι), συνδέω, συνενώνω. Μετ. conjoined.
Conjoi'nt, ἐπ. συνημμένος, σύνδετος.
Conjoi'ntly, ἐπίρ. συνηνωμένως, ὁμοῦ.
Co'njugal, ἐπ. γαμικός, συζυγικός.
Co'njugate, ρ. ἐν. συζευγνύω, ἐνώνω· σχηματίζω, κλίνω (Γραμ.). Μετ. conjugated.
Conjuga'tion, οὐσ. συνάφεια, ἔνωσις, σύζευξις· συζυγία (Γραμ.).
Conju'nction, οὐσ. σύζευξις, σύναψις, συνάφεια· σύνδεσμος (Γραμ.).
Conjura'tion, οὐσ. συνωμοσία, μεταφ. παγίς, δέλεαρ, γόητρον.
Conju're, ρ. ἐν. ἐξορκίζω, θερμοπαρκαλῶ· οὐδ. συνωμοτῶ, κάμνω συνωμοσίαν.
Co'njure, ρ. ἐν. δελεάζω, γοητεύω.
Conne'ct & Conne'x, ρ. ἐν. συνάπτω, συμπλέκω, συνδέω. M. connected & connexed.
Conne'ction & Conne'xion, οὐσ. σύνδεσις, συμπλοκή, συνδυασμός, σχέσις, συνάφεια.
Conni'vence, οὐσ. παραμέλησις, παράβλεψις, ὀλιγωρία· προσποίηση· συνενοχή.
Co'nquer, ρ. ἐν. καὶ οὐδ. κατακτῶ, ὑποτάσσω, κυριεύω, νικῶ, ὑπερνικῶ, ἐπιτυγχάνω. Μετ. conquered.
Co'nquerable, ἐπ. εὐπόρθητος, εὐκολονίκητος.
Co'nqueror, οὐσ. κατακτητῆς, νικητῆς, δορικτήτωρ.

Co'quest, οὐσ. κατάκτησις, νίκη.

Co'nscience, οὐσ. συνείδησις.

Conscie'ntious, ἐπ. εὐσυνείδητος, δίκαιος· ὅς τις σύνοιδεν ἑαυτῷ, συναισθάνεται.

Conscie'ntiously, ἐπίρ. εὐσυνειδήτως, δικαίως.

Conscie'ntiousness, οὐσ. εὐσυνειδησία· τὸ συνειδέναι, γνῶσις.

Co'nsconscious, ἐπ. συνειδῶς (ἑαυτῷ), ὅς τις πέποιθε περί..., ἐξεύρει.

Co'nsécrate, ῥ. ἐν. καθιερόνω, ἀφιερώνω. Μετ. consecrated.

Conse'nt, οὐσ. συγκατάνευσις, συγκατάθεσις, συμφωνία.

Conse'nt, ῥ. οὐδ. συναινῶ, συγκατατίθεμαι, συγκατανεύω, συμφωνῶ. Μετ. consented.

Co'nséquence, οὐσ. συνέχεια, συνέπεια, ἀκολουθία· συμπέρασμα· ἐπισημότης, σπουδαιοτής· παρεπόμενον· a man of—, ἐπίσημος ἀνὴρ· in—, ἐπομένως, ἀκολουθῶς.

Conserva'tion, οὐσ. δια(ἐπι, συν)-τήρησις, ὑπεράσπισις.

Co'nservé, ῥ. ἐν. δια(συν)τηρῶ, φυλάττω. Μετ. conserved.

Consi'der, ῥ. ἐν. θεωρῶ, ἐξετάζω, παρατηρῶ· τιμῶ, ὑπολήπτομαι· οὐδ. κρίνω, διανοοῦμαι, στοχάζομαι. Μετ. considered.

Consi'derable, ἐπ. ἀξιοσημείωτος, ἀξιοπαρατήρητος, ἀξιόλογος.

Considera'tion, οὐσ. σκέψις, θεωρία, ἐξέτασις· αἰτία, λόγος, ἀφορμή· σέβας, ὑπόληψις.

Consi'gn, ῥ. ἐν. καὶ οὐδ. παραδίδω, ἐγχειρίζω, ἐμπιστεύομαι. Μετ. consigned.

Consi'st, ῥ. οὐδ. σύγχειμαι, συνίσταμαι, ὑπάρχω. Μετ. consisted.

Consi'stence ἔξ. **Consi'stency**, οὐσ. σύστασις, διάρκεια, σερρότης, μονιμότης, συμφωνία.

Consi'stent, ἐπ. στερρόδς, μόνιμος, σύμφωνος, ἀνάλογος.

Co'nsolate καὶ **Conso'le**, ῥ. ἐν. παραμυθῶμαι, παρηγορῶ. Μετ. consoled.

Consola'tion, οὐσ. παραμυθία, παρηγορία.

Co'nsolator ἔξ. **Conso'ler**, οὐσ. παρηγορός, παραμυθητής.

Conso'lidate, ῥ. ἐν. συμπαγίονω, στερεόνω· ἐπικυρόνω, ἐξασφαλίζω. Μετ. consolidated.

Conspi'cuous, ἐπ. περιφανής, περίβλεπτος, ἐπίσημος, ἔνδοξος.

Conspi'racy καὶ **Conspira'tion**, οὐσ. συνωμοσία.

Conspi'rator καὶ **Conspi'rer**, οὐσ. συνωμότης.

Conspi're, ῥ. οὐδ. συνωμοτῶ· συνεργῶ, συντρέχω. Μετ. conspired.

Co'nstancy, οὐσ. σταθερότης, καρτερία, τύλμη, θάρρος· πίστις.

Co'nsant, ἐπ. σταθερὸς, καρτερός· τολμηρός· ἀδιάκοπος, συνεχής.

Co'nsantly, ἐπίρ. σταθερῶς, ἐπιμόνως, πιστῶς, διαρκῶς.

Constella'tion, οὐσ. ἀστερισμός.

Consterna'tion, οὐσ. ἔκπληξις, κατὰπληξις· ταραχή, φόβος, στενοχωρία.

Consti'tuent, ἐπ. συστατικὸς, συνθετικός.

Co'nstitute, ῥ. ἐν. θέτω, ἀπαρτίζω, συνιστῶ, ἀναδεικνύω, διρίζω. Μετ. constituted.

Constitu'tion, οὐσ. σύσπασις· ἰδίωσυγκρασία, ἥθος· σύνταγμα, συνταγματικὴ πολιτεία.

Constitu'tional, ἐπ. συνταγματικός, φιλελεύθερος.

Constrai'n, ῥ. ἐν. ἀναγκάζω, βιάζω, στενοχωρῶ. Μετ. constrained.

Constrai'nt, οὐσ. βία, ἀνάγκη, καταναγκασμός.

Constru'ct, ῥ. ἐν. συνθέτω, συντάσσω, κατασκευάζω, οἰκοδομῶ. Μετ. constructed.

Constru'ction, οὐσ. σύνθεσις, σύνταξις, κατασκευή, οἰκοδομή.

Co'nstrue, ῥ. ἐν. διασκευάζω, διατάττω, ἐξηγῶ, ἐρμηνεύω. Μετ. construed.

Co'nsul, οὐσ. ὕπατος· πρόξενος.

Co'nsulship, οὐσ. ὑπατεία.

Consu'lt ἢ **Consulta'tion**, οὗτ. συμβουλή, διά(σύ)σκεψις, συμβούλιον.

Consu'lt, ῥ. ἐν. συμβουλεύω, δίδω συμβουλήν, ἐξετάζω· οὐδ. συμβαλεύομαι, λαμβάνω ἢ ζητῶ συμβουλήν. Μετ. consulted.

Consu'me, ῥ. ἐν. καὶ οὐδ. καταναλίσκω, κατασπαταλῶ, ἐξαφανίζω-ομαι· μεταχειρίζομαι, παλαιόνω. Μετ. consumed.

Consu'mmate, ἐπ. πλήρης, τέλειος.

Consu'mmate, ῥ. ἐν. συμπληρόνω, τελειόνω, ἐκπερατόνω, τελειοποιῶ. Μετ. consummated.

Consu'mption, οὗτ. κατανάλωσις, φθίσις, μαρasmus.

Co'ntact ἢ **Conta'ction**, οὗτ. συν(ἐπ)αφή, συνάφεια, πρόσψαυσις.

Conta'gion, οὗτ. λοιμός, μόλυσμα, φθορά.

Conta'gious, ἐπ. λοιμικός, μεμολυσμένος, κολλητικός.

Contai'n, ῥ. ἐν. ἐμπερι(κατα)λαμβάνω, περικλείω· οὐδ. ἐγκρατεύομαι.

Conta'minate, ἐπ. μιαρὸς, μεμιασμένος· ἐφθαρμένος.

Conta'minate, ῥ. ἐν. μολύνω, μιαινῶ, φθείρω. Μετ. contaminated.

Contamina'tion, οὗτ. μόλυσμα, μίασμα.

Conte'mn, ῥ. ἐν. ὀλιγωρῶ, κατα(περι)φρονῶ, παραβλέπω. M. contemned.

Conte'mner, οὗτ. ὀλιγωρητής, καταφρονητής.

Conte'mplate, ῥ. ἐν. θεωρῶ, ἀτενίζω· οὐδ. μελετῶ, διανοοῦμαι, σκέπτομαι. Μετ. contemplated.

Contempla'tion, οὗτ. θεωρία, μελέτη, σκέψις.

Conte'mplative, σκεπτικός, βεβυθισμένος εἰς μελέτας, εἰς διαλογισμούς, θεωρητικός.

Contemporary καὶ **Conte'mporary**, οὗτ. σύγχρονος.

Conte'mpt, οὗτ. ὀλιγωρία, κατα(περι)φρόνησις, ἐξουθένωσις.

Conte'mptible, ἐπ. εὐκαταφρόνητος, μηδαμινός, εὐτελής.

Conte'nd, ῥ. ἐν. καὶ οὐδ. μάχομαι, ἀγωνίζομαι, φιλονεικῶ, διαφέρομαι. Μετ. contended.

Conte'nt, οὗτ. εὐθυμία, χαρὰ, εὐχαρίστησις· ἔκτασις, χωρητικότης, μέγεθος· πλ. τὸ περιεχόμενον· περίληψις, ἔννοια.

Conte'nt, ἐπ. εὐχαριστούμενος, ἀρκούμενος, εὐθυμος, αὐτάρκης.

Conte'nt, ῥ. ἐν. εὐχρεστῶ, ἀρέσκω, εὐχαριστῶ. Μετ. contented.

Conte'ntion καὶ **Conte'nsion**, οὗτ. διαφορὰ, ἔρις, φιλονεικία.

Conte'ntiousness, οὗτ. τὸ φίλερι, τὸ φιλονεικόν.

Co'ntest, οὗτ. διαφορὰ, ἔρις, φιλονεικία, μάχη, ἀγών.

Conte'st, ῥ. ἐν. ἢ οὐδ. διαφέρομαι· ἐρίζω, φιλονεικῶ. M. contested.

Conti'ngence ἢ **Conti'ngency**, οὗτ. σύμ(περί)πτωσις, τύχη, συμβάν.

Conti'ngent, ἐπ. τυχηρὸς, περιστατικός· οὗτ. τὸ τυχαῖον, συμβάν.

Contigu'ity, οὗτ. συνέχεια, συνάφεια, γειτονευσις.

Conti'guous, ἐπ. συν(προσ)εχής, γείτων.

Co'ntinent, οὗτ. ἡπειρος.

Co'ntinent, ἐπ. ἀγνός, καθαρὸς, σῶφρων· διαρκής, συνεχής.

Co'ntinental, ἐπ. ἡπειρωτικός.

Conti'nuual, ἐπ. συνεχής, διαρκής· ἀδιάλειπτος, αἰώνιος.

Conti'nually, ἐπὶ ῥ. συνεχῶς, διαρκῶς, ἀκαταπαύστως· αἰωνίως.

Conti'nuate, ἐπ. συνεχής, διαρκής.

Conti'nuance ἢ **Continua'tion**, οὗτ. συνέχεια, ἐξακολουθήσις, διάρκεια.

Conti'nuue, ῥ. ἐν. ἐξακολουθῶ· οὐδ. ἐμμένω, διαμένω. Μετ. continued.

Conti'nuous, ἐπ. διηνεχής, διαρκής.

Co'ntiraband, ῥ. ἐν. κάμνω λαθρεμπορίον. Μετ. contrabanded.

Co'nttract, οὗτ. συμβόλαιον, συνθήκη, συμφωνία, συνάλλαγμα.

Contra'ct, ῥ. ἐν. ἢ οὐδ. συνάπτω, συ(περι)στέλλω, ἐλαττόνω, βραχύνω. λαμβάνω, ἀρπάζω· συμφωνῶ, κάμνω συμβόλαιον. Μετ. contracted.

Contradi'ct, ῥ. ἐν. ἀντιλέγω, ἀντι-
τείνω, ἐναντιοῦμαι, φιλονεικῶ.

Contradi'ction, οὐσ. ἀντίρρησις,
ἀντιλογία, ἀντίφασις, φιλονεικία.

Contradi'ctory, ἐπ. ἀντιφατικός,
ἀναιρετικός.

Contrari'ety, οὐσ. ἀντίφασις, ἀντί-
θεσις, τὸ ἀσυμβίβαστον.

Contra'rious, ἐπ. ἀντίθετος, ἀντι-
κείμενος.

Co'ntrary, ἐπ. ἐναντίος, ἀντικείμε-
νος· οὐσ. τὸ ἐναντίον· on the —,
τὸ ἐναντίον, ἀπεναντίας.

Co'ntrary, πρόθ. κατὰ, παρὰ.

Co'ntrary, ῥ. ἐν. ἀντιλέγω, ἀντι-
τείνω. Μετ. contraried.

Co'ntrast, οὐσ. ἀντίθεσις, διαφορά.

Contra'st, ῥ. ἐν. ἀντιτάττω, ἀντι-
θέτω, συμβάλλω· οὐδ. ἐναντιόνο-
μαι, ἀντίκειμαι. Μετ. contrasted.

Contri'bute, ῥ. ἐν. συντελῶ, συν-
τρέχω, συνεισφέρω, χορηγῶ. Μετ.
contributed.

Contri'buting & Contribu'tion, οὐσ.
συνεισφορά, ἔρανος· φόρος, δασμός.

Co'ntrite, ἐπ. συντετριμμένος (τὴν
καρδίαν), μεταμεμελημένος.

Contri've, ῥ. ἐν. μηχανῶμαι, τε-
χνάζομαι, ἐφευρίσκω, σχεδιάζω,
διεξάγω, κατορθονῶ· οὐδ. διαβου-
λεύομαι· συνωμοτῶ. M. contrived.

Contro'l, οὐσ. ἔλεγχος, ἐξέλεγχις·
ἐξουσία, διοίκησις, δύναμις.

Contro'l & Controu'l, ῥ. ἐν. ἐλέγ-
χω, ἐξελέγχω, ἐξετάζω.

Co'ntrorsy, οὐσ. φιλονεικία, ἀμ-
φισβήτησις.

Convale'scence & Convale'scency,
ἐπ. ἀνάρρωσις.

Conve'nable, ἐπ. πρόσφορος, ἀρμό-
διος, κατάλληλος.

Conve'nience & Conve'niency, οὐσ.
τὸ καθήκον, τὸ πρέπον, εὐκολία,
ὠφέλεια· ἀναλογία.

Conve'nient, ἐπ. ἀρμόδιος, κατάλ-
ληλος, χρήσιμος, ἱκανός.

Conve'niently, ἐπίρ. ἀρμοδίως, κα-
τάλληλως.

Co'nvent, οὐσ. μονή, μοναστήριον.

Conversa'tion καὶ Conve'rse, οὐσ.
συναναστροφή, συνέντευξις, συνο-
μιλία.

Conve'rse, ῥ. οὐδ. συναναστρέφο-
μαι, συντυγχάνω, συνομιλῶ. Μετ.
conversed.

Conve'rsion, οὐσ. ἀλλαγὴ, μετα-
βολὴ (δόγματος), ἐπιστροφή, με-
τάνοια.

Conve'rt, ῥ. ἐν. μετατρέπω, μετα-
βάλλω. Μετ. converted.

Convey', ῥ. ἐν. ἄγω, φέρω, κομι-
ζω, πέμπω, στέλλω. M. conveyed.

Convi'ct καὶ Convi'nce, ῥ. ἐν. πεί-
θω, καταπείθω, καταδεικνύω. Μετ.
convinced.

Convi'ction, οὐσ. ἀποδείξεις ἐναρ-
γῆς, ἐξέλεγχις, πληροφορία, πε-
ποίθησις.

Convi'val & Convi'vial, ἐπ. συμ-
ποσιακός, συμπότης.

Co'nvocate & Convo'ke, ῥ. ἐν. συγ-
(προσ)καλῶ. Μετ. convoked καὶ
convoked.

Convu'lsion, οὐσ. σπασμός· βία·
κίνησις ἢ ταραχή.

Coo, ῥ. οὐδ. τρύζω, κράζω ὡς τρυ-
γῶν ἢ περιζερά. Μετ. cooed.

Coo'ing, οὐσ. τρυγμός, φωνὴ τρυ-
γόνος ἢ περιστερᾶς.

Cook, οὐσ. μάγειρος.

Cool, οὐσ. ψυχρός, κρύον.

Cool, ῥ. ἐν. & οὐδ. ψυχραίνω, ψυ-
χραίνομαι. Μετ. cooled.

Coo'ly, ἐπίρ. ψυχρῶς, ἀπαθῶς, ἀ-
διαφόρως.

Coo'iness, οὐσ. ψυχρότης, ἀπάθεια·
ἀδιαφορία, ἔχθρα, δυσμένεια.

Coopera'te, ῥ. ἐν. συμπράττω, συν-
εργῶ, βοηθῶ. Μετ. cooperated.

Cope, οὐσ. πῖλος, κάλυμμα.

Cope, ῥ. ἐν. & οὐδ. καλύπτω τὴν κε-
φαλὴν· ἀνταμείβω· μάχομαι. Μετ.
coped.

Co'rper, οὐσ. χαλκός.

Co'py, οὐσ. ἀντίγραφον.

Co'py, ῥ. ἐν. ἀντιγράφω. M. copied.

Co'pying, οὐσ. ἀντιγραφή.

Cord, οὐσ. χορδή· σχοινίον.

Co'rdial, οὐσ. φάρμακον δυναμωτικόν ἢ ἐρεθιστικόν.
 Co'rdial, ἐπ. ἐγκάρδιος, εἰλικρινής·
 ῥωστικός, δυναμωτικός.
 Cordia'lity, οὐσ. ἐγκάρδιος ἀγάπη,
 εἰλικρίνεια.
 Co'rdially, ἐπίρ. ἐγκαρδίως, εἰλικρινῶς, εὐμενῶς.
 Core, οὐσ. καρδία, τὸ ἔνδον παντὸς
 πράγματος, ἰδίως τῶν καρπῶν.
 Cori'nthian, ἐπ. κορινθιακός.
 Cork, οὐσ. φελλός.
 Co'rmorant, οὐσ. φαλακροκόραξ·
 μεταφ. λαίμαργος, ἀδδηφάγος.
 Corn, οὐσ. σῖτος, γεννήματα, σπόρος.
 Co'rner, οὐσ. γωνία, ἀγκωνή.
 Co'rnet, οὐσ. κερατίνη σάλπιγξ.
 Corona'tion, οὐσ. στέψις.
 Corpse, οὐσ. πτώμα, νεκρός.
 Corre'ct, ῥ. ἐν. διορθόω, τιμωρῶ,
 κολάζω, μετριάζω. M. corrected.
 Corre'ction, οὐσ. διόρθωσις, τιμωρία, ἐπίπληξις.
 Correspo'nd, ῥ. οὐδ. ἀνταποκρίνομαι,
 ἔχω ἀλληλογραφίαν ἢ σχέσιν, συμφωνῶ. Met. corresponded.
 Correspo'ndence & Correspo'ndency, οὐσ.
 ἀνταποκριτικὴ, ἀλληλογραφία, ἀναφορὰ, ἀναλογία.
 Correspo'ndent, οὐσ. ἀνταποκριτής.
 Correspo'nding & Correspo'nsive, ἐπ.
 σύμφωνος, ἀνάλογος.
 Corru'pt, ῥ. ἐν. καὶ οὐδ. (δια)φθείρω,
 ἀφανίζω, ἐξαπατῶ, πλανῶ· (δια)φθείρομαι, σήπομαι. Met. corrupted.
 Corru'pter, οὐσ. (δια)φθορεὺς, λυμμένων.
 Corru'ptible, ἐπ. φθαρτός.
 Corru'ption, οὐσ. φθορά, διαφθορά.
 Cost, οὐσ. δαπάνη, ἔξοδος.
 Cost, ῥ. οὐδ. τιμῶμαι, ἀξίζω.
 Co'stly, ἐπ. πολῦτιμος, πολυέξοδος.
 Cot, οὐσ. σκηνή, καλύβη.
 Co'ttage, οὐσ. σκηνή, καλύβη.
 Co'ttager, οὐσ. σκηνίτης, ὁ ἐν σκηνῇ
 ἢ καλύβῃ διαιτῶμενος.

Couch, οὐσ. κοίτη, κλίνη.
 Couch, ῥ. ἐν. κατακλίνω, κλίνω,
 ἐκτείνω, κρύπτω. Met. couched.
 Cough, οὐσ. βήξ, κ. βήχας.
 Cough, ῥ. οὐδ. βήχω.
 Could, παρατ. τοῦ can, ἡδυνάμην.
 Cou'ncil, οὐσ. συμβούλιον, σύνοδος·
 —chamber, θάλαμος τῶν διασκεψέων.
 Cou'nsel, οὐσ. συμβουλή, γνώμη.
 Cou'nsel, ῥ. ἐν. συμβουλεύω, δίδω
 συμβουλήν. Met. counseled.
 Cou'nseller, οὐσ. σύμβουλος.
 Count, οὐσ. λογαριασμός. Counting-house,
 ἐμπορικὸν γραφεῖον.
 Count, ῥ. ἐν. καὶ οὐδ. ἀριθμῶ, μετρώ,
 λογαριάζω· ὑπολήπτομαι.
 Count, οὐσ. κόμης.
 Cou'ntenance, οὐσ. θέα, ὄψις, πρόσωπον·
 περιοχή, χωρητικότης· κατὰστασις·
 σώματος· μεταφ. ὑποστήριγμα.
 Cou'ntenance, ῥ. ἐν. ὑποστηρίζω, προσατεῶ.
 Met. countenanced.
 Cou'nteract, ῥ. ἐν. ἀντιπράττω, ἀντενεργῶ.
 Counterba'lance, ῥ. ἐν. & οὐδ. ἀντισταθμίζω,
 ἰσοζυγῶ. Met. counterbalanced.
 Cou'nterfeit οὐσ. ἀπάτη, δόλος, πλάνη·
 ἐπ. ἀπατεῶν, δόλιος, λαοπλάνος.
 Cou'nterfeit, ῥ. ἐν. μιμοῦμαι, ἀπομιμοῦμαι·
 παραποιῶ, νοθεύω. Met. counterfeited.
 Cou'nterwork, ῥ. ἐν. ἀντιτεχνάζομαι,
 ἀντενεργῶ.
 Cou'ntless, οὐσ. κόμησσα.
 Cou'ntry, οὐσ. χώρα, τόπος, ἐξοχή, πατρίς·
 —man, χωρικός.
 Cou'nty, οὐσ. κομητάτον, ἐπαρχία.
 Couple, οὐσ. ζεύγος, ζευγάριον, δύο,
 δύο.
 Cou'rage, οὐσ. γενναιότης, θάρρος, ἀνδρία,
 μεγαλοψυχία.
 Cou'rageous, ἐπ. γενναῖος, θαρραλέος.
 Cou'rageously, ἐπίρ. γενναίως, θαρραλέως.

Course, οὐσ. ῥεῦμα· δρόμος, πορεία· τάξις, βαθμός· διαγωγή· συν-
έχεια· ὑπηρεσία· σύστημα, περίο-
δος μαθημάτων· of —, φυσικῶ τῷ
λόγῳ, ἄρα, ἐπομένως.

Court, οὐσ. αὐλή· ἀνάκτορα, αὐ-
λή (ἡγεμόνος)· δικαστήριον.

Court, ῥ. ἐν. θεραπεύω, περιποιού-
μαι, θωπεύω, κολακεύω· ἐποφθαλ-
μιῶ, ἐπιθυμῶ· ἐρωτεύομαι. Μετ.
courted.

Courtage, εὐσ. μεσιτεία.

Courteous, ἐπ. φιλόφρων, περιποι-
ητικός· τίμιος, χρηστός.

Courteousness & **Courtesy**, οὐσ.
φιλεπροσύνη, περιποιήσις.

Courtier, οὐσ. αὐλικός.

Courtly, ἐπ. κομψός, χαρίεις.

Cou're-feu, οὐσ. κρυψίφως.

Cove, οὐσ. ὑφορμος, χάνδαξ, μικρὸν
χάσμα.

Covenant, οὐσ. συμβόλαιον, συν-
(δια)θήκη, συμφωνία.

Cover & **Cover**, οὐσ. κάλυμμα,
σκέπασμα, ἐφάπλωμα, σκέπη, κα-
ταφυγή.

Cover, ῥ. ἐν. καλύπτω, σκεπάζω.
Μετ. covered.

Covering, οὐσ. κάλυμμα, ἐφάπλω-
μα, σκέπασμα.

Covetous, ἐπ. ἄπληστος, πλεονέ-
κτης, φιλάργυρος.

Covetousness, οὐσ. φιλαργυρία,
φιλοχρηματία, πλεονεξία.

Cow, οὐσ. (ἡ) βοῦς, ἀγελάδα.

Coward, οὐσ. δειλός, ἀνανδρός, μι-
κρόψυχος, χαμερπής.

Cowardly, ἐπίρ. δειλῶς, ἀνάνδρως,
χαμερπῶς.

Coy, οὐσ. ἥσυχος, ἥρεμος, μετριό-
φρων· σεμνός.

Crab, οὐσ. καρχῆνος· ἐπ. στιφός.

Crack, οὐσ. ῥήγμα, σχίσμα.

Crack, ἐπ. κομπαστής· ἀσυλλόγι-
στος· ἄσεμνος (γυνή).

Crack, ῥ. ἐν. διαρρήγνύω, σχίζω,
ἀδειάζω· οὐδ. διαρρήγνύομαι, κά-
μνω κρότον· μεταφ. μεγαλαυχῶ.
Μετ. cracked καὶ crackle.

Crackle, ῥ. οὐδ. τρίζω, ἐπικροτῶ,
ἀποτελῶ ἤχον (ἐπὶ τοῦ πυρός).

Cradle, οὐσ. λίκνον, κοιτὶς βρέφους.

Craft, εὐσ. ἐπάγγελμα, ἔργον· πα-
νουργία, δόλος, μηχανεῦμα.

Crafty, ἐπ. δόλιος, πανούργος, μη-
χανορράφος.

Crag, εὐσ. βράχος, σκόπελος, κρη-
μνός.

Craggy & **Craggy**, ἐπ. κρημνώ-
δης, τραχὺς, ἀνώμαλος.

Cram, ῥ. ἐν. πληρῶ, γεμίζω· οὐδ.
πληροῦμαι, χορταίνω. Μετ. cram-
med.

Cramp, οὐσ. νυγμός· μεταφ. βάσανος.

Crane, οὐσ. γερανός· μηχανή ἀ-
χθοφόρος.

Crave, ῥ. ἐν. ἐπαιτῶ, ζητῶ, ἐπι-
θυμῶ. Μετ. craved.

Crave, ῥ. ἐν. φοβίζω, ἐκφοβῶ. Μ.
cravened.

Crawl, ῥ. οὐδ. ἔρπω, ἐρπύζω, σύ-
ρομαι· μεταφ. παρεισδύω, εἰσχω-
ρῶ. Μετ. crawled.

Graze, ῥ. ἐν. συντρίβω, θραύω, ἐξ-
ασθενῶ· μωραίνω. Μετ. grazed.

Crazy, ἐπ. ἀσθενής, ἀδύνατος, μω-
ρός, ἡλίθιος.

Cream, οὐσ. πῆμα, ἀνθόγαλον.

Create, ῥ. ἐν. δημιουργῶ, πλάττω,
ποιῶ, κάμνω. Μετ. created.

Creation, οὐσ. δημιουργία· κτίσις.

Creative, ἐπ. δημιουργικός.

Creator, οὐσ. ὁ Δημιουργός, ὁ Πλά-
στης.

Creature, οὐσ. δημιούργημα, κτί-
σμος, πλάσμα.

Credit, οὐσ. πίστις, πίστωσης, ὑ-
πόληψις· μαρτυρία, δόξα.

Credit, ῥ. ἐν. ἐμπιστεύομαι, πι-
στόνω, δίδω ἐπὶ πιστώσει.

Creditor, εὐσ. δανειστής.

Credulity, εὐσ. εὐπιστία.

Credulous, ἐπ. εὐπιστος, εὐκολό-
πιστος.

Creed, οὐσ. τὸ σύμβολον τῆς πί-
στεως, τὸ Πιστεύω.

Creep, ῥ. οὐδ. ἔρπω, σύρομαι, κυ-
λίομαι. Μετ. creaped.

Crept, παρ. τοῦ creep.
Crepu'scle, οὐσ. λυκαυγές.
Cre'scent, ἐπ. αὐξάνων· οὐσ. ἡμισέληνον.
Crest, οὐσ. λόφος, περικεφαλαία· μεταφ. γενναιότης, ζωηρότης.
Crew, οὐτ. πλήρωμα πλοίου· ἀγγέλη, πλῆθος.
Crew, παρ. τοῦ crow.
Crick, οὐσ. τρίγμδος, τρίξιμον.
Cricket, οὐσ. γρύλλος.
Cried, παρ. τοῦ cry.
Cri'me, οὐσ. ἔγκλημα, κακούργημα, πταῖσμα, ἀμάρτημα.
Cri'minal, ἐπ. ἐγκληματίας, κακούργος, πταίστης.
Cripple, ἐπ. ἀνάπηρος, κολοβός.
Cripple, ῥ. ἐν. ἀκρωτηριάζω, κάμνω τινὰ ἀνάπηρον.
Cri'sis, οὐτ. κρίσις.
Crisp, ῥ. ἐν. συστρέφω, στρήφω. Μετ. crisped.
Cri'spy, ἐπ. βοστρυχώδης.
Cri'tic, οὐτ. ἐπικριτής, ἐλεγκτής.
Cri'tical, ἐπ. κριτικός, κρίσιμος, ἀκριβής.
Cri'tically, ἐπίρ. κριτικῶς, κρισίμως, ἀκριβῶς.
Critici'sm, οὐσ. κρίσις, ἐπικρίσις.
Critici'se, ῥ. ἐν. κρίνω, ἐπικρίνω, ἐξελέγχω. Μετ. criticised.
Croak, οὐτ. κοασμός (βατράχων κρῶγμα).
Croak, ῥ. οὐδ. κοάζω, κρώζω. Μετ. croaked.
Crook, οὐσ. ἀρπάγη, ἄγκιστρον.
Crook, ῥ. ἐν. κάμπτω, λιγύζω. Μ. crooked.
Cross, οὐσ. σταυρός· μεταφ. βάσανος, θλίψις, ταλαιπωρία.
Cross, ἐπ. πλάγιος· μεταφ. δύσροπος, ἀνάποδος, κακεντρεχής.
Cross, ῥ. ἐν. θέτω σταυροειδῶς, διασταυρόνω, σταυρόνω· μεταφ. ἐνοχλῶ, βασανίζω, ἀντίκειμαι· οὐδ. — over, διαβαίνω, περῶ. Μετ. crossed.
Crouch, ῥ. οὐδ. ἔρπω, ταπεινούμαι, χαμηλώνω. Μετ. crouched.

Crou'ching, οὐσ. ταπεινώσις.
Crow, οὐσ. κολοῖδος, κορώνη.
Crowd, οὐσ. ὄχλος, ἀπλοὺς λαός, πλῆθος, πλῆθος.
Crowd, ῥ. ἐν. καὶ οὐδ. θλίβω, στενοχωρῶ, βιάζω· εἰσάγω, συναθροίζω ἀγγεληδόν, συναθροίζομαι, συσσωρεύομαι. Μετ. crowded.
Crown, οὐσ. στέφανος, ζέμμα, διάδημα. — εἶδος νομίσματος Ἀγγλικ.
Crown, ῥ. ἐν. στέφω, στεφανώνω. Μετ. crowned.
Crow'ning, οὐσ. στέψις.
Cru'cifix, οὐσ. ὁ ἐσταυρωμένος.
Crude, ἐπ. ὠμός, ἄωρος.
Cru'el, ἐπ. σκληρός, ἀδυσώπητος, ἀνιλεής.
Cru'elly, ἐπίρ. σκληρῶς, ἀδυσώπητως, ἀνιλεῶς.
Cru'elty & Cru'elness, οὐσ. ὠμότης, σκληρότης.
Cru'ser, οὐσ. πειράτης, πειρατικὸν πλοῖον.
Crusa'de, οὐσ. σταυροφορία.
Crusa'der, οὐσ. σταυροφόρος.
Crush, οὐσ. παράτριψις, σύγκρσις.
Crush, ῥ. ἐν. καὶ οὐδ. συνθλῶ, ἐπιτρίβω, ζουλῶ· μεταφ. καταθλίβω, στενοχωρῶ, συμπυκνῶμαι.
Crust, οὐσ. κύταλον, λάγανον, ἡτρίον, φλοῦδα.
Crust, ῥ. ἐν. καλύπτω μὲ κύταλον, λάγανον.
Crutch, οὐσ. ῥάβδος, βακτηρία, σχίπων, δεκανίκιον.
Crutch, ῥ. ἐν. ὑποστηρίζω (ὡς ἐπὶ βακτηρίας). Μετ. crutched.
Cry, οὐτ. βοή, κραυγή, φωνή, θόρυβος· πλ. cries.
Cry, ῥ. οὐδ. βοῶ, φωνάζω, κραυγάζω· κλαίω, δακρύω. Μετ. cried.
Cry'ing, οὐσ. κραυγή, ὑλολυγμός, δάκρυσμα.
Cry'stal, οὐσ. κρύσταλλος, κρύσταλλον.
Cu'dgel, οὐτ. ῥόπαλον, βακτηρία.
Cue, οὐσ. τέλος, ἄκρα· διάθεσις.
Cuff, οὐσ. κολάφισμα, ῥάπισμα.
Cull, ῥ. ἐν. συλ(δια-ἐκ)λέγω, ἀπανθίζω, ἐρέπομαι. Μετ. culled.

Cu'lpable, ἐπ. ἔνοχος, πταίστης.
Cu'lpit, οὐσ. ἐγκληματίας, ἔνο-
 χος.
Cu'ltivate, ῥ. ἐν. γεωργῶ, καλλι-
 εργῶ. Μετ. cultivated.
Cu'ltivating καὶ **Cultiva'tion**, οὐσ.
 καλλιέργεια.
Cu'lture, οὐσ. ἐργασία τῆς γῆς, γε-
 ωργία.
Cu'nniug, οὐσ. ἀγχίνοια, εὐφυΐα,
 πανουργία, δόλος, ἀπάτη.
Cu'nniug, ἐπ. νουνεχῆς, ἀγχίνους,
 ἐπιτήδειος· πανούργος, μηχανορ-
 ράφος, δόλιος.
Cu'nniugly, ἐπίρ. μετ' ἀγχινοίας,
 εὐφυῶς· δολίως, ἀπατηλῶς.
Cup, οὐσ. ποτήριον.
Cu'pid, οὐσ. ὁ Ἔρως.
Cupi'dity, οὐσ. ἐπιθυμία, πλεονε-
 ξία, ἀπληστία.
Curb, οὐσ. χαλινός· ἔλεγχος.
Curb, ῥ. ἐν. χαλινόνω, περιστέλλω.
 Μετ. curbed.
Curd, οὐσ. πήξιμον (γάλακτος).
Curd, ῥ. ἐν. πήζω γάλα.
Cure, οὐσ. θεραπεία, ἱατρικόν.
Cure, ῥ. ἐν. θεραπεύω, ἱατρεύω.
 Μετ. cured.
Cureless, ἐπ. ἀνίατος.
Cu'rfew, οὐσ. κρυψίφως, κρυψόφως.
Curio'sity, οὐσ. περιέργεια.

Cu'rious, ἐπ. περίεργος, φιλοπράγ-
 μων· σπουδαῖος· παράδοξος.
Cu'riously, ἐπίρ. περιέργως, ἀκρι-
 βῶς.
Curl, οὐσ. βόστρυχος.
Curl, ῥ. ἐν. βόστρυχίζω, στρέφω τὰ
 μαλλία. Μετ. curled.
Cu'rling, οὐσ. βόστρυχώσεις.
Cu'rrency, οὐσ. ῥοή, κυκλοφορία,
 διάρκεια.
Cu'rrent, ἐπ. ῥέων, κυκλοφορῶν·
 οὐσ. ῥύαξ, ῥεῦμα, ῥεῖθρον.
Curse, οὐσ. ἀρὰ, κατάρα, ἀνάθεμα.
Curse, ῥ. ἐν. καταρῶμαι, βλασφη-
 μῶ. Μετ. cursed, κατηραμένος, ἐ-
 πικατάρατος.
Cu'rtain, οὐσ. παραπέτασμα.
Cu'rtain, ῥ. ἐν. στολίζω διὰ παρα-
 πετασμάτων. Μετ. curtained.
Curve, ἐπ. καμπύλος, κύρτος.
Cu'stom, οὐσ. συνήθεια, τρόπος· τε-
 λωνιακὸς φόρος, τελώνιον.—house,
 τελωνεῖον.
Cu'stomary, ἐπ. συνήθης, εἰθισμέ-
 νος, κοινός.
Cut, ῥ. ἐν. τέμνω, κόπτω, σχίζω,
 διαιρῶ. Μετ. cut.
Cu'tting, οὐσ. τομή, κόψιμον.
Cu'tting, ἐπ. ὀξύς, κοπτερός.
Cy'press, οὐσ. κυπάρισσος.
Czar, οὐσ. Цάρος (τῆς Ῥωσσίας).

D.

Da'gger, οὐσ. ἐγχειρίδιον, μαχαι-
 ρίδιον, ξιφίδιον.
Dai'ly, ἐπ. ἐπιούσιος, καθημερινός.
Dai'ly, ἐπίρ. ἡμερησίως, καθ' ἐκά-
 στην.
Dai'nty, πλ. Dainties, οὐσ. ἐδέσμα-
 τα, νόστιμα φαγητά, τραγήματα.
Dai'nty, ἐπ. λαίμαργος, τρυφηλός·
 κομψός.
Dai'sy, οὐσ. λευκάνθεμον, ἄνθος ἀ-
 γρῶν.
Dale, οὐσ. κοιλάς, νάπη.
Da'mage, οὐσ. ζημία, βλάβη.

Da'mage, ῥ. ἐν. ζημιόνω, βλάπτω.
 Μετ. damaged.
Dame, οὐσ. δέσποινα, κυρία, κυρά.
Damn, ῥ. ἐν. καταδικάζω, τιμῶ.
 Μετ. damned.
Damna'tion, οὐσ. καταδίκη, κατὰ-
 γνωσις· τιμωρία.
Damp, οὐσ. ὑγρασία· μεταφ. με-
 λαγχολία, λύπη, κατήφεια.
Damp, ἐπ. ὑγρός· μεταφ. κατήφης,
 μελαγχολικός.
Damp, ῥ. ἐν. ὑγραίνω· μεταφ. χαυ-
 νόνω, εξασθενῶ.

Dance, οὐσ. χορός.
Dance, ῥ. ἐν. χορεύω.
Dancer, οὐσ. χορευτής.
Dancing, οὐσ. ὄρχησις, χορός.
Danger, οὐσ. κίνδυνος.
Danger, ῥ. οὐδ. κινδυνεύω. Μετ. **dangered**.
Dangerous, οὐσ. κινδυνώδης, ἐπικίνδυνος.
Dangerously, ἐπίρ. ἐπικινδύνως, κινδυνωδῶς, με κίνδυνον.
Dapperling, οὐσ. ἀνθρωπάριον, νάνος.
Dapper, ἐπ. ἐνεργητικός, ζωηρός, δραστήριος.
Dare, ῥ. ἐν. ὀλιγωρῶ, καταφρονῶ. οὐδ. τολμῶ, θάρρῶ. Μετ. **dared**.
Daring, οὐσ. τολμημα, ὕβρις.
Daring, ἐπ. τολμηρός, ῥίψακίνδυνος, γενναῖος, επιχειρηματίας.
Dark καὶ **Darkness**, οὐσ. σκότος, ζόφος.
Dark, ἐπ. ζοφερός, σκοτεινός.
Dark ἔ. **Darken**, ῥ. ἐν. σκοτίζω, ἀμαυρόνῳ. οὐδ. σκοτεινιάζω. Μετ. **darked**.
Darksome, ἐπ. σκοτεινός.
Dart, οὐσ. βέλος, ἀόντιον, τόξον.
Dart, ῥ. ἐν. ἀκοντίζω, τοξεύω, ῥίπτω. ἐκπέμπω. οὐδ. ῥίπτομαι, πίπτω, ὀρμῶ. Μετ. **darted**.
Darting, οὐσ. ἀκόντισμα.
Dash, οὐσ. σύντριψις, κτύπημα. σημεῖον. **at one** —, διὰ μιᾶς.
Dash, ῥ. ἐν. συντρίβω, διαλύω, ἀφανίζω. Μετ. **dashed**.
Dash, ῥ. ἐν. ἀπῶθῶ, ῥίπτω, πλήσσω βιαίως, συντρίβω, διαλύω, ἀφανίζω. **to — over**, ἐξαλείφω. **to — together**, συγκρούω. — **out**, χραίνω, σπιλόνω, κ. μυντζερώνω. οὐδ. συντρίβομαι, θραύομαι. Μετ. **dashed**.
Dashing, οὐσ. πτώσις.
Dashing, ἐπ. λαμπρός, κομψός.
Date, οὐσ. χρονολογία, ἡμερομηνία. ἐποχή. χρονική διάρκεια.
Date, ῥ. ἐν. χρονολογῶ. M. **dated**.
Date, οὐσ. φοῖνιξ.
Dative, οὐσ. δοτική (πτῶς.).

Dau'ghter, οὐσ. θυγάτηρ. — **in law**, σύζυγος τοῦ υἱοῦ (τινός), νύμφη.
Daunt, ῥ. ἐν. φοβίζω, τρομάζω, ἐκφοβίζω. Μετ. **daunted**.
Dau'ntless, ἐπ. τολμηρός, ἀφοβός.
Dau'ntlessness, οὐσ. τολμη, ἀφοβία, θάρρος.
Dawn, οὐσ. ἡώς, λυκαυγές, κ. ἐξημέρωμα, χαράγματα.
Dawn, ῥ. οὐδ. ἀνα(ἐπι)τέλλω. **It dawns**, ὑποφώσκει, διαφάσκει, κ. ἐξημερόνει. **Dawning star**, ἐπιτέλλον ἀστρόν. Μετ. **dawned**.
Daw'ning, οὐσ. ἀμφιλύκη, κ. γλυκοχάραγμα.
Day, οὐσ. ἡμέρα. — **break**, χαράγματα, αὐγή. **to-day**, σήμερον.
Daylight, λυκαυγές, ἐξημέρωμα.
Daze καὶ **Da'zzle**, ῥ. ἐν. ἀμβλύνω, ἐκθαμβόνω. Μετ. **dazzled**.
Da'zzling, οὐσ. θάμβωσις.
Da'zzling, ἐπ. σιλπνός, λαμπερός.
Dead, ἐπ. νεκρός, ἀποθαμμένος. ἀναίσθητος. ἀδύνατος, ἀνωφελής, ἄχρηστος. κατηφής, μελαγχολικός.
Dead ἔ. **Dea'den**, ῥ. ἐν. ἀπονεκρῶν, ναρκόνω, ἀποκοιμίζω. Μετ. **deaded** καὶ **deadened**.
Dead, παρατ. ἔ. Μετ. τοῦ **die**.
Dea'dly, ἐπ. θανάσιμος, θανατηφόρος, ὀλέθριος, σκληρός. νεκρός, ἀποθαμμένος.
Dea'dly, ἐπίρ. θανασίμως, θανατηφόρως, ὀλεθρίως.
Deaf, οὐσ. κωφός.
Deaf καὶ **Dea'fen**, ῥ. ἐν. ἔ. οὐδ. κωφαίνω. Μετ. **deafened**.
De'al, ῥ. ἐν. διανέμω, μοιράζω, διαχέω, δίδω. οὐδ. ἐμπορεύομαι, πραγματεύομαι. Μετ. **dealt**.
Deal, ἐπίρ. πολύ. **a great —**, ποραπολύ.
Dea'ling, οὐσ. ἐμπορία, πραγματεία. διαγωγή, τρόπος, συμπεριφορά, τὸ φέρεσθαι.
Dear, ἐπ. προσφιλὴς, ἀγαπητός, πολύτιμος, ἀκριβής, ἀκριβός.
Dear, ἐπίρ. προσφιλῶς, ἀγαπητῶς, πολυτίμως. ἀκριβῶς.

Dea'rly, ἐπίρ. προσφιλῶς, ἀγαπη-
τῶς, εἰλικρινῶς, ἀκριβῶς.

Death, οὐσ. θάνατος.

Death-bed, οὐτ. κλίνη τοῦ θανά-
του, νεκροκράβδατον· μεταφ. ἀγω-
νία, τελευταία πνοή τοῦ ἀνθρώπου.

Dea'thless, ἐπ. ἀθάνατος.

Deba'se, ῥ. ἐν. ταπεινόνω, ἐξευτε-
λίζω· νοθεύω. Μετ. debased.

De'bate, οὐσ. ὁμρισθήτησις, ἔρις,
συζήτησις· φιλονεικία.

Deba'te, ῥ. ἐν. φιλονεικῶ, ἐρίζω,
συζητῶ. Μετ. debated.

Debau'ch, ῥ. ἐν. ἔ. οὐδ. (δια)φθεί-
ρω, ἀκολασταίνω. M. debauched.

Debau'ch ἔ. **Debau'chery**, οὐσ. ἀ-
σωτεία, ἀκολασία, ἀκρασία, δια-
φθορά.

Debt, οὐσ. γρέος· ὄφλημα.

De'btor, οὐσ. ὀφειλέτης, χρεώσης.

Decay', οὐσ. ἔκπτωσις, παρακμή,
νέκρωσις, φθορά, μαρασμός.

Decay', ῥ. ἐν. καὶ οὐδ. φθείρω, ἀ-
φανίζω, ἐκπίπτω, ἐκκλίνω, μαραι-
νομαί. Μετ. decayed.

Decea'se, οὐσ. τελευτή, θάνατος.

Decea'se, ῥ. ἐν. καὶ οὐδ. ἐκπνέω,
τελευτῶ, ἀποθνήσκω. M. deceased.

Decei't, οὐσ. ἀπάτη, πανουργία, τέ-
χνασμα, δόλος.

Decei'tful, ἐπ. ἀπατηλός, ψευδής.

Decei'tfully, ἐπίρ. ἀπατηλῶς, ψευ-
δῶς, δολίως.

Decei'vable, ἐπ. εὐαπάτητος.

Decei've, ῥ. ἐν. ἀπατῶ, ἐξαπατῶ·
περιπαίζω, περιγελῶ. M. deceived.

Dece'mber, οὐσ. Δεκέμβριος.

De'cence ἔ. **De'cency**, οὐσ. εὐπρέ-
πεια, κοσμιότης, εὐσχημοσύνη.

De'cent, ὑπ. εὐπρεπής, κόσμιος,
εὐσχήμων, ἀρμόδιος.

De'cently, ἐπίρ. εὐπρεπῶς, προση-
κόντως, ἀρμοδίως.

Dece'ption, οὐσ. δόλος, πανουργία,
ἀπάτη.

De'cide, ῥ. ἐν. διαδικάζω, κρίνω, ἀ-
ποφασίζω, ὀρίζω. Μετ. decided.

Deci'der, οὐσ. δικαστής, κριτής, δι-
αιτητής.

Deci'pher, ῥ. ἐν. σαφηνίζω, ἐρμη-
νεύω, περιγράφω, ἐξεικονίζω. Μετ.
deciphered.

Deci'sion, οὐσ. διάγνωσις, ὀρισμός,
ἀπόφασις.

Deci'sive, ἐπ. ἀποφασιστικός.

Deci'sively, ἐπίρ. ἀποφασιστικῶς.

Deck, οὐσ. κατάστρωμα (πλοίου),
σκέπασμα, στέγασμα.

Deck, ῥ. ἐν. καλύπτω, περικοσμῶ,
ζολίζω. Μετ. decked ἔ. deckt.

Declai'm, ῥ. οὐδ. ῥητορεύω, φωνα-
σῶ. Μετ. declaimed.

Declai'mer ἔ. **Decla'mator**, οὐσ. ῥή-
τωρ, δημηγόρος.

Declama'tion, οὐσ. ῥητορεία, φω-
νάσχια.

Declara'tion, οὐτ. δια(ἐκ)δήλωσις,
διακοίνωσις, γνωστοποίησις.

Decla're, ῥ. ἐν. δηλόποιω, δημοσι-
εύω, διακηρύττω. Μετ. declared.

Decl'e'nsion, οὐτ. ἔκκλισις, ἔκπτω-
σις, τέλος· κατωφέρεια, κατάβα-
σις (γραμ.) κλίσις.

Decli'ne, ῥ. ἐν. καὶ οὐδ. κλίνω, ἐ-
πιπίπτω, ἐκτρέπομαι· ἀποφεύγω,
ἀπορρίπτω, ὀπεκφεύγω. Μετ. de-
clined.

De'corate, ῥ. ἐν. καλλωπίζω, κα-
θωραίζω, διακοσμῶ, εὐπρεπίζω.
Μετ. decorated.

Decora'tion καὶ **De'corament**, οὐσ.
καλλωπισμός, καθωράϊσις, διακο-
σμησις.

De'corous, ἐπ. εὐσχήμων, κόσμιος,
σεμνός.

Deco'rum, οὐσ. εὐσχημοσύνη, εὐ-
πρέπεια, κοσμιότης.

Decoy', οὐτ. ἐπαγωγή, θέλγητρον,
ἀπάτη, ἐπιβουλή, ἔνεδρον.

Decoy', ῥ. ἐν. ἐπάγω, ἐφελκύνω, δε-
λεάζω, θέλγω, ἐπιβουλεύομαι, ἀ-
πατῶ. Μετ. decoyed.

Decrea'se, οὐσ. ἐλάττωσις, σμί-
κρυνσις.

Decrea'se, ῥ. ἐν. ἔ. οὐδ. ἐλαττόνω,
σμικρύνω, ὀλιγοστεύω.

Decree, οὐσ. ψήφισμα, διάταγμα,
ἀπόφασις.

Decre'e, ρ. ἐν. ψηφίζομαι· διατάττω, αποφασίζω. Μετ. decreed.
Decre'pit, ἐπ. υπέργηρος· οὐσ. βαθὺ γῆρας.
Dedica'tion, οὐσ. ἀφιέρωσις.
Deed, οὐσ. πράξις, ἔργον, κατόρθωμα.
Deem, οὐσ. στοχασμός, δοξασία.
Deem, ρ. οὐδ. στοχάζομαι, κρίνω, νομίζω. Μετ. deemed.
Deep, οὐσ. πέλαγος.
Deep, ἐπ. βαθύς, εἴα, ὦ. Παραθ. deeper-est.
Deep & Dee'ply, ἐπίρ. βαθέως, κατὰ βάθος. **Deep-searching**, ὁ βαθέως ἐρευνῶν.
Defa'ce, ρ. ἐν. ἀπ(ἐξ)αλείφω, ἐξαφανίζω, καταστρέφω, ἀκυρονῶ. Μετ. defaced.
Defa'cement & Defa'cing, οὐσ. ἐξάλειψις, ἐξαφανισμός.
Defea't, οὐσ. διάλυσις, φθορά, καταστροφή, νίκη.
Defea't, ρ. ἐν. καταστρέφω, ἀφανίζω, νικῶ. Μετ. defeated.
Defe'ct, οὐσ. ἔλλειψις, ἔλλειμμα, ἐλάττωμα, σφάλμα.
Defe'ctive, ἐπ. ἐλλειπής, ἀτελής.
Defe'nce, οὐσ. ἄμυνα, υπεράσπισις, ὑποστήριγμα, ἀπολογία· ἔρυμα, δόρυ.
Defe'nceless, ἐπ. ἀδομήτος, ἀπροσπάτευτος.
Defensive, ἐπ. ἀσφαλιστικός, ἀμυντήριος· οὐσ. υπεράσπισις, ἄμυνα.—arms, ἀμυντήρια ὅπλα.
Defe'nd, ρ. ἐν. υπερασπίζομαι, προστατεύω, βοηθῶ. Μετ. defended.
Defe'nder, οὐσ. υπερασπιστής, προστατής.
Defe'nding, οὐσ. υπεράσπισις, βοήθεια, ἀπαγορεύσις.
Defe'r, ρ. ἐν. καὶ οὐδ. ἀναβάλλω, παραπέμπω, χρονοτριβῶ, ὑπείχω. Μετ. deferred.
De'ference, οὐσ. σέβας, ὑποταγή.
Defi'ance, οὐσ. πρόσκλησις εἰς μάχην· to set at—, περιφρονῶ, μνησκηρίζω.

Defi'ciency & Defi'ciency, οὐσ. ἔλλειψις, ἔλλειμμα, ἐλάττωμα.
Defi'le, ρ. ἐν. μολύνω, μιάινω, φθείρω. Μετ. defiled.
Defi'ne, ρ. ἐν. καὶ οὐδ. ὀρίζω, περιορίζω, περιγράφω· ἀποφαινομαι, αποφασίζω. Μετ. defined.
De'finite, ἐπ. ὀριστός, ὀρισμένος, προφανής, ἀληθής.—article, ὀρισμένον ἄρθρον.
Defo'rm, ἐπ. δύσμορφος, ἄσχημος.
Defo'rm, ρ. ἐν. παραμορφῶ, ἀσχημίζω· ἀμαυρῶ, ἀτιμάζω. Μετ. deformed.
Defo'rmmedness & Defo'rmity, οὐσ. ἀμορφία, δυσειδία· αἰσχρότης, ἀτιμία.
Defy', οὐσ. πρόσκλησις εἰς μάχην, μονομαχία.
Defy', ρ. ἐν. προσκαλῶ (εἰς μάχην), διερεθίζω, περιφρονῶ. Μετ. defied.
De'generate, ρ. οὐδ. ἐκτρέπομαι, διαφθείρομαι, νοθεύομαι.
Degenera'tion, οὐσ. ἐκτροπή, διαφθορά, νοθεία.
Degree', οὐσ. βαθμὶς, κατάστασις· μοῖρα (γεωγρ.). By degrees, βαθμὴδὸν, ὀλίγον κατ' ὀλίγον.
Deign, ρ. ἐν. καὶ οὐδ. ἐπιτρέπω, συναινῶ, παρα(κατα)δέχομαι, κρίνω ἄξιον. Μετ. deigned.
De'ity, οὐσ. θεότης· ψευδὴς θεός.
Deje'ct, ρ. ἐν. καταβάλλω, καταστέλλω, ταπεινόνω, λυπῶ, θλίβω.
Deje'ction, οὐσ. θλίψις, ἀθυμία, λύπη, μελαγχολία.
Delay', οὐσ. ἀναβολή, ἀργοπορία.
Delay', ρ. ἐν. ἀναβάλλω, ὑπερθέτω· οὐδ. βραδύνω, ἀργοπορῶ. Μετ. delayed.
Deli'berate, ρ. οὐδ. διαβουλεύομαι, διανοοῦμαι. Μετ. deliberated.
Delibera'tion, οὐσ. διά(περί)σκεψις.
De'licacy, οὐσ. ἀδρότης, ἀπαλότης, τρυφερότης.
De'licate, ἐπ. ἄερος, ἀπαλός, τρυφερός· φιλάσθενος, ἀδύνατος· δύσχερής, δύσκολος.

Delicious, ἐπ. εὐφρόσυνος, ἡδονικός, χαρίεις, νόστιμος.
Delight, οὐς. τρυφή, εὐφροσύνη, εὐθυμία, χαρά.
Delight, ῥ. ἐν. τέρπω, εὐφραίνω, ἡδύνω. Μετ. delighted.
Delightful καὶ **Delightsome**, ἐπ. εὐφρόσυνος, τερπνός, ἡδύς, εὐχάριστος.
Delineate, ῥ. ἐν. σγεδιάζω, διαγράφω. Μετ. delineated.
Delinquent, ἐπίθ. ἐγκληματίας, πταίστης, ἔνοχος.
Deliver, ῥ. ἐν. ἀπαλλάττω, ἐλευθερόνω, λυτρόνω· παρέχω, παραδίδω· λέγω, διηγούμαι, προλέγω.
Deliverance, οὐς. ἀπολύτρωσις, ἐλευθέρωσις· ἀπόδοσις.
Delude, ῥ. ἐν. φενακίζω, ἀπατῶ. Μετ. deluded.
Deluge, οὐς. κατακλυσμός.
Delusion, οὐς. ἀπάτη, πλάνη, δόλος.
Demand, οὐς. αἵτησις, ζήτησις.
Demand, ῥ. ἐν. αἰτῶ, ζητῶ.
De'mi-god, οὐς. ἡμίθεος.
Demolish, ῥ. ἐν. καταστρέφω, καταδαφίζω, καταβάλλω. Μετ. demolished.
Demonstrate, ῥ. ἐν. (ἀπο)δεικνύω.
Demonstration, οὐς. ἀπόδειξις.
Demonstrative, ἐπ. (ἀπο)δεικτικός.
Den, οὐς. ἄντρον, σπήλαιον.
Denay, οὐς. ἄρνησις, ἐξ(ἀπ)άρνησις, ἀναβολή, ἀπόρριψις.
Denial, οὐς. ἄρνησις.
De'nizen ἢ **De'nison**, οὐς. ἀπελεύθερος, πολίτης.
De'nizen, ῥ. ἐν. ἀπελευθερῶ, πολιτογραφῶ.
Denomina'tion, οὐς. προσηγορία, ὀνομασία, ὄνομα.
Denota'tion, οὐς. δήλωσις, σήμανσις.
Deno'te, ῥ. ἐν. σημαίνω, δεικνύω, κανερόνω, διατελῶ.
Denou'nce, ῥ. ἐν. κοινοποιῶ, δημοσιεύω, καταγγέλλω, καταμηνύω. Μετ. denounced.
Dense, ἐπ. πυκνός, δασύς.

Density, οὐς. πυκνότης, δασύτης.
Deny, ῥ. ἐν. ἀρνοῦμαι. M. denied.
Deny'ing, οὐς. ἄρνησις, ἐξ(ἀπ)άρνησις.
Depa'rt, οὐς. ἀναχώρησις.
Depa'rt, ῥ. ἐν. ἀναχωρῶ, ἀπέρχομαι. M. departed, ἀπελθὼν, ἀποθανών.
Depa'rture, οὐς. ἀποχώρησις, ἀπομάκρυνσις, ἐγκατάλειψις, θάνατος.
Depe'nd, ῥ. οὐδ. ἐξαρτῶμαι, κρέμαμαι·—on ἢ upon, ἐπερείδομαι, βασίζομαι εἰς τι, πέποιθα. Μετ. depended.
Depe'ndence, οὐς. ἐξάρτησις, ὑποταγή, ἐμπιστωσύνη, θάρρος.
Depi'ct ἢ **Depi'cture**, ῥ. ἐν. εἰκονίζω, περιγράφω. Μετ. depicted.
Deplo'able ἢ **Deplo'rate**, ἐπ. ἀξιοθρήνητος, ἀξιοδάκρυτος.
Deplo're, ῥ. ἐν. θρηνῶ, ὀλοφύρομαι, κλαίω. Μετ. deplored.
Depo'se, ῥ. ἐν. μαρτυρῶ, καταθέτω μαρτυρίαν. Μετ. deposed.
Depo'sit, οὐς. παρακαταθήκη, ἐνέχυρον.
Depo'sit, ῥ. ἐν. παρακατατίθηναι, δίδω ἢ βάλλω εἰς παρακαταθήκην. Μετ. deposited.
Depo'sitary, οὐς. θεματοφύλαξ, ὁ φυλάττων τι.
Depo'sitory, οὐς. ἀποθήκη, ταμεῖον, θεματοφυλακεῖον.
Depra've, ῥ. ἐν. διαστρέφω, διαφθείρω. Μετ. depraved.
Depra'vity, οὐς. διαφθορά, κακοήθεια.
De'precate, ῥ. ἐν. ἐξαιτούμαι, αἰτικετεύω, παρακαλῶ.
Depreca'tion, οὐς. δέησις, ἱκεσία, παράκλησις.
Depre'ciate, ῥ. ἐν. ἐκμηδενίζω, ἐξευτελίζω. Μετ. depreciated.
Deprecia'tion, οὐς. ἐξευτελίσις, ἐκμηδενισμός.
Depreda'tion, οὐς. λεηλασία, διαρπαγή· σύλησις.
Deprehe'nd, ῥ. ἐν. συλλαμβάνω ἐπαυτοφώρῳ, καταλαμβάνω· μεταφ. ἀνιχνεύω. Μετ. apprehended.

Deprehe'nsion, οὐς. φώρασις, ἀνί-
χνευσις.

Depre'ss, ῥ. ἐν. καταπιέζω, ταπει-
νώνω, καταστέλλω· ἐξασθενῶ, δα-
μάζω. Met. depressed.

Depriva'tion, οὐς. στέρησις.

Depri've, ῥ. ἐν. ρερῶ. M. deprived.

Depth, οὐς. βάθος· μετφ. τὸ μέσον.

De'pthen, ῥ. ἐν. κοιλαίνω, βαθύνω,
σκάπτω. Met. deepened.

De'puty, οὐς. πρέσβυς, ἀντιπρόσω-
πος, ἀπεσταλμένος.

Dera'cinate, ῥ. ἐν. ἐκριζόνω. Met.
deracinated.

Deri'de, ῥ. ἐν. χλευάζω, ἐμπαίζω.
Met. derided.

Deri'ding & Deri'sion, οὐς. χλευα-
σμός.

Dériva'tion, οὐς. παραγωγή.

Deri've, ῥ. ἐν. καὶ οὐδ. πτράγω,
ἐξάγω παρ(προ, κατ)άγομαι. Met.
derived.

De'rogate, ῥ. ἐν. ἀθετῶ, παραβαίνω·
ἐκφραυλίζω· to—from, ἐλαττόνω,
σμικρύνω· οὐδ. ἐκπίπτω (τῆς εὐ-
γενοῦς καταγωγῆς μου). Met. de-
rogated.

Deroga'tion, οὐς. ἀθέτησις, παρά-
δασις.

Desagrea'ble, ἐπ. δυσάρεστος.

Desce'nd, ῥ. οὐδ. κατέρχομαι, κα-
ταβαίνω· κατάγομαι.

Desce'ndant, οὐς. ἀπόγονος, μετα-
γενέστερος.

Desce'nt, οὐς. κατάδασις, χάθοδος,
καταγωγή.

Descri'be, ῥ. ἐν. περιγράφω, παρι-
στῶ, ἐξεικονίζω. M. described.

Descri'bing καὶ Descri'ption, οὐς.
περιγραφή, παράστασις, ἐξεϊκό-
νισις.

Desecra'te, ῥ. ἐν. μολύνω, βεβηλό-
νω. Met. desecrated.

De'sert, οὐς. καὶ ἐπ. ἔρημος.

Dese'rt, ῥ. ἐν. ἐρημόνω, ἐγκατα-
λείπω, ἀφίνω· οὐδ. λειποτακτῶ.
Met. deserted.

Dese'rter, οὐς. λειποτάκτης.

Dese'rting & Dese'rtion, οὐς. ἐρή-

μῶσις, ἐγκατάλειψις, λειποταξία.

Dese'rve, ῥ. ἐν. & οὐδ. εἶμαι ἄξι-
ος, ἀξίζω. Met. deserved.

Dese'rvedly, ἐπίρ. ἐπαξίως.

Desi'gn, οὐς. σκοπὸς, σχέδιον, ἰ-
δέα, γνώμη.

Desi'gn, ῥ. οὐδ. διανοοῦμαι, μελε-
τῶ, σκοπεύω, M. designed, προσ-
διωρισμένος.

De'signate, ῥ. ἐν. διαγράφω, σχε-
διάζω, προσδιορίζω. M. designated.

Designa'tion, οὐς. διαγραφή, σχε-
διάσμα, δήλωσις, προσδιορισμός·
προσταγή.

De'sirable, ἐπ. ἐπιθυμητός, ποθη-
τός, εὐχταῖος.

Desi're, οὐς. ἐπιθυμία, ὄρεξις.

Desi're, ῥ. ἐν. ἐπιθυμῶ, ποθῶ, ὀ-
ρέγομαι, εὐχομαι, ζητῶ. Met. de-
sired.

Desi'rons, ἐπ. ἐπιθυμῶν, ὀρεγόμε-
νος· ἄπληστος.

Desk, οὐς. γραφεῖον, ἀναλόγιον.

De'solate, ἐπ. ἔρημος, μεμονωμέ-
νος, ἀκατοίκητος.

De'solate, ῥ. ἐν. ἐρημόνω, ἀφανί-
ζω, ἐξολοθρεύω. Met. desolated.

Desola'tion, οὐς. ἐρήμωσις, ἐξολο-
θρευμός· λύπη, μελαγχολία.

Despai'r, οὐς. ἀπελπισία, ἀθυμία.

Despair, ῥ. οὐδ. ἀπελπίζομαι, ἀθυ-
μῶ. Met. despaired.

Despa'tch, οὐς. ἐπίσπευσις, ἐπιτά-
χυνσις· ἐπιστολή (ἐπίσημος), ἀ-
ποστολή, μήνυμα.

Despa'tch, ῥ. ἐν. ἐπισπεύδω, ἐπι-
ταχύνω, ἐκπέμπω, ἀποστέλλω. M.
despatched.

De'sperate, ἐπ. ἀπηλπισμένος, ἀ-
προστάτευτος, ἀδοήθητος.

De'sperately, ἐπίρ. ἐν. ἀπελπισία, ἐκ
παραφορᾶ, μανιωδῶς.

Despera'tion, οὐς. ἀπελπισία, ἀπό-
γνωσις.

De'spicable & Despi'sable, ἐπ. εὐ-
καναφρόνητος, εὐτελής, ποταπός.

Despi'se, ῥ. ἐν. περιφρονῶ, κατα-
φρονῶ, ὀλιγωρῶ, μισῶ. Met. de-
spised.

Despi'sing, οὐς. κατα(περι)φρόνη-
 σις, μῖσος. ὀλιγωρία.
Despi'te, οὐς. πείσμα, μῖσος, κακία.
Despi'te, ῥ. ἐν. βασανίζω, κακο-
 ποιῶ, παροξύνω, περι(κατα)φρονῶ,
 σκώπτω, ὑβρίζω. Μετ. despited.
Despoi'l, ῥ. ἐν. ἐκ(ἀπο)γυμνόνω.
 Μετ. despoiled.
Despo'nd, ῥ. οὐδ. ἀπελπίζομαι, ἀ-
 ποδειλιῶ, μικροψυχῶ.
Despo'ndent, ἐπ. ἀπηλπισμένος,
 μικρόψυχος.
Despo'tical καὶ **Despo'tic**, ἐπ. δε-
 σποτικὸς, κυριαρχικός.
De'stinate καὶ **De'stine**, ῥ. ἐν. προ-
 ορίζω, προσδιορίζω. M. destined.
Destina'tion, οὐς. προορισμός.
De'stiny, οὐς. τὸ εἰμαρμένον, τὸ
 πεπρωμένον, μοῖρα, τύχη.
De'stitute, ἐπ. ἔρημος, παρημελη-
 μένος, ἄμοιρος, ἐστερημένος.
Destitu'tion, οὐς. στέρησις, ἔνδεια,
 ἑλλειψίς.
Destroy', ῥ. ἐν. καταστρέφω, ἀθα-
 νίζω, κατερημόνω. M. destroyed.
Destro'yer, οὐς. λυμεὼν, διαφθο-
 ρεὺς, ἐξολοθρευτής, πορθητής.
Destru'ction, οὐς. φθορά, καταστρο-
 φή, ἀπώλεια, φόνος, θάνατος.
Detach, ῥ. ἐν. ἀποσπῶ, χωρίζω.
 Μετ. detached.
Detachment, οὐς. ἀπόσπασμα, χώ-
 ρισμα.
Detai'l, οὐς. λεπτομέρεια.
Detai'l, ῥ. ἐν. ἐκθέτω ἐν λεπτομε-
 ρείᾳ. Μετ. detailed.
Detai'n, ῥ. ἐν. κατέχω, κρατῶ, ἐμ-
 ποδίζω. Μετ. detained.
Dete'ct, ῥ. ἐν. ἐκκαλύπτω, ἀνευρί-
 σκω, φανερόνω, δημοσιεύω. Μετ.
 detected.
Dete'cter, οὐς. ὁ ἀνακαλύπτων, ὁ
 ἀνευρίσκων.
Dete'ction, οὐς. ἀνακάλυψις, φανέ-
 ρωσις.
Dete'rminate καὶ **Dete'rmine**, ῥ.
 ἐν. ὀρίζω, προσδιορίζω, ἐκλέγω.
 οὐδ. ἀποφασίζω, διανοοῦμαι. Μετ.
 determinated & determined.

Determina'tion, οὐς. ὀρισμός, ἀπό-
 φασις, γνώμη.
Dete'rminative, ἐπ. ὀριστικὸς, προσ-
 διοριστικὸς, ἀποφασιστικὸς.
Dete'st, ῥ. ἐν. βδελύττομαι, ἀπο-
 στρέφομαι, μισῶ. Μετ. detested.
Dete'stable, ἐπ. βδελυρὸς, μισητός.
Detesta'tion, οὐς. μῖσος, βδελυγ-
 μὸς, ἀποστροφή.
Dethro'ne, ῥ. ἐν. ἐκθρονίζω. Μετ.
 dethroned.
Dethro'ning, οὐς. ἐκθρονισμός.
Detru'de, ῥ. ἐν. ῥίπτω, κατακρη-
 μνίζω. Μετ. detruded.
Deva'state, ῥ. ἐν. πορθῶ, ἐρημόνω,
 καταστρέφω. Μετ. devastated.
Devasta'tion, οὐς. ἐρήμωσις, κα-
 ταστροφή, ἐκπόρθησις.
Deve'lop, ῥ. ἐν. ἀναπτύσσω, ἀνε-
 λίσσω, ἀνακαλύπτω. Μετ. de-
 velopped.
De'viate, ῥ. οὐδ. παρεκτρέπομαι,
 παρεκκλίνω, ἀποφεύγω. Μετ. de-
 viated.
Devia'tion, οὐς. ἑκκλισις, παρεκ-
 τροπή, πλάνη, ἀπομάκρυνσις.
Devi'ce, οὐς. ἐπινόημα, ἐφεύρημα,
 στρατήγημα, ἔμβλημα, σύμβολον.
De'vil, οὐς. διάβολος.
De'vious, ἐπ. πολυπλάνητος, πεπλα-
 νημένος, ἀπομεμαχρυσμένος.
Devi'se, ῥ. ἐν. καὶ οὐδ. ἐπινοῶ, ἐ-
 φευρίσκω, βουλεύομαι, τεχνάζο-
 μαι, διανοοῦμαι.
Devi'sing, οὐς. ἐπινόησις, ἐφεύρημα.
Devo'lve, ῥ. ἐν. καὶ οὐδ. μεταφέρω,
 μεταβιβάζω· καταπίπτω, μεταδί-
 δομαι. Μετ. devolved.
Devo'te, ῥ. ἐν. ἀφιερώνω, παραδί-
 δω· ἀναθεματίζω, καταρῶμαι. M.
 devoted.
Devo'tion, οὐς. ἀφιέρωσις, ἀφοσί-
 ωσις· εὐλάβεια· ζήλος, στοργή.
Devou'r, ῥ. ἐν. κατατρώγω, κατα-
 βροχθίζω· μεταφ. ἀφανίζω, ἐξολο-
 θρεύω. Μετ. devoured.
Dew, οὐς. ὁ ὅσος.
Dew, ῥ. ἐν. δροσίζω. Μετ. dewed.
Dew y, ἐπ. δροσερός, πολύδροσος.

Dexte'rity, οὐσ. δεξιότης, ἐπιδεξιότης, ἐπιτηδειότης, ἱκανότης.

Di'adem, οὐσ. διάδημα.

Di'al, οὐσ. σκιαθήρας, πλάξ ὥρολογίου· a sun—, ἡλιοτρόπιον, ἡλιακὸν ὥρολόγιον.

Di'alect, οὐσ. διάλεκτος, γλῶσσα.

Di'alogue, οὐσ. διάλογος, συνδιάλεκτις, συνομιλία.

Di'amond, οὐσ. ἀδάμας, διαμάντιον.

Di'ctate, οὐσ. παράγγελμα, ὑπαγόρευσις (συνειδήσεως), κανὼν, ἀξίωμα.

Di'ctate, ῥ. ἐν. ὑπαγορεύω, διατάττω, ἐπιβάλλω. Μετ. dictated.

Dicta'tion, οὐσ. ὑπαγόρευσις, παράγγελμα, διαταγή.

Dicta'tor, οὐσ. δικτάτωρ, ἀπόλυτος ἄρχων.

Dictato'rial, ἐπ. δικτατορικὸς, κυριαρχικός.

Dicta'torship, οὐσ. δικτατορία, ἀπόλυτος ἐξουσία.

Di'ction, οὐσ. λέξις, φράσις· ἀπαγγελία.

Di'ctionary, οὐσ. λεξικόν.

Did, παρατ. τοῦ do. §. Ἐν χρήσει πρὸς σχηματισμ. παρατατ. I— write, ἔγραφον.

Dida'ctical καὶ **Dida'ctic**, ἐπ. διδακτικός.

Die, ῥ. οὐδ. ἀποθνήσκω, ἐκπνέω. Μετ. died.

Di'et, οὐσ. διαίτα, τρόπος τοῦ ζῆν· πολιτικὴ ἢ ἐκκλησιαστικὴ συνέλευσις.

Di'ffer, ῥ. ἐν καὶ οὐδ. ἀναβάλλω· διαφέρω, ἀντιφάσκω.

Di'fference, οὐσ. διαφορά.

Di'fferent, ἐπ. διάφορος, διαφορετικός, ἀνόμοιος.

Di'fferently, ἐπίρ. διαφόρως.

Di'fficult καὶ **Di'fficil**, ἐπ. δύσκολος, δυσχερής, δυσάρεστος, ὀχληρὸς.

Di'fficultly, ἐπίρ. δυσκόλως.

Di'fficulty, οὐσ. δυσκολία.

Diffide, ῥ. οὐδ. δυσπιστῶ, ἀπιστῶ. Μετ. diffided.

Diffidence, οὐσ. δυσπιστία, ἀπιστία, φόβος, δειλία.

Disso'rmi, ἐπ. δύσμορφος, ἄσχημος.

Disso'rimity, οὐσ. δυσμορφία, ἄσχημία.

Disso'se, ῥ. ἐν. διαχέω, M. diffused.

Disso'sion, οὐσ. διάχυσις, διασκορπισις.

Dig, ῥ. ἐν. ὀρύσσω, σκάπτω. Μετ. ἐν. digging, παθ. digged & dig.

Dige'st, ῥ. ἐν. χωνεύω· μεταφ. ἀνέχομαι, ὑποφέρω. Μετ. digested.

Dige'stion, οὐσ. πέψις, χώνευσις.

Di'gnify, ῥ. ἐν. ἀνα(προ)εὐθύνω, ἀνυψώνω, λαμπρύνω. M. dignified.

Di'gnity, οὐσ. ἀξίωμα, βαθμὸς, ἀξιοπρέπεια, μεγαλοπρέπεια.

Di'ligence, οὐσ. ἐπιμέλεια.

Di'ligent, ἐπ. ἐπιμελής.

Di'ligently, ἐπίρ. ἐπιμελῶς.

Dim, ῥ. ἐν. ἀμαυρόνω, σκοτεινιάζω. Μετ. dimmed.

Dime'nsion, οὐσ. διά(ἐκ)στασις, μέτρησις.

Dimi'nish, ῥ. ἐν. καὶ οὐδ. ἐλαττώνω, ὀλιγοστεύω· ἐκπίπτω, ταπεινοῦμαι. Μετ. diminished.

Diminu'tion, οὐσ. ἐλάττωσις, ὀλιγόστευσις, σμίκρυνσις.

Dimi'nutive, ἐπ. μικρὸς, εὐτελής, ἰσχνός· (γραμ.) ὑποκοιστικόν.

Dimly, ἐπίρ. ἀμαυρῶς, σκοτεινῶς.

Dimple, οὐσ. γελαστίνος, λακκίδιον.

Dimple, ῥ. ἐν. σχηματίζω εἰς τὰς παρειὰς λακκίδια, γελασινίζω. M. dimpled.

Din, οὐσ. δοῦπος, κτύπος, θόρυβος, ταραχή.

Dine, ῥ. οὐδ. γευματίζω. M. dined.

Di'nnor, οὐσ. γεῦμα. asrer —, τὸ ἀπόγευμα.

Dip, ῥ. ἐν. καὶ οὐδ. ἐμβάπτω, βουτῶ, διαβρέχω· βυθίζομαι, εἰσδύω. Μετ. dipped & dip.

Di'pping, οὐσ. ἔμβαψις, βάψιμον.

Dire, ἐπ. δεινὸς, φρικώδης, φοβερός, ἀπαίσιος, σκληρὸς, ἀπάνθρωπος.

Di'rect, ἐπ. εὐθύς, ὀρθὸς, σαφής, καθαρὸς.

Dire'ct, ῥ. ἐν. εὐθύνω, διεὐθύνω, κυβερνῶ, διοικῶ, φέρω· δευκνύω, διδάσκω. Μετ. directed.
Dire'cting & **Dire'ction**, οὐσ. διεύθυνσις, διὰτάξις· διδασκαλία, ὁδηγία· direction of a letter, διεύθυνσις ἐπιστολῆς.
Dire'ctly, ἐπίρ. ἀπ' εὐθείας, κατ' εὐθείαν.
Dire'ctor, οὐσ. διευθυντής, ὁδηγός.
Dirge, οὐσ. ἐπικήδειος ὕμνος, νεκρώσιμον ᾄσμα.
Dirt, οὐσ. ῥύπος, βόρβορος· μεταφ. ἀχρειότης, ποταπότης.
Dirt, ῥ. ἐν. κηλιδόνω, ῥ. παίνω. M. dirted.
Dirty & —fellow, ἐπ. ῥυπαρός, ἀκάθαρτος, βρωμερός· αἰσχυρός, χαμερπής, ποταπός.
Disabi'lity, οὐσ. ἀνικανότης, ἀνεπιτηδεύτης.
Disa'ble, ῥ. ἐν. ἐξασθενῶ, καθιστῶ τινὰ ἀνίκανον, ἀνεπιτήδειον. Μετ. disabled.
Disa'bled, ἐπ. ἀνίκανος, ἀνεπιτήδειος.
Disabu'se, ῥ. ἐν. ἐκβάλλω τινὰ τῆς ἀπάτης, μεταπείθω, φωτίζω. Μετ. disabu'sed.
Disadva'ntage, οὐσ. ζημία, βλάβη, κακόν.
Disadve'nture, οὐσ. δυστύχημα, ἀ(δυσ)τυχία.
Disaffe'ct, ῥ. ἐν. δυσαρесῶ, λυπῶ. Μετ. disaffected.
Disaffe'ction, οὐσ. δυσαρέσκεια, ἀηδία, ψυχρότης.
Disagree'able, ἐπ. δυσάρεστος, ἀηδής, ψυχρός.
Disappea'r, ῥ. οὐδ. ἐκλείπω, γίνομαι ἄφαντος, χάνομαι. Μετ. disappeared.
Disappoi'nt, ῥ. ἐν. ἐξαπατῶ, πλανῶ, διαψεύδω τὰς ἐλπίδας τινός· στερῶ. Μετ. disappointed.
Disappoi'ntment, οὐσ. ἀπάτη, ἀποτυχία, διάψευσις ἐλπίδος.
Disapproba'tion, οὐσ. ἀποδοκιμασία, ἐπίκρισις, κατάγνωσις.

Disa'rm, ῥ. ἐν. ἀφοπλίζω, καταστέλλω. Μετ. disarmed.
Disa'ster, οὐσ. συμφορά, δυστυχία.
Disavow', ῥ. ἐν. ἀπαρνούμαι, ἀποδοκιμάζω. Μετ. disavowed.
Disba'nd, ῥ. ἐν. καὶ οὐδ. διαλύω (στρατὸν), διασκορπίζω· ἀπαλλάττομαι (τῆς ὑπηρεσίας).
Disbu'rse, ῥ. ἐν. ἐκβάλλω ἐκ τοῦ βαλαντίου χρήματα, πληρόνω, δαπανῶ. Μετ. disbursed.
Disbu'rsement, οὐσ. πληρωμή.
Disce'rn, ῥ. ἐν. δια(συγ)κρίνω, καταλαμβάνω, παρατηρῶ. Μετ. discerned.
Disce'rnible, ἐπ. εὐδιάκριτος, πρόδηλος, καταληπτός.
Disce'rn'ing, οὐσ. διάκρισις, κατάληψις.
Discha'rge, οὐσ. ἀπο(ἐκ)φόρτωσις, κ. ἐξφόρτωμα· ἀνακούφισις, ἀπαλλαγὴ, ἀπελευθέρωσις· ἐκτέλεσις· ἀπότισις χρέους.
Discha'rge, ῥ. ἐν. ἀποφορτίζω, ἀνακουφίζω. Μετ. discharged.
Di'scipline, οὐσ. πειθαρχία, τάξις· μάθησις, ἐκπαίδευσις.
Di'scipline, ῥ. ἐν. ἐκπαιδεύω, διδάσκω. Μετ. disciplined.
Disclo'se, ῥ. ἐν. ἀπο(ἀνα)καλύπτω, φανερόνω, γνωστοποιῶ. Μετ. disclosed.
Disco'lour, ῥ. ἐν. ἐκ(ξε)βάφω, ἐκ(ξε)χρωματίζω. Μετ. discoloured.
Disconce'rt, ῥ. ἐν. ἐνοχλῶ, ταραττώ, ἐκπλήττω. Μετ. disconcerted.
Disconte'nt, οὐσ. δυσαρέσκεια.
Disconte'nt, ἐπ. δυσηρεστημένος, μεμψίμοιρος.
Disconte'nt, ῥ. ἐν. δυσαρесῶ, λυπῶ. Μετ. discontented.
Disconte'ntment, οὐσ. δυσαρέσκεια, λύπη.
Disconti' nue, ῥ. ἐν. καὶ οὐδ. διακόπτω, ἀναβάλλω, χωρίζω· παύω, διαλείπω. Μετ. Discontinued.
Disconti'nu'ing, οὐσ. διακοπή.
Di'scord, οὐσ. ἔρις, φιλονεικία, διαφορά, διχόνοια· (μυσ.) παραφωνία.

Disco'rd, ῥ. οὐδ. ἐρίζω* (μυσ.) πα-
ραφωνῶ. Met. discorded.
Disco'rdance & Disco'rdancy, οὐσ.
ἀσυμ(δια)φωνία.
Disco'rdant, ἐπ. ἀσύμφωνος, ἀντί-
θετος, πολέμιος* παράγωνος.
Di'scount, ῥ. ἐν. ὑφαιρῶ, ἐκπίπτω,
κ. προεξοφλῶ, χ. σκοντάρω.
Discou'rage, ῥ. ἐν. ἀποθαβρύνω, φέ-
ρω εἰς ἀθυμίαν. M. discouraged.
Discou'rse, οὐσ. λόγος, ὁμιλία.
Disco'ver, ῥ. ἐν. ἀνα(ἀπο, ἐκ)καλύ-
πτω* εὐρίσκω, ἐφευρίσκω. Met.
discovered
Disco'verer, οὐσ. ἐφευρέτης.
Disco'very, οὐσ. ἀνα(ἀπο)κάλυψις,
φανέρωσις, ἐφεύρεσις.
Discre'dit, ῥ. ἐν. καταισχύνω, ἀτι-
μάζω, δυσφημῶ. M. discredited.
Discre'e't, ἐπ. διακριτικός.
Discre'tion, οὐσ. διάκρισις, φρόνη-
σις, προσοχή* θέλησις.
Discu'ssion, οὐσ. συζήτησις, ἐξέτα-
σις, ἔρευνα.
Disdai'n, οὐσ. περιφρόνησις, ὀλι-
γωρία.
Disdai'n, ῥ. ἐν. περι(κατα)φρονῶ,
ὀλιγωρῶ, ἀποστρέφομαι. Met. dis-
dained.
Disea'se, οὐσ. νόσος, ἀσθένεια.
Disencu mber, ῥ. ἐν. ἀνακουφίζω,
ἐλαφρύνω, ἀπαλλάττω. Met. dis-
encumbered.
Disencu'mbrance, οὐσ. ἀνακούφι-
σις, ἀπαλλαγή.
Disenta'ngle, ῥ. ἐν. ἐκτυλίσσω, ξεμ-
περιδεύω.
Disgra'ce, οὐσ. αἴσχος, ὄνειδος, δυσ-
τύχημα, συμφορά.
Disgra'ce, ῥ. ἐν. καταισχύνώ, ἀτι-
μάζω* παροργίζω. M. disgraced.
Disgra'ceful, ἐπ. αἰσχρὸς, ἄτιμος.
Disgra'cefully, ἐπίρ. αἰσchrῶς, ἀ-
τίμως.
Disgui'se, οὐσ. μεταμφίεσις, προσ-
ποιήσις, ὑπόκρισις, πρόσχημα.
Disgui'se, ῥ. ἐν. μεταμφιέζω, ἀπο-
καλύπτω* οὐδ. προσποιούμαι, ὑ-
ποκρίνομαι. —himself, μεταμφιέ-

ζομαι, ὑποκαλύπτομαι. Met. dis-
guised.
Disgu'st, οὐσ. κόρος, ἀηδία, δυσα-
ρέσχεια, ἀνορεξία.
Disgu'st, ῥ. ἐν. προξενῶ δυσαρέ-
σκειαν, κόρον, δυσαρρεστῶ. M. dis-
gusted. I am disgusted, ἀποσρέ-
φομαι, ἀηδιάζω.
Dish, οὐσ. πινάκιον, τρυβλίον, χ.
πιάττον, συνεκδ. φαγητόν.
Disho'nest, ἐπ. ἄτιμος, ἀναιδής,
αἰσchrὸς.
Disho'nestly, ἐπίρ. ἀτίμως, ἀναι-
δῶς, αἰσchrῶς.
Disho'nour, οὐσ. ἀτιμία, καται-
σχύνη.
Disho'nour, ῥ. ἐν. ἀτιμάζω, καται-
σχύνω. Met. dishonoured.
Disho'nourably, ἐπίρ. ἀτίμως, αἰ-
schrῶς.
Disinhe'rit, ῥ. ἐν. ἀποκληρῶ. Met.
disinherited.
Disi'nteressed καὶ Disi'nterested,
ἐπ. ἀφιλοκερδής, ἀδιάφορος.
Disi'nterement & Disinterested-
ness, οὐσ. ἀφιλοκερδέα, οὐδετερό-
της, ἀδιαφορία.
Disjoi'n, ῥ. ἐν. ἀπο(δια)χωρίζω. M.
disjoined & disjoint.
Disli'ke, ῥ. οὐδ. ἀποσρέφομαι, μι-
σῶ. Met. disliked.
Disli'keness, οὐσ. ἀνομοιότης, δια-
φορά.
Di'smal, ἐπ. ὀλέθριος, στυγερὸς, ἀ-
παίσιος, φρικώδης, σκληρὸς.
Dismay', οὐσ. φρίκη, φόβος, τρόμος.
Dismay', ῥ. ἐν. ἐκφοβίζω, φοβερί-
ζω, τρομάζω (τινά). M. dismayed.
Disme'mber, ῥ. ἐν. διαμελίζω. M.
dismembered.
Dismi'ss, ῥ. ἐν. ἀπολύω, ἐκβάλλω,
ἀποβάλλω.
Dismou'nt, ῥ. ἐν. καὶ οὐδ. κατα-
βαίνω τοῦ ἵππου, ἀφιππεύω. Met.
dismounted.
Disobe'dience, οὐσ. παρακοή, ἀ-
πειθήσια.
Disobe'dient, ἐπ. παρήκοος, ἀπει-
θής.

Disobe'diently, ἐπίρ. ἀπειθῶς.
 Disobey', ῥ. ἐν. ἀπειθῶ, παραβαίνω, Μετ. disobeyed.
 Disobey'ing, οὗς. παρακοή, παρά-
 βασις.
 Disoblige, ῥ. ἐν. δυσαρעζῶ, λυπῶ.
 Diso'rdcr, οὗς. ἀταξία, σύγχυσις,
 ταραχή.
 Diso'rdcr, ῥ. οὐδ. φέρω εἰς ἀταξί-
 αν, συνταράττω, συγχέω.
 Dispa'ssionate, ἐπ. ἀπαθής, ἀδιά-
 φορος.
 Dispe'l, ῥ. ἐν. ἀφανίζω διασκορπί-
 ζω, διαλύω. Μετ. dispelled.
 Dispe'nce, οὗς. δαπάνη, ἔξοδον.
 Dispe'nd, ῥ. ἐν. ἀναλίσκω, ἐξοδεύω.
 Μετ. dispended.
 Dispe'nse, οὗς. ἄφεσις, ἀπόλυσις,
 ἄδεια.
 Dispe'nse, ῥ. ἐν. ἀπολύω, ἐξαίρω.
 Μετ. dispensed.
 Dispe'rge, ῥ. ἐν. ῥαντίζω. Μετ. dis-
 perged.
 Dispe'rse, ῥ. ἐν. διασπείρω, δια-
 σκορπίζω. Μετ. dispersed.
 Displa'ce, ῥ. ἐν. μεταθέτω, μετα-
 τοπίζω· συγχύζω, ταραττώ. Μετ.
 displaced.
 Display', οὗς. ἔκθεσις, δεῖγμα, ἀ-
 νάπτυξις.
 Display', ῥ. ἐν. ἀναπτύσσω, ἐκθέ-
 τω, ἀνακαλύπτω, δεικνύω.
 Displea'se, ῥ. ἐν. δυσαρעζῶ, λυπῶ.
 Displea'sure, οὗς. δυσαρέσχεια, λύ-
 πη, ὀργή.
 Dispo'sal, οὗς. διάθεσις, κλίσις,
 σκοπός· ἐξουσία, δύναμις.
 Dispo'se, ῥ. ἐν. διαθέτω, διατάττω,
 τακτοποιῶ. Μετ. disposed.
 Dispo'ser, οὗς. διαθέτης, πληρεξού-
 σος.
 Disposi'tion, οὗς. διάθεσις, κλίσις,
 γνώμη, σκοπός, ἀπόφασις· δεξιό-
 της, προσρισμός.
 Dispu'te, οὗς. ἔρις, φιλονεικία.
 Dispu'te, ῥ. οὐδ. ἐρίζω, φιλονεικῶ.
 Μετ. disputed.
 Disqui'et, οὗς. ταραχή, σύγχυσις,
 ἀνησυχία, ἐνόχλησις.

Disqui'et, ῥ. ἐν. συγχύζω, ταρατ-
 τω, προξενῶ ἀνησυχίαν. Μετ. dis-
 quieted.
 Disrega'rd, οὗς. ὀλιγωρία, περι-
 φρόνησις.
 Disrega'rd, ῥ. ἐν. ὀλιγωρῶ, περι-
 φρονῶ. Μετ. disregarded.
 Disse'mble, ῥ. ἐν. καὶ οὐδ. κρύ-
 πτω, ὑποκρύπτω, προσποιεῖμαι, ὑ-
 ποκρίνομαι. Μετ. dissembled.
 Disse'nt, ῥ. ἐν. διχογνωμῶ, διαφέ-
 ρομαι, διαφωνῶ. Μετ. dissented.
 Disse'nter, οὗς. ἀντίθετος, ἀντίπα-
 λος.
 Dissi'milar, ἐπ. ἁνόμοιος, ἑτερο-
 γενής.
 Dissimula'tion, οὗς. προσποιήσις,
 ὑπόκρισις.
 Di'ssipate, ῥ. ἐν. διασκεδάζω, δια-
 σκορπίζω· καταναλίσκω, φθείρω,
 ἐξοδεύω. Μετ. Dissipated.
 Dissipa'tion, οὗς. διασκεδάσις· κα-
 τανάλωσις, ἄλεθος, φθορά.
 Di'ssolute, ἐπ. ἄσωτος, ἀκόλαστος.
 Dissolu'tion, οὗς. διάλυσις, δια-
 χώρισις, διαίρεσις.
 Dissolve, ῥ. ἐν. δια(ἀνα)λύω, τή-
 κω, χωρίζω. Μετ. dissolved.
 Di'ssonance, οὗς. παραφωνία, ἀπή-
 γησις, ἀσυμφωνία.
 Di'ssonant, ἐπ. παράφωνος, ἀσύμ-
 φωνος· μεταφ. ἀντίθετος, ἐναντίος.
 Distai'n, ῥ. ἐν. κηλιδονῶ, ἀμαυρό-
 νω. Μετ. distained.
 Distab'nful, ἐπ. εὐ(ἀξιο)καταφρό-
 νητος.
 Di'stance, οὗς. διάστημα, ἀπόστασις.
 Di'stant, ἐπ. ὁ ἀπέχων, ὁ ὦν μα-
 κρὰν, ἀφι(δι)στάμενος.
 Disti'l, ῥ. ἐν. διῶλίζω, κ. λαγαρί-
 ζω· οὐδ. σταλάζω, ἀποσάζω. Μετ.
 distilled.
 Disti'lment καὶ Distilla'tion, οὗς.
 διῶλσις, ἀπόσταξις, κ. λαγάρισμα,
 λαμπιχάρισμα.
 Disti'net, ἐπ. διακεκριμένος, εὐ-
 κρινής.
 Disti'netion, οὗς. διάκρισις, εὐκρί-
 νεια.

Disti'netively καὶ **Disti'netly**, ἐπίρ. διακεκριμένως, εὐκρινῶς.
Disti'nguish, ῥ. ἐν. διακρίνω. Μετ. distinguished.
Disti'nguishingly, ἐπίρ. διακεκριμένως.
Disto'rt, ῥ. ἐν. στρέφω, γυρίζω, κλώθω· διαστρέφω. M. distorted.
Distra'ct, ῥ. ἐν. ἀφαιρῶ, ἀπασπῶ, περισπῶ, ἀπομακρύνω· Μετ. distracted καὶ distraught, ἀφηρημένος, παράφρων.
Distra'ction, οὐσ. περισπασμός, παραφροσύνη.
Distre'ss, οὐσ. ἀμηχανία, στενοχωρία, ἀδημονία, λυπη, συμφορὰ, δυστύχημα.
Distre'ss, ῥ. ἐν. θλίβω, στενοχωρῶ, λυπῶ. Μετ. distressed.
Distri'bute, ῥ. ἐν. διανέμω, διαιρῶ, διαμοιράζω. Μετ. distributed.
Distribu'tion, οὐσ. διανομή.
Distu'rb, ῥ. ἐν. ταραττώ, ἐνοχλῶ, συγχέω, θορυβῶ. Μετ. disturbed.
Distu'rbance, οὐσ. ἐνόχλησις, ταραχή, θόρυβος.
Dive, ῥ. οὐδ. δύω, εἰσδύω, βαθύνω, βυθίζομαι· μεταφ. κατανοῶ, ἐμβατεύω. Μετ. dived.
Di'ver, οὐσ. δύοτις.
Dive'rse, ἐπ. διάφορος, ἄλλοιός.
Divers, πληθ. διάφοροι, πολλοί.
Divers-coloured, ὁ ποικίλως κεχρωματισμένος.
Dive'rsely, ἐπίρ. ἄλλοίως, διαφόρως.
Dive'rsify, ῥ. ἐτ. ἄλλοιόνω, μεταβάλλω, ποικίλλω. M. diversified.
Dive'rt, ῥ. ἐν. ψυχαγωγῶ, διασκεδάζω. Μετ. diverted.
Divi'de, ῥ. ἐν. διαιρῶ, χωρίζω, διανέμω. Μετ. divided.
Divi'ne, ἐπ. θεῖος.
Divi'ner, οὐσ. μάντις, χρησμοδός, προ(ὑπο)φήτης· θηλ. divineress.
Divi'nity, οὐσ. θεότης, τὸ θεῖον· θεολογία.
Division, οὐσ. διαίρεσις, μερισμός.
Divi'sible, ἐπ. διαιρετός.

Divo'rce, οὐσ. διαζύγιον.
Divo'rce, ῥ. ἐν. διαχωρίζω (ἀνδράγυνον)· οὐδ. διαχωρίζομαι.
Do (do, doest & dost, does), ῥ. ἐν. πράττω, ποιῶ, κάμνω, τελειόνω. §. 'Εν γρήσει πρὸς σχηματισμὸν ἐνεστώτος. I do write, γράφω. Μετ. done. 'Επὶ ἀρν. συγχ. Don't.
Do'ctor, οὐσ. προλύτης, διδάκτωρ, δόκτωρ· ἱατρός.
Do'ctrine, οὐσ. διδασκαλία, δόγμα.
Do'cument, οὐσ. ἐπίσημον ἔγγραφο, ἀποδείξις.
Does καὶ **Doth**, γ'. πρὸς, 'Εν. 'Ορ. τοῦ do.
Dog, οὐσ. κύων, σκύλος.
Dogma'tic & Dogma'tical, ἐπ. δογματικός, διδακτικός, θετικός, ἀπόλυτος.
Doing, οὐσ. πράξις, ἐργασία, ἔργον· πληθ. doings, ἔργα, πράξεις, κατορθώματα.
Domai'n, οὐσ. κτήσεις, κατοχή, κυριαρχία, κυριότης.
Dome, οὐσ. θόλος, κ. τοῦρλος.
Dome'stic, οὐσ. ὑπηρέτης.
Dome'stical καὶ **Dome'stic**, ἐπ. οἶκος, οἰκιακός, φίλος, συνήθης.
Do'micile, οὐσ. διαμονή, κατοικία.
Do'minate, ῥ. ἐν. ἄρχω, ἐξουσιάζω, κρατῶ. Μετ. dominated.
Domina'tion, οὐσ. κυριότης, ἐξουσία, κράτος, διοίκησις.
Domina'tor, οὐσ. κυριάρχης, ἐξουσιαστής.
Domine'e'r, ῥ. ἐν. δεσπόζω, ἐξουσιάζω, κυβερνῶ.
Dom'i'nion, οὐσ. ἐξουσία, κυριότης· δύναμις· κράτος, ἐπαρχία.
Done, Μετ. τοῦ do.
Doom, οὐσ. ἀπόφασις, καταδίκη, κρίσις· τύχη, μοῖρα, τὸ πεπρωμένον.
Doom, ῥ. ἐν. καταγινώσκω, καταψηφίζω, καταδικάζω. M. doomed.
Door, οὐσ. θύρα.
Do'rian & Do'ric, ἐπ. δωρικός.
Dost, ε'. πρ. ἐνεσ. 'Ορ. τοῦ do.
Double, ἐπ. διπλούς, διπλάσιος.

Double, ῥ. ἐν. ἔ. οὐδ. διπλόνω, διπλασιάζω. Μετ. doubled.

Doubly, ἐπίρ. διττῶς, διπλασίως.

Doubt, οὐσ. ἀμφιβολία, ἀβεβαιότης, δισταγμός, ὑποψία.

Doubt, ῥ. οὐδ. ἐνδοιάζω, ἀμφιδάλλω, διστάζω. Μετ. doubted.

Doubtful, ἐπ. ἀμφίβολος, ἀδέβαιος, ὑποπτος.

Doubtfully, ἐπίρ. ἀμφιδόλως, ἀβεβαίως.

Doubtless, ἐπ. ἀναμφίβολος.

Dove, οὐσ. περιστέρα.

Do'wer ἔ. **Do'wry**, οὐσ. προίξ.

Down, πρόθ. κατά· ἐπίρ. κάτω, χαμαί.

Dow'ndfall, οὐτ. πτώσις, ταπείνωσις.

Dow'ndfallen ἔ. **Dow'ncast**, ἐπ. κατηφής, ταπεινός.

Dow'ward ἔ. **Dow'wards**, ἐπίρ. χαμαί, κάτω.

Dow'ny, ἐπ. πτιλώδης, χνουδωτός· κ. πεπλωτός, δασύς· ἥσυχος, εὐ-
χάριστος—sleep, ὕπνος ἐλαφρός.

Doze, ῥ. οὐδ. νυστάζω, ἡμικοιμῶμαι.

Do'zen, οὐσ. δωδεκάς.

Do'zy, ἐπ. ἀποκοιμισμένος.

Draft, οὐτ. συνθήκη· γραμματίον (καλὸν) διὰ πληρωμὴν.

Drag, ῥ. ἐν. σύρω διὰ τῆς βίας· οὐδ. σύρομαι. Μετ. dragged.

Dra'gon, οὐσ. δράκων.

Drain, οὐσ. ὀχετός, διώρυξ.

Drain, ῥ. ἐν. ἐξαντλῶ, ἐκκενῶ, μετοχετεύω, ξηραίνω. Μετ. drained.

Drama'tic ἔ. **Drama'tical**, ἐπ. δραματικός.

Drank, παρατ. τοῦ drink.

Drap, οὐσ. ἐριούχον, ὕφασμα, κ. τσόχα.

Draught, οὐσ. ποτόν, πόσις· ἐκχυσις, ρόφημα· βολή, τόξευμα· ὀχετός· ἐφοδος ἀποσπάσματος στρατιωτῶν· διαταγή, γραμματίον (καλὸν) εἰς πληρωμὴν.

Draw, ῥ. ἐν. ἔλκω, ἐφελκύω, σύρω, ἀποσπῶ· ἐκτείνω, πλατύνω· παρ(προ)άγω, ἀπολαμβάνω, κερδί-

ζω· ἀργοπορῶ· σχεδιάζω· περιγράφω, παριστῶ, ζωγραφίζω· ἐκτείνομαι, κλίνω εἰς. Μετ. drawn.

Dra'wer, οὐσ. ὁ σύρων, ὁ ἐκσπών· ἐκδότης (συναλλαγματικῆς)· ἰχνογράφος· συρτάριον.

Draw'ing, οὐσ. ἔλκυσις, σχεδίασμα, εἰκὼν.

Dread, οὐσ. φρίκη, φόβος, δειλία.

Dread, ἐπ. φρικαλέος, φοβερός.

Dread, ῥ. ἐν. ἀπειλῶ, φοβερίζω· οὐδ. φρίττω, φοβοῦμαι, ἐκπλήττομαι. Μετ. dreaded.

Drea'dful, ἐπ. δεινός, φοβερός.

Drea'dfully, ἐπίρ. δεινῶς, φοβερῶς.

Dream, οὐσ. ἐνύπνιον, ὄνειρον.

Dream, ῥ. οὐδ. ἐνυπνιάζομαι, ὀνειρεύομαι, φαντάζομαι. M. dreamed.

Dreamt, παρατ. ἔ. Μετ. τοῦ dream.

Drear, ἐπ. φοβερός, φρικαλέος.

Dre'ary, ἐπ. κατηφής, μελαγχολικός.

Drench, ῥ. ἐν. ποτίζω, κ. κατα(ὑπο)δρέχω. M. drenched.

Dress, οὐσ. ἱμάτιον, φόρεμα, ἐνδυμασία.

Dress, ῥ. ἐν. περιβάλλω, ἐνδύω, στολίζω, ἐτοιμάζω. Μετ. dressed ἔ. drest.

Drew, παρατ. τοῦ draw.

Drift, οὐσ. σκοπός, ὑπόθεσις, ἀντικείμενον· ἐπισώρευσις, κίνησις· ἐλάχιστόν τι.

Drift, ῥ. ἐν. ὠθῶ, κινῶ· οὐδ. φέρομαι ἐπὶ τῶν ὑδάτων. M. drifted.

Drink, οὐσ. πόσις, ποτόν.

Drink, ῥ. ἐν. καὶ οὐδ. πίνω. Μετ. drunk ἔ. drunken.

Dri'inking, οὐσ. πόσις, πόσιμον.

Drive, ῥ. ἐν. καὶ οὐδ. φέρω, ὀδηγῶ, σύρω, ὠθῶ, βιάζω, στενοχωρῶ, τείνω, ἀποβλέπω· διευθύνω· ἄγομαι, ὠθοῦμαι· διευθύνομαι, ἀναχωρῶ. Μετ. driven.

Drone, ῥ. οὐδ. ἀργῶ, ὀκνῶ, ῥαθυμῶ.

Droop, ῥ. οὐδ. καταθλίβομαι, μαραίνομαι. Μετ. drooped.

Droo'ping, οὐτ. λύπη, κατάθλιψις, μαρασμός.

Drop, οὐσ. σταγὼν, ῥανίς.
 Drop, ῥ. ἐν. διϋλίζω, σαλάζω, χύ-
 νω· οὐδ. ἀποστάζω. Met. ἐνεργ.
 dropping, παθ. dropped & dropt.
 Drove, παρατ. τοῦ drive.
 Drown, ῥ. ἐν. καταποντίζω, βυθί-
 ζω, πνίγω· καλύπτω, εξαλείφω.
 Met. drowned.
 Drown'ing, οὐσ. καταποντισμός,
 πνίξιμον.
 Drown'siness, οὐσ. ἀπονάρκωσις, λη-
 θαργία.
 Drown'sy, ἐπ. ναρκωτικός, ῥάθυμος.
 Drudge, οὐσ. δοῦλος, ὑπηρέτης, θε-
 ράπων· εὐτελής, ποταπός, ἐργάτης.
 Dru'dge, ῥ. οὐδ. ὑπηρετῶ, δουλεύω,
 ἐργάζομαι.
 Dru'dgery, οὐσ. ὑπηρεσία, εὐτελής
 ἐργασία.
 Drum, οὐσ. τύμπανον.
 Drum, ῥ. ἐν. τυμπανίζω.
 Dru'keness, οὐσ. μέθη.
 Dry, ἐπ. ξηρός, στεγνός.
 Dry, ῥ. ἐν. ξηραίνω· οὐδ. ξηραίνομαι.
 Met. dried.
 Du'bious, ἐπ. ἀμφίβολος, ἄπερος,
 ἀμήχανος.
 Du'biously, ἐπίρ. ἀμφιδόλως, ἀμη-
 χάνως.
 Du'biousness, οὐσ. ἀμφιβολία, ἀ-
 βεβαιότητα.
 Dubita'tion, οὐσ. ἀμφιβολία.
 Du'chess, οὐσ. δούκισσα.
 Duck, οὐσ. νήσσα.
 Duck, ῥ. ἐν. βυθίζω· οὐδ. βυθίζομαι.
 Du'dgeon, οὐσ. ἐγχειρίδιον· μεταφ.
 πακόνρια, κακὴ θέλησις.
 Due, ἐπ. πρέπων, ἀνήκων, ἀρμοδι-
 ος· οὐσ. τὸ πρέπον, τὸ ἀνήκον.
 Due, ἐπίρ. πρεπόντως, ἀρμοδίως.

Each, ἐπ. πᾶς τις, ἕκαστος, καθείς.
 Ea'ger, ἐπ. πρόθυμος, ζηλωτής·
 ζωηρός, σφοδρός· ἄπληστος· ὀξύς,
 τραχύς· (ἐπὶ μετάλ.) εὐθραστος, εὐ-
 λύγιστος—desire, σφοδρὰ ἐπιθυμία.

Due, ῥ. ἐν. (ἐκ)πληρόνω χρέος, ἐξο-
 φλῶ. Met. dued.
 Du'el, οὐσ. μονομαχία.
 Duel, ῥ. οὐδ. μονομαχῶ.
 Duke, οὐσ. δούξ.
 Dull, ἐπ. ἡλίθιος, ἀνόητος, μωρός.
 Dull, ῥ. ἐν. ἡλιθιόνω, μωραίνω. M.
 dulled.
 Du'ly, ἐπίρ. πρεπόντως, ἀρμοδίως,
 ἀκριβῶς.
 Dumb, ἐπ. ἄφωνος, ἄλαλος.
 Du'ngess, οὐσ. φυλακή.
 Dupe, οὐσ. ἀπατῶ, περιγελῶ.
 Dupli'city, οὐσ. διπροσωπία, δολι-
 της, ἀπάτη.
 Du'able, ἐπ. διαρκής, συνεχής.
 Dura'tion, οὐσ. διάρκεια, συνέχεια.
 Du'ring, πρόθ. κατὰ, ἐπὶ.
 Durst, παρατ. & Met. τοῦ dare.
 Dusk & Du'sky, ἐπ. σκοτεινός, ζο-
 φερός· λυπηρός, θλιβερός.
 Dust, οὐσ. κόνις, κονιορτός.
 Du'sty, ἐπ. κονιορκτώδης, ἀμμώδης.
 Du'tiful, ἐπ. εὐπειθής, εὐάγωγος.
 Du'ty, οὐσ. καθήκον, χρέος· σέβας
 (στρ.), ὑπηρεσία· φόρος, τελώνειον.
 Dwell, ῥ. οὐδ. διαιτῶμαι, διατρίβω,
 κατοικῶ· μένω, στηρίζομαι, βασι-
 ζομαι.
 Dwe'lling, οὐσ. διαμονή, κατοικία.
 Dwelt, παρατ. τοῦ dwell.
 Dwindle, ῥ. οὐδ. συστέλλομαι, συν-
 τέμνομαι, σμικρύνομαι, ἐλαττοῦ-
 μαι, περιορίζομαι· μεταφ. ἐκπί-
 πτω, ταπεινοῦμαι. M. dwindled.
 Dye, οὐσ. βαφή, χρωματισμός.
 Dye'ing, οὐσ. χρωμάτισμα, βάψι-
 μον.
 Dy'ing, οὐσ. θάνατος, τελευτή.
 Dy'ing, ἐπ. ἀποθνήσκων, ἐκπνέων.

E.

Ea'gerly, ἐπίρ. προθύμως, ἐνθέρμως,
 ἐναργῶς, ἀπλήστως, καθ' ὑπερβα-
 λήν, σφόδρα.
 Ea'gerness, οὐσ. προθυμία, προσπά-
 θεια· ὁρμή, βία· ὑπερβολή· ταχύτης.

Ea'gle, οὐσ. αἰτός.
Ear, οὐσ. οὖς, ὠτίον, (κ.) αὐτίον. —
of corn, στάχυς.
Ea'rl, οὐσ. κόμης.
Ea'rly, ἐπ. ἐωθινός, πρωϊνός· πρό-
ωρος, ἄωρος.
Ea'rly, ἐπίρ. ἐνωρίς, γρήγορα, πρό-
ωρα.
Earn, ρ. ἐν. κερδαίνω, ἀπολαμβάνω,
ἀξίζω. Μετ. earned.
Ea'rneſt, ἐπ. ἐνθερμος, διακαής,
πρόθυμος, δραστήριος.
Ea'rneſtly, ἐπίρ. θερμῶς, προθύμως.
Earth, οὐσ. γῆ, χοῦς, χῶμα.
Ea'rthen, ἐπ. γήινος, ὁ ἐκ γῆς, ὁ
ἐκ χώματος, πήλινος.
Ea'rthquake, οὐσ. σεισμός.
Eaſe, οὐσ. ἄνεσις, ἀνάπαυσις, ἡσυ-
χία· μαλθακότης, τρυφή, ῥαθυμία·
εὐκολία, ἀνακούφισις.
Eaſe, ρ. ἐν. εὐκολύνω, ἀνακουφίζω,
ἀπαλλάσσω. Μετ. eaſed.
Ea'sily, ἐπίρ. εὐκόλως, ἀνέτως, ἡ-
σύγως.
Ea'sineſſ, οὐσ. εὐκολία.
Ea'ster, οὐσ. τὸ πάσχα.
East, οὐσ. ἀνατολή.
Ea'sterly καὶ **Ea'stein**, ἐπ. ἀνατο-
λικός.
Ea'stward, ἐπίρ. πρὸς ἀνατολὰς.
Ea'sy, ἐπ. εὐκόλος, ἄνετος, ἡσυχός·
ἀγαθός, καλός· συγκαταβατικός,
ἐλευθέριος· φυσικός, ἀμιγῆς· πα-
ραθ. eaſier-eſt.
Eat, ρ. ἐν. καὶ οὐδ. ἐσθίω, τρώγω,
τρέφομαι. Μετ. eaten.
Ea'table, ἐπ. φαγώσιμος· πλ. ἐδώ-
διμα φαγητά.
Ea'ting, οὐτ. βρώσις, φαγητόν.
Ebb, οὐσ. ἀμπωτίς· μεταφ. ἔκπτω-
σις, ἔκκλησις.
E'ben, **E'bon** ἔ **E'bony**, οὐσ. ἔβε-
νος.
Ecce'ntric ἔ **Ecce'ntrical**, ἐπ. ἐκ-
κεντρικός, ἀλλόκοτος, παράδοξος.
Ecclesia'stic ἔ **Ecclesia'stical**, ἐπ.
ἐκκλησιαστικός.
E'cho, οὐσ. ἡχώ.
E'cho, ρ. ἐν. καὶ οὐδ. ἡχῶ, ἀντηχῶ.

Ecla't, οὐσ. λάμψις, λαμπρότης·
ῥῆξις, ῥήγμα.
Ecli'pse, οὐσ. ἔκλειψις.
Ecli'pse, ρ. ἐν. καὶ οὐδ. σκοτεινιά-
ζω· ἐκλείπω, χάνομαι. Μετ. ec-
lipsed.
Econo'mical ἔ **Econo'mic**, ἐπ. οἰ-
κονομικός.
Eco'nomy, οὐσ. οἰκονομία.
E'ctacy ἔ **E'ctasy**, οὐσ. ἔκτασις.
Edge, οὐσ. ἀκωχή, ἀκμή· ἄκρα·
μεταφ. εὐρυία, ὀξύνοια.
Edge, ρ. ἐν. ὀξύνω, θήγω, ἀκονί-
ζω· περιρράπτω, χ. μαργελόνω·
βάλλω περιθώριον· μεταφ. παρό-
ξύνω, διερεθίζω. Μετ. edged.
E'difice, οὐσ. οἰκοδομή, κτίριον.
E'dify, ρ. ἐν. οἰκοδομῶ, κατασκευ-
άζω· νοθεύω, παραδειγματίζω,
πείθω, σωφρονίζω. Μετ. edified.
E'dition, οὐσ. ἔκδοσις.
E'ditor, οὐσ. ἐκδότης.
E'ducate, ρ. ἐν. παιδεύω, ἐκπαι-
δεύω, ἀνατρέφω. Μετ. educated.
E'ducating ἔ **Educa'tion**, οὐσ. παι-
δεία, ἀγωγή, ἀνατροφή, διδασκα-
λία.
E'en, συγκ. τοῦ even, πάντοτε.
Effa'ce, ρ. ἐν. ἐξαλείφω, ἀφανίζω,
καταστρέφω. Μετ. effaced.
Effa'scinate, ρ. ἐν. γοητεύω, μα-
γεύω. Μετ. effascinated.
Effe'ct, οὐσ. ἀποτέλεσμα, ἐκτέλεσις·
πραγματικότης· in—, τφόντι.
Effe'ct, ρ. ἐν. ἀποτελῶ, ἐκτελῶ,
πραγματοποιῶ, κάμνω. Μετ. ef-
fected.
Effe'ctive, ἐπ. ἀποτελεσματικός,
πραγματικός· ἐνεργητικός.
Effe'ctively, ἐπίρ. ἀποτελεσματι-
κῶς, πραγματικῶς, ἀληθῶς, ἐπι-
τυχῶς.
Effe'ctless, ἐπ. ἀκατόρθωτος, ἀδύ-
νατος.
Effe'ctual, ἐπ. ἐνεργός, δραστήριος,
πραγματικός, ἀληθής.
Effe'ctually, ἐπίρ. ἐνεργῶς, πραγμα-
τικῶς, ἐπιτυχῶς.
Effe'ctuate, ρ. ἐν. ἀποτελῶ, ἐκτελῶ.

Esse'minacy, οὐσ. τρυφή, ἡδυπάθεια, μαλθακότης.

Esse'minate, ἐπ. ἡδυπαθής, θηλυδρίας.

Esse'minate, ῥ. ἐν. καὶ οὐδ. ἐκθηλύνω· ἐκθηλύνομαι, ἐντρυφῶ, ἡδυπαθῶ. Μετ. effeminated.

Efficacious, ἐπ. ἐνεργητικός, δραστήριος.

Efficaciously, ἐπὶ ῥ. ἐνεργητικῶς, δραστηρίως.

Efficacy, οὐσ. δραστηριότης· δύναμις, ἰσχύς.

Effigies & Effigy, οὐσ. εἰκὼν, ἐκπύπωμα, παράστασις.

Effort, οὐσ. σπουδή, προσπάθεια· ἀγών, βία· πλ. efforts, ἀγῶνες.

Effusion, οὐσ. διάχυσις, χύσις.

Effulgence, οὐσ. λάμψις, λαμπρότης, στιλπνότης.

Effulgent, ἐπ. λαμπρός.

Egg, οὐσ. ὠδὸν, αὐγόν.

Egotism, οὐσ. ἐγωϊσμός, φιλαυτία.

Egotist, ἐπ. ἐγωϊστής, φίλαυτος.

Egregious, ἐπ. ἔσοχος, ἐξαίρετος, μέγας, θαυμαστός, τέλειος, σπάνιος.

Egress & Egression, οὐσ. ἔξοδος, ἔκδοσις.

Eight, ὄν. ἀριθ. ὀκτώ.

Eighteen, ἀριθ. δεκαοκτώ.

Eighteenth, ἀριθ. ἐπ. δέκατος ὀγθοος.

Eightfold, ἐπὶ ῥ. ὀκτάκις.

Eightieth, ἀριθ. ἐπ. ὀγδοηκοστός.

Eightscore, ἀριθ. ἑκατὸν ἐξήκοντα.

Eighty, ἀριθ. ὄν. ὀγδοήκοντα.

Either, ἐπ. ὁ ἕτερος, εἷς ἐκ τῶν δύο.

Either, σύνδ. εἴτε, ἄντε, ἤ.

Ela'nce, ῥ. ἐν. ἀκοντίζω, ἐξακοντίζω. Μετ. elanced.

Ela'pse, ῥ. οὐδ. περι(δι)έρχομαι, περῶ. Μετ. elapsed.

Ela'te, ἐπ. ὑψηλόφρων, ἀγέρωχος.

Ela'te, ῥ. ἐν. ἐπαίρω, ἀνυψόνω, καθισῶ τινὰ ὑπερήφανον. M. elated.

Elbow, οὐσ. ἀγκών.

Eld, οὐσ. γῆρας, γηρατεῖον.

Elder, E'ldest, παραθ. πρεσβύτε-

ρος-ατος, γεροντότερος-ατος, αὐσ. πρόγονος, προπάτωρ.

Ele'ct, ἐπ. ἐκλεκτός.

Ele'ct, ῥ. ἐν. ἐκλέγω. M. elected.

Ele'ction, οὐσ. ἐκλογή.

Ele'ctive, ἐπ. ἐκλεκτικός, ἐκλογικός.

Ele'ctor, οὐσ. ἐκλογεὺς, ἐκλέκτωρ.

Ele'ctoral, ἐπ. ἐκλεκτορικός.

Ele'ctric καὶ Ele'ctrical, ἐπ. ἤλεκτρικός.

Electri'city, οὐσ. ἡ'εκτρισμός.

Ele'ctrify, ῥ. ἐν. ἡλεκτρίζω. Μετ. electrified.

E'legance & E'legancy, οὐσ. κομψότης, χάρις, εὐπρέπεια.

E'legant, ἐπ. κομψός, χαρίεις, εὐπρεπής.

E'legy, οὐσ. ἐλεγγεῖον.

E'lement, οὐσ. στοιχεῖον.

Eleme'ntary, ἐπ. στοιχειώδης.

E'lephant, οὐσ. ἐλέφας.

E'levate, ῥ. ἐν. αἶρω, ἀνυψῶ, σηκώνω· μεταφ. ἐξάπτω, διεγείρω, διερεθίζω. Μετ. elevated.

Eleva'tion, οὐσ. ἀνύψωσις.

Ele'ven, ἀριθ. ἐπ. ἐνδεκα.

Ele'venth, ἀριθ. ἐπ. ἐνδέκατος.

Elm, οὐσ. πελέα.

E'loquence, οὐσ. εὐγλωττία, εὐφράδεια, ῥητορική.

E'loquent, ἐπ. εὐγλωττος, εὐφραδής.

E'loquently, ἐπὶ ῥ. εὐγλωττως, εὐφραδως.

Else, σύνδ. ἀλλέως, ἄλλως, ἤ.

Elu'cidate, ῥ. ἐν. σαφηνίζω, ἐξηγῶ. Μετ. elucidated.

Elu'de, ῥ. ἐν. ὑπεκ(ἀπο)φεύγω. M. eluded.

Elu'dible, ἐπ. ἀποφευκτός.

Elu'te, ῥ. ἐν. πλύνω, νίπτω, καθαρίζω. Μετ. eluted.

E'manate, ῥ. οὐδ. ἀπορρέω. Μετ. emanated.

Emana'tion, οὐσ. ἀπόρροια, ἐκροή.

Ema'ncipate, ῥ. ἐν. ἀπολύω, ἐλευθερόνω, χειραφετῶ.

Emancipa'tion, οὐσ. ἀπαλλαγὴ, ἀπελευθερώσις, χειραφεσία.

Emba'le, ρ. ἐν. συσκευάζω, γ. μπα-
λάρω. Μετ. embaled.

Emba'lm, ρ. ἐν. ἀρωματίζω, βαλ-
σαμώνω.

Emba'r, ρ. ἐν. ἀποκλείω, ἐμποδί-
ζω. Μετ. embarrred.

Emba'rk, ρ. ἐν. ἐπιβιβάζω (εἰς πλοῖ-
ον). Μετ. embarked.

Emba'rass, ρ. ἐν. ἐμπεριδεύω, δυσ-
κολεύω, ἐμποδίζω. Μετ. embar-
rassed.

Emba'rassment, οὐσ. ἐμπερίδευ-
μα, κώλυμα, ἐμπόδιον.

Emba'se, ρ. ἐν. καταβιβάζω, ὀλι-
γοστεύω· παραποιῶ, διαφθείρω. M.
embased,

Emba'ssador, οὐσ. πρέσβυς, ἀπε-
σταλμένος· θηλ. Embassadress.

E'mbassage & E'mbassy, οὐσ. πρε-
σβεία.

Emba'ttle, ρ. ἐν. παρατάττω εἰς
μάχην. Μετ. embattled.

Embay', ρ. ἐν. διαβρέχω, πλύνω,
λούω. Μετ. embayed.

Embe'llish, ρ. ἐν. καθωραίζω, καλ-
λωπίζω, ἐπικοσμῶ, στολίζω. Μετ.
embellished.

Embe'llishing & Embe'llishment,
οὐσ. ὠραϊσμός, καλλωπισμός, σο-
λισμός.

E'mbers, οὐσ. θερμὴ στάκτη.

Embi'tter, ρ. ἐν. καθιστῶ πικρὸν,
πικραίνω. Μετ. embittered.

E'mblem, οὐσ. ἔμβλημα, σύμβολον.

Embra'ce, Embra'cement καὶ Em-
bra'cing, οὐσ. ἐναγκαλισμός, ἀ-
σπασμός, ὑποδοχή.

Embra'ce, ρ. ἐν. ἐναγκαλίζομαι, ἀ-
σπάζομαι· ἀντιλαμβάνομαι, ἐν-
νοῶ, ὑπο(παρα)δέχομαι. Μετ. em-
braced.

Embroider, ρ. ἐν. ποικίλλω, κεν-
τῶ. Μετ. embroidered.

Embroidering, οὐσ. κέντημα.

Embroid, ρ. ἐν. συνταράττω, προ-
ξενῶ ἔριδας, φέρω εἰς διχόνοιαν. M.
embroiled.

Embroid'ling, οὐσ. ἀνακάτωμα, σύγ-
χρησμα.

E'merald, οὐσ. σμάραγδος.

E'migrate, ρ. ἐν. μεταναστεύω, ἀ-
ποικῶ. Μετ. emigrated.

Emigra'tion, οὐσ. μετοίκησις, με-
τανάστευσις.

E'minence καὶ E'minency, οὐσ. ὕ-
ψος, ὑπεροχή· ὑψηλότης τίτλ.

E'minent, ἐπ. ὑψηλός, ἑξοχος. 'E-
πίρ. eminently.

Emo'tion, οὐσ. συγκίνησις, ψυχικὴ
ταραχή.

E'mperor, οὐσ. αὐτοκράτωρ. θηλ.
emperess καὶ empress, αὐτοκρά-
τειρα.

E'mphasis, οὐσ. ἔμφασις.

Empha'tic & Empha'tical, ἐπ. ἔμ-
φατικός.

Empha'tically, ἐπίρ. ἔμφατικῶς.

E'mpire, οὐσ. αὐτοκρατορία, ἡγε-
μονία, κράτος, ἰσχύς.

Employ', οὐσ. ἀσχολία, ἔργον· ὑ-
πούργημα, ἐπάγγελμα.

Employ', ρ. ἐν. δίδω ἀσχολίαν εἰς
τινα, μεταχειρίζομαι· παραδίδω.
Μετ. employed.

Employ'ment, οὐσ. ἐνασχόλησις,
ὑπηρεσία, ἔργον, ἐπάγγελμα.

Emroi'son, ρ. ἐν. φαρμακεύω. Μετ.
empoisoned.

Emptiness, οὐσ. τὸ κενόν, κενότης,
ματαιότης.

Empty, ἐπ. κενός, ἄδειος· μεταφ.
μάταιος, ἐπιπόλαιος.

E'mpty, ρ. ἐν. ἐκκενόνω, ἀδειάζω·
μεταφ. ἀφαιρῶ, ἐξάγω. Μετ. em-
ptied.

E'mulate, ρ. ἐν. ἀμιλλῶμαι, συνε-
ρίζομαι, μιμοῦμαι.

Emula'tion, οὐσ. ἄμιλλα, συνερι-
σία, συναγωνισμός.

Ena'ble, ρ. ἐν. ἐνισχύω, εὐκολύνω.

Ena'ct, ρ. ἐν. πραγματοποιῶ, προσ-
τάζω. Μετ. enacted.

Ena'mour, ρ. ἐν. ἐμπνέω ἔρωτα, κ.
ἐρωτεύω. Μετ. enamoured.

Enca'ge, ρ. ἐν. βάλλω εἰς κλωδί-
ον, φυλαχίζω. Μετ. encaged.

Encha'nt, ρ. ἐν. γοητεύω, μαγεύω.
Μετ. enchanted.

Encha'nter, οὐσ. γόης, μάγος.

Encha'nting & Encha'ntment, οὐσ. γοητεία, μαγεία, θέλγητρον.

Enclo'sure, οὐσ. περίβολος, περίφραγμα.

Enclo'se, ῥ. ἐν. ἐγκλείω, περιφράττω, περιλαμβάνω· πολιορκῶ. Μετ. enclosed, ἐγκλειστος.

Enco'mium, οὐσ. ἐγκώμιον.

Encou'nter, οὐσ. ἐφσδος, προσβολή, σύγκρουσις.

Encou'nter, ῥ. ἐν. ἀπαντῶ· οὐδ. ἐφορμῶ, συμπλέκομαι, μάχομαι. M. encou'ntered.

Enci'rcle, ῥ. ἐν. περικυκλόνω, περιστοιχίζω, περιορίζω. Μετ. encircled.

Enci'rclet, οὐσ. κύκλος, γύρος.

Encou'rage, ῥ. ἐν. ἐνθαρρύνω. Μετ. encouraged.

Encou'rager, οὐσ. ὁ παροτρύνων, ἐνθαρρύνων, σύμβουλος.

Encou'ragement, οὐσ. ἐνθάρρυνσις, ἐμψύχωσις, ἐγκαρδίωσις.

Encroa'ch, ῥ. ἐν. ἀρπάζω, οἰκετοποιούμαι, σφετερίζομαι. Μετ. encroached.

Encro'acher, οὐσ. ἄρπαξ, σφετεριστής.

Encroa'ching καὶ Encroa'chment, οὐσ. ἀρπαγή, σφετερισμός.

Encu'mber, ῥ. ἐν. ἐμφράττω, γεμίζω, ἐμποδίζω. Μετ. encu'mbered.

Encu'mbrance, οὐσ. βάρος· ἐμπόδιον, χρέος.

End, οὐσ. τέλος· σκοπός, αἰτία, ἀποτέλεσμα· θάνατος, καταστροφή.

End, ῥ. ἐν. & οὐδ. τελειόνω, ἀποπαρατῶ, τελευτῶ. Μετ. ended.

Enda'nger, ῥ. ἐν. ἐκθέτω, φέρω· τίνα εἰς κίνδυνον, κάμνω· τίνα νὰ ριψοκινδυνεύσῃ. M. endangered.

Endea'r, ῥ. ἐν. κάμνω· ποθητὸν, ἐμπνέω· ἀγάπην. Μετ. endeared.

Endea'ring & Endea'rment, οὐσ. χάρις, θέλγητρον.

Endea'our, οὐσ. προσπάθεια.

Endea'our, ῥ. οὐδ. προσπαθῶ, καταγίνομαι, πασχίζω.

E'nding, οὐσ. τέλος, τελείωσις.

E'ndless, ἐπ. ἀτελεύτητος, αἰώνιος, διαρκής.

Endo'rsement, οὐσ. ὁπισθογραφία.

Endow', ῥ. ἐν. προικίζω, χαρίζω, στολίζω. Μετ. endowed.

Endow'ment, οὐσ. προίχισμα, χάρισμα, δῶρον· πλθ. προτερήματα, δῶρα τῆς φύσεως.

Endue', ῥ. ἐν. περιβάλλω, κοσμῶ, στολίζω· δίδω, προικίζω. Μετ. endowed.

Endu'rance, οὐσ. διάρκεια, ὑπο(ἐπι)μονή.

Endu're, ῥ. ἐν. ἀνέχομαι, ὑποφέρω, ὑπομένω· οὐδ. διαρκῶ, διαμένω. Μετ. endured.

E'ne'my, οὐσ. πολέμιος, ἐχθρός, ἀντιπαλός.

E'nergy, οὐσ. ἐνέργεια, δύναμις.

Enfee'ble, ῥ. ἐν. ἐξασθενῶ, ἀδυνατιζώ. Μετ. enfeebled.

Enfo'ce, ῥ. ἐν. ἐνισχύω, ἐνδυναμώνω· καταναγκάζω, βιάζω, ὑποχρεόνω· ἀποδεικνύω. M. enforced.

Enfo'cer, οὐσ. ὁ βιάζων, καταναγκάζων.

Enga'ge, ῥ. ἐν. ὑποθηκεύω, δίδω· εἰς ἐνέχυρον· δίδω λόγον, ὑπόσχομαι· ὑποχρεόνω, ἀναγκάζω· οὐδ. μάχομαι, συγκρούομαι, ἐπιχειρῶ, ὑποχρεοῦμαι. M. engaged· much engaged, πολυάσχολος.

Enga'gement, οὐσ. ὑπόσχεσις, ὑποχρέωσις, παραγγελία· σύγκρουσις, μάχη.

Enga'rland, ῥ. ἐν. περικοσμῶ· διαστεφάνου ἐξ ἀνθέων, στολίζω.

Eng'e'nder, ῥ. ἐν. τίκτω, γεννῶ, προάγω. Μετ. engendered.

E'ngine, οὐσ. μηχανή.

E'nglish, ἐπ. Ἄγγλος· ἡ ἀγγλικὴ γλῶσσα, ἀγγλικά.

Engra've, ῥ. ἐν. γλύφω, χαράττω. Μετ. engraved.

Engro'ss, ῥ. ἐν. παχύνω, κ. χονδραίνω, μεγαθύνω, αὐξάνω, ἀρπάζω, σφετερίζομαι· ἀγοράζω· χονδρικῶς. Μετ. engrossed.

Enjoin, ρ. ἐν. διατάττω, προστά-
ζω, παραγγέλλω. Μετ. enjoined.
Enjoy, ρ. ἐν. εὐφραίνω, τέρπω· οὐδ.
χαίρω, τέρπομαι· ἀπολαύω. Μετ.
enjoyed.
Enjoyment, οὐσ. ἡδονή, τέρψις,
χαρά, ἀπόλαυσις.
Enlarge, ρ. ἐν. πλατύνω, μεγεθύνω,
αὐξάνω· ἀπολύω, ἐλευθερόνω.
Μετ. enlarged.
Enlargement, οὐσ. αὐξήσεις, ἐπέκ-
τασις· ἀπόλυσις, ἐλευθερώσεις.
Enlighten and Enlighten, ρ. ἐν. φω-
τίζω· μεταφ. φωτίζω διὰ γνώσε-
ων, διδάσκω. Μετ. enlightened,
πολυμαθής, λόγιος.
Enlist, ρ. ἐν. καταγράφω, ἀπο-
γράφω. Μετ. enlisted.
Enliven, ρ. ἐν. ζωοποιῶ, ζωογονῶ,
ἐμψυχόνω, ἐγκαρδιόνω. Μετ. en-
livened.
Enmity, οὐσ. ἔχθρα, μῖσος, ἀπο-
στροφή.
Ennobble, ρ. ἐν. ἐξευγενίζω· λαμ-
πρύνω, ἀνυψῶ, προξενῶ δόξαν, κα-
θιστῶ περιώνυμον. Μετ. ennobled,
ἐξηυγενισμένος, ἔνδοξος, περιώνυ-
μος.
Ennui, οὐσ. ἀκηδία, ἀνία.
Enormity and Enormousness, οὐσ.
παρανομία, ἀνοσιούργημα, ὑπερ-
βολή, ἀμετρία.
Enormous, ἐπ. ἀνοσιουργός, παρά-
νομος· ἀμετρος, ὑπερμετρος.
Enormously, ἐπίρ. ὑπερβαλόντως,
ἐξόχως, καθ' ὑπερβολήν.
Enough, οὐσ. τὸ ἀρκούν.
Enough, ἐπίρ. ἱκανῶς, ἀρκούντως,
ἀρκετά.
Enounce, ρ. ἐν. δηλοποιῶ, δημο-
σιεύω. Μετ. enounced.
Enquire, ρ. ἐν. ἀναζητῶ, ἐρευνῶ,
ἐξετάζω.
Enrage, ρ. ἐν. παροργίζω, διερεθί-
ζω, κ. κάμνω τινὰ νὰ παροργισθῇ,
νὰ λυσσάξῃ. Μετ. enraged.
Enrich, ρ. ἐν. πλουτίζω, κάμνω
πλούσιον. Μετ. enriched.
Enrichment, οὐσ. πλουτισμός.

Enroll, ρ. ἐν. ἐγ(κατα)γράφω. Μ.
enrolled.
Enslave, ρ. ἐν. δουλόνω, ὑποδουλό-
νω. Μετ. enslaved.
Ensure, ρ. ἐν. καὶ οὐδ. ἔπομαι, δι-
κολουθῶ, παρέπομαι. Μ. ensued.
Insurance, οὐσ. ἀσφάλεια.
Ensure, ρ. ἐν. ἀσφαλίζω, ἐξασφα-
λίζω. Μετ. ensured.
Entail & Entailment, οὐσ. ὑποβο-
λή, ὑπο ἀντι)κατάστασις.
Entail, ρ. ἐν. ἀντι(ὑπο)καθιστῶ χα-
ράσσω. Μετ. entailed.
Entangle, ρ. ἐν. περιτυλίσσω, συγ-
χέω, ταραττώ, ἐμπεριδεύω, ἐμπε-
ριπλέκω. Μετ. entangled.
Entanglement, οὐσ. περιπλοκή.
Enter, ρ. οὐδ. καὶ ἐν. εἰσερχομαι,
ἐμβαίνω· παραδέχομαι, παραλαμ-
βάνω, εἰσάγω· καταγράφω, κατα-
χωρῶ. Μετ. entered.
Entering, οὐσ. εἴσοδος.
Enterprise, οὐσ. ἐπιχειρήσεις, ἐπι-
χείρημα.
Enterprise, ρ. ἐν. ἐπιχειρῶ, ἐπι-
χειρίζομαι. Μετ. enterprised.
Enterprising, οὐσ. ἐπιχειρήσεις, ἐρ-
γολαβία.
Entertain, ρ. ἐν. προσλαλῶ, συνο-
μιλῶ· περιποιεῖμαι, ὑπο(ἀπο)δέ-
χομαι, διασχεδάζω, συν(δια)τηρῶ,
εὐχαριστῶ. Μετ. entertained.
Entertainment, οὐσ. συνδιάλεξις,
συνομιλία, φιλοξένησις.
Enthrone, ρ. ἐν. ἐνθρονίζω.
Enthroning, οὐσ. ἐνθρονισμός.
Enthusiasm, οὐσ. ἐνθουσιασμός.
Enthusiast, οὐσ. ἐνθουσιαστής, ἐν-
θουσιασμένος.
Enthusiastic and Enthusiastical,
ἐπ. ἐνθουσιαστικός.
Entice, οὐσ. ἀπατεῶν, φθορεὺς,
πλάνος.
Entice, ρ. ἐν. ἐφελκύνω, ἐπισύρω,
ἀπατῶ, (ἀπο)πλανῶ, ἐκμαυλίζω.
Μετ. enticed.
Enticement, οὐσ. ἐφέλκυσις, ἀπά-
τη, (ἀπο)πλάνησις.
Entire, ἐπ. ὅλοσχερής, ὅλος, ἀκέ-

ραιας, πλήρης· τίμιος, εὐλιχρινής.
Enti'rely, ἐπίρ. ἐξ ὁλοκλήρου, παν-
 τελῶς· εὐλιχρινῶς.
Enti'tle, ῥ. ἐν. τιτλολογῶ, δίδω τι-
 τλν, ἐπιγράφω, ὀνομάζω· τιμῶ,
 ἐκτιμῶ, χορηγῶ δέξιωσιν. **Met. en-**
titled.
Entitula'tion, οὐσ. τίτλος, ἐπιγραφή.
E'ntrance, οὐσ. εἴς(δί)οδος, ἔμβα-
 σμα.
E'ntrance, ῥ. ἐν. ἐκπλήσσω, ἀφαρ-
 πάζω, φέρω εἰς ἔκστασιν. **Met.**
entranced.
Entrea't, ῥ. ἐν. ἱκετεύω, παρακα-
 λῶ· ἐπίκειμαι, ἀπαιτῶ· μεταχει-
 ρίζομαι καλῶς· οὐδ. λέγω, ὁμιλῶ.
Met. entreated.
Entrea'tance, **Entrea'ty** καὶ **En-**
trea'ting, οὐσ. ἱκεσία, δέησις, ἀ-
 παίτησις, προσφώνησις.
Entrench, ῥ. ἐν. "Ορ. **Intrench.**
Entru'st, ῥ. ἐν. "Ορ. **Intrust.**
E'ntry, οὐσ. εἴσοδος, ἔμβασμα.
E'ntwine, ῥ. ἐν. περιτυλίσσω. **Met.**
entwined.
Euu'merate, ῥ. ἐν. ἀριθμῶ, ἀπα-
 ριθμῶ· **Met. enumerated.**
Euu'merating καὶ **Enumera'tion**,
 οὐσ. ἀρίθμησις, ἀπαρίθμησις.
Euu'nciate, ῥ. ἐν. ἐξηγῶ, ἐκθέτω,
 ἀναγγέλλω, διακηρύττω. **M. enun-**
ciated.
Enuncia'tion, οὐσ. ἀπόφανσις, δη-
 λοποιήσις.
E'nvelope, οὐσ. περιβάλλω, πε-
 ριτύλιγμα, σκέπασμα.
Enve'lope, ῥ. ἐν. περικαλύπτω, πε-
 ριτυλίσσω, σκεπάζω. **M. enveloped.**
E'nvious, ἐπ. φθονερός.
E'nviously, ἐπίρ. φθονερῶς.
E'nvoy, οὐσ. ἀπεσταλμένος, πρέ-
 σβυς.
E'nvyy, οὐσ. φθόνος, ζηλεία.
E'nvyy, ῥ. ἐν. φθονῶ, μισῶ, ζηλεύω.
Met. envied.
E'picure, οὐσ. ἐπικούρειος.
E'picure'an, ἐπ. ἐπικούρειος, φιλή-
 δονος.
Epi'stle, οὐσ. ἐπιστολή.

E'pithaph, οὐσ. ἐπιτάφιον.
E'pithet, οὐσ. ἐπίθετον.
E'poca & **E'poch**, οὐσ. ἐποχή.
Equabi'lity, οὐσ. ἰσότης, ὁμοιότης,
 ἀναλογία.
E'quable, ἐπ. ἴσος, ὅμοιος, ὁ αὐ-
 τός.
E'quably, ἐπίρ. ἐξίσου, ὁμοίως.
E'qual, ἐπ. ἴσος, παραπλήσιος, ὁ-
 μοιος· δίκαιος, ἀμερόληπτος.
E'qual & **E'qualise**, ῥ. ἐν. ἐξισῶ,
 ἀφομοιῶ. **Met. equalised.**
Equa'lity, οὐσ. ἰσότης, ὁμοιότης.
E'qually, ἐπίρ. ἐξίσου, ὁμοίως.
Equi'p, ῥ. ἐν. ἐφοδιάζω, ἐφοπλίζω,
 παρασκευάζω. **Met. equipped.**
E'quipage, οὐσ. ἀποσκευή, προε-
 τοιμασία, ἐφόδια· ὄχημα, ἄμαξα.
Equi'pment, οὐσ. ἐφοπλισμός.
E'quitable, ἐπ. εὐθύς, δίκαιος.
Equi'valence & **Equi'valency**, οὐσ.
 ἰσοτιμία, τὸ ἰσοδύναμον.
Equi'valent, ἐπ. ἰσοδύναμος, ἰσο-
 στάσιος.
Equi'vocal, ἐπ. ἀμφίβολος, διαφο-
 ρούμενος.
E'ra, οὐσ. ἐποχή.
Ere, ἐπίρ. πρὶν, προτοῦ, πρότερον·
 — while, πρὸ ὀλίγου.
Ere'ct, ἐπ. εὐθύς, ὀρθός, προσεκτι-
 κός, ἄγρυπνος.
Ere'ct, ῥ. ἐν. ἐγείρω, ἀνορθώνω, ἀ-
 νυψώνω· καθιστῶ, κάμνω· διεγεί-
 ρω, παροξύνω. **Met. erected.**
E'remite, οὐσ. "Ορ. **Hermit.**
E'rr, ῥ. οὐδ. πλανῶμαι, εἶμαι εἰς ἀ-
 πάτην, σφάλω. **Met. erred.**
E'rrant, ἐπ. ἀλήτης, πεπλανημέ-
 νος, ἀπολωλώς, ἄστατος.
E'rratum, οὐσ. παρόραμα· πληθ.
Errata.
Erro'neous, ἐπ. ἐπισφαλής, ἐσφαλ-
 μένος, βλαβερός, ἄτακτος, ἀκανό-
 νιστος.
Esca'pe, οὐσ. φυγή, δραπέτευσις·
 πλάνη, λάθος.
Esca'pe, ῥ. ἐν. καὶ οὐδ. ἀποφεύγω·
 τρέπομαι εἰς φυγὴν, φεύγω.
E'scort, οὐσ. συνοδεία, φρουρά.

Esco'rt, ρ. ἐν. συνοδεύω.
 Espe'cial, ἐπ. εἰδικός, ἐξαιρετός.
 Espe'cially, ἐπίρ. εἰδικῶς, ἐξαιρέ-
 τως.
 Espou'se, ρ. ἐν. νυμφεύω, ὑπαν-
 δρεύω· ἀναδέχομαι, ὑπερασπίζομαι.
 M. espoused· she was espoused by
 . . ., ὑπανδρεύθη τὸν . . ., ἐνυμφεύ-
 θη αὐτὴν ὁ . . .
 Espy', ρ. ἐν. καὶ οὐδ. ἐκ(ἀνα)καλύ-
 πτω, παρατηρῶ, (ὑπο)βλέπω, κα-
 τασκοπτῶ. Met. espied.
 E'ssay, οὐσ. πείρα, δοκιμή, δοκίμι-
 ον· προσπάθεια.
 Esse'ntial, ἐπ. οὐσιώδης, ἀναγ-
 καῖος.
 Esse'ntially, ἐπίρ. οὐσιωδῶς, ἀναγ-
 καίως.
 Esta'blish, ρ. ἐν. καθιδρύω, θεμε-
 λιώνω, συσταίνω. M. established.
 Esta'blishment, οὐσ. καθιδρύσεις, ἀ-
 νέγερσις· κατάστημα.
 Esta'le, οὐσ. κατάστασις, περιου-
 σία, ἀγαθόν, τύχη.
 Este'e'm, οὐσ. σέβας, τιμὴ, ὑπόλη-
 ψις, πίστις.
 Este'e'm, ρ. ἐν. καὶ οὐδ. σέβομαι,
 τιμῶ, ὑπολήπτομαι· νομίζω, φρο-
 νῶ, δοξάζω. Met. esteemed.
 E'stimable, ἐπ. ἀξιότιμος, ἔντιμος,
 ἔνδοξος.
 E'stimate & Estima'tion, οὐσ. ἐκ-
 (δια)τίμησις, ὑπολογισμός.
 E'stimate, ρ. ἐν. ἐκτιμῶ, διατιμῶ,
 ὑπολογίζομαι. Met. estimated.
 Ete'rnal καὶ Ete'rne, ἐπ. αἰώνιος,
 παντοτεινός, αἰδιός, ἀτελεύτητος.
 Ete'rnalize, ρ. ἐν. διαιωνίζω, κά-
 μνω αἰώνιον.
 Ete'rually, ἐπίρ. αἰωνίως.
 Ete'rernity, οὐσ. αἰωνιότης.
 E'ther, οὐσ. αἰθήρ.
 Ethe'ral καὶ Ethe'reous, ἐπ. αἰ-
 θέριος.
 Eu'nuch, οὐσ. εὐνοῦχος.
 Eva'cate & Eva'cuate, ρ. ἐν. ἐκκε-
 νώνω, ἀδειάζω. Met. evacuated.
 Evacua'tion, οὐσ. ἐκκένωσις.
 Eva'de, ρ. ἐν. καὶ οὐδ. δια(ἀπο, ὑ-

πεκ)φεύγω, σώζομαι, γλυτόνω. M.
 evaded.
 Eva'sion, οὐσ. δραπέτευσις, φυγή.
 E've & E'ven, οὐσ. ἐσπέρας.
 E'ven, ἐπίρ. ἐξίσου, ὁμοίως—now,
 τώρα, εὐθὺς, ἤδη—us, καθώς.
 E'vening, οὐσ. ἐσπέρα.
 Eve'nt, οὐσ. συμβεβηκός, συμβάν.
 Eve'ntful, ἐπ. πλήρης συμβάντων.
 Eve'ntual, ἐπ. περιστατικός, τυ-
 χαῖος, τυχηρός.
 Eve'ntually, ἐπίρ. κατὰ τύχην, κα-
 τὰ συμβεβηκός.
 E'ver, ἐπίρ. ἀεί, πάντοτε. ποτέ· if
 —, ἂν ποτε· for —, ἔσσε!, διὰ
 παντός.
 Everla'sting, ἐπ. αἰώνιος, παντο-
 τεινός, ἀθάνατος.
 Everla'stingly, ἐπίρ. αἰωνίως, παν-
 τοτεινῶς.
 E'very, ἀντ. πᾶς, ἕκαστος, καθείς.
 E'vergreen, ἐπ. ἀειθαλής.
 E'vidence, οὐσ. ἐνάργεια, σαφή-
 νεια, ἀπόδειξις, μαρτυρία.
 E'vidence, ρ. ἐν. ἀποδεικνύω, δια-
 σαφηνίζω.
 E'vident, ἐπ. ἐναργής, σαφής.
 E'vidently, ἐπίρ. ἐναργῶς, σαφῶς.
 E'vil, οὐσ. κακία, τὸ κακόν, ζημία,
 βλάβη· king's —, αἱ χοιράδες (κ.
 γελώνια).
 E'vil, ἐπ. κακός, ἀχρεῖος, πονηρός,
 φαῦλος.
 E'vil καὶ E'villy, ἐπίρ. κακῶς· to
 speak —, κακολογῶ· to do —, κα-
 κοποιῶ, βλάπτω.
 Evi'nce, ρ. ἐν. ἐξελέγχω, ἀποδει-
 κνύω. Met. evinced.
 E'vitate, ρ. ἐν. ἀποφεύγω. Met.
 evitated.
 Evita'tion, οὐσ. ἀποφυγή.
 Ewe, οὐσ. ἀμνάς (κ. προβατῖνα).
 Exa'ct, ἐπ. ἀκριβής, ἐπιμελής, αὐ-
 στηρής, τίμιος.
 Exa'ct, ρ. ἐν. ἀπαιτῶ· οὐδ. ἐκβιά-
 ζομαι, λαμβάνω διὰ τῆς βίας. M.
 exacted.
 Exa'ction, οὐσ. εἰσπραξις.
 Exa'ctly, ἐπίρ. ἀκριβῶς,

Exa'ctness, οὗτ. ἀκρίβεια, ἐπιμέλεια, προσοχή.

Exa'ggerate, ῥ. ἐν. μεγαλύνω, μεγαλοποιῶ. Μετ. exaggerated.

Exaggera'tion, οὗσ. μεγαλοποιήσις, αὐξήσις, ὑπερβολή.

Exa'lt, ῥ. ἐν. ὑπερυψῶ, μεγαλοποιῶ, ἐπαινῶ, ὑπερεπαινῶ, ἐκθειάζω. Μετ. exalted.

Exalta'tion, οὗσ. ὑπερύψωσις, ἀνάβασις.

Exa'men, οὗσ. ἐξέτασις.

Examina'tion, οὗσ. ἐξέτασις, ἔρευνα, ἀνάκρισις, συζήτησις.

Exa'minator, οὗσ. ἐξεταστής, ἀνακριτής.

Exa'mine, ῥ. ἐν. ἐξετάζω, ἐρευνῶ, ἀνακρίνω, ἐρωτῶ. Μετ. examined.

Exa'miner, οὗσ. ἐξεταστής, ἀνακριτής.

Exa'mining, οὗσ. ἐξέτασις, ἔρευνα.

Exa'mple, οὗσ. παράδειγμα, ὑπόδειγμα, ὑπογραμμός.

Exa'mplary καὶ **Exe'mplary**, ἐπ. παραδειγματικός.

Exa'sperate, ῥ. ἐν. παροξύνω, διερεθίζω, ἐξαγριόνω. Μετ. exasperated.

Excee'd, ῥ. ἐν. ὑπερβάλλω, ὑπερβαίνω, ὑπερέχω. Μετ. exceeded.

Excee'ding, ἐπ. ὑπερβολικός, ἐξαιρετός.

Excee'dingly, ἐπίρ. καθ' ὑπερβολήν, ἐξαιρετῶς.

E'xcel, ῥ. ἐν. ὑπερέχω, ὑπερτερῶ. Μετ. excelled.

E'xcellence ἢ **E'xcellency**, οὗσ. ὑπεροχή, ὑπερβολή, μεγαλεῖον, τίτλ. ἐξοχότης.

E'xcellent, οὗσ. ἔξοχος, ἐξαιρετός, μέγας, ἐπιφανής, ἀξιόλογος· τίτλ. ἐξοχώτατος.

E'xcellently, ἐπίρ. ἐξαιρετῶς, ἐξόχως, διαφερόντως.

E'xcentric κτλ. "Ορ. Eccentric.

Exce'pt, ῥ. ἐν. ἐξαιρῶ, ἐκβάλλω, ἀπορρίπτω. Μετ. excepted.

Exce'pt καὶ **Exce'pting**, πρόθ. ἐκτός, παρεκτός, πλὴν.

Exce'ption, οὗτ. ἐξαίρεσις, ἀπόρριψις· ἐκκλήσις.

Exce'ss, οὗσ. ὑπερβολή, ὑπεροχή.

Exce'ssive, ἐπ. ὑπέρμετρος, ὑπερβολικός, ἀσύμμετρος.

Exce'ssively, ἐπίρ. ἐξαιρετῶς, ὑπερβαλλόντως.

Excha'nge, οὗσ. ἀλλαγὴ, ἀνταλλαγὴ, ἀντάλλαγμα· price of —, ἐπικαταλλαγή (χ. ἄτζιο). "Ορ. καὶ Bill.

Excha'nge, ῥ. ἐν. ἀλλάττω, συν(μετ)αλλάττω. Μετ. exchanged.

Exche'quer, οὗσ. τὸ δημόσιον ταμεῖον, τὰ οἰκονομικά· the chancellor of the—, ὁ γραμματεὺς (ὑπουργός) τῶν οἰκονομικῶν.

Excita'tion, οὗσ. προτροπὴ, παρακίνησις.

Exci'te, ῥ. ἐν. διεγείρω, προτρέπω, ἐνθαρρύνω. Μετ. excited.

Exci'tement, οὗσ. διέγερσις, προτροπὴ, παρακίνησις.

Exclaim ἢ **Exclama'tion**, οὗσ. ἐκ(ἐπι)φώνησις, καταδόησις.

Exclai'm, ῥ. οὐδ. ἀναβοῶ, φωνάζω, κατακραυγάζω. M. exclaimed.

Exclu'de, ῥ. ἐν. ἀποκλείω, ἐμποδίζω, ἀποκρούω, ἀποβάλλω. Μετ. excluded.

Exclu'sion, οὗσ. ἀπόκλεισις.

Exclu'sive, ἐπ. ἀποκλειστικός.

Exclu'sively, ἐπίρ. ἀποκλειστικῶς.

Excommu'nicate, ῥ. ἐν. ἀφορίζω, ἀναθεματίζω. Μετ. excommunicated.

Excommunica'tion, οὗσ. ἀφορισμός, ἀναθεματισμός.

E'xcrement, οὗσ. περίττωμα (τῆς κοιλίας), ἔκκρισις.

Excu'rsion, οὗσ. ἐκδρομή, ὁδοιπορία, περιήγησις· ἔφοδος.

Excu'sable, ἐπ. συγγνωστός, ἄξιος συγχωρήσεως.

Excu'se, οὗσ. πρόφασις, δικαιολόγημα, συγγνώμη, συγχώρησις.

Excu'se, ῥ. ἐν. καὶ οὐδ. συγχωρῶ, συγγινώσκω· ἀπο(δικαιο)λαγοῦμαι, προφασίζομαι. Μετ. excused.

E'xecrate, ρ. ἐν. μισῶ, βδελύσσομαι. Μετ. execrated.

Excecra'tion, οὗτ. ἀποστροφή, βδελυγμὸς, μῖσος.

E'xecute, ρ. ἐν. ἐκτελῶ, πραγματοποιῶ, ἐκπληρῶ· τιμωρῶ διὰ θανάτου, ἐκτελῶ κεφαλικὴν ποινὴν. M. executed.

Execu'tion, οὗσ. ἐκτέλεσις, ἐκπλήρωσις· ἐκτέλεσις κεφαλικῆς ποινῆς· a writ for —, ἐκτελεστήριον (ἐγγράφον).

E'xecutor, ἐπ. ἐκτελεστής.

Exe'mplar, οὗτ. ὑπόδειγμα, παράδειγμα, πρότυπον.

Exe'mpt, ἐπ. ἐξηρημένος, ἐλεύθερος, ἀφορολόγητος.

Exe'mpt, ρ. ἐν. ἐξαιρῶ, ἀπαλλάσσω. Μετ. exempted.

Exe'mption, οὗσ. ἐξαίρεσις, ἀπαλλαγὴ· ἀσυνδοσία.

Exe'quies, οὗσ. κηδεῖα, ἐνταφιασμός.

E'xercise & **Exercising**, οὗσ. ἀσκήσις, γύμνασις· γύμνασμα, χρέος, καθήκον.

E'xercise, ρ. ἐν. ἐξασκῶ, γυμνάζω, πράττω. Μετ. exercised.

Exe'rt, ρ. ἐν. κατεργάζομαι, κάμνω, τελειοποιῶ· δεικνύω, παράγω· βιάζω, στενοχωρῶ. Μετ. exerted.

Exe'rtion, οὗσ. σπουδὴ, παραγωγὴ, δῆλωσις, τελειοποιήσις.

Exhau'st, ρ. ἐν. ἐξ(ἀπ)αντλῶ, ἐκκενόνω, ἀδειάζω. M. exhausted.

Exhau'stible, ἐπ. ὅστις δύναται νὰ ἐξαντληθῇ.

Exhi'bit, ρ. ἐν. ἐμφανίζω, παρουσιάζω, ὑποβάλλω, δεικνύω. Μετ. exhibited.

Exhi'bit καὶ **Exhibi'tion**, οὗσ. παρὰστασις, ἐμφάνισις· ἔχθεσις.

Exhi'larate, ρ. ἐν. φαιδρύνω, εὐφραίνω, τέρπω, διασκεδάζω. Μετ. exhilarated.

Exhilara'tion, οὗτ. φαιδρότης, εὐφροσύνη.

Exho'rt, ρ. ἐν. προτρέπω, παρακινῶ, διερεθίζω, ἐνθαρρύνω. Μετ. exhorted.

Exhorta'tion, οὗσ. προτροπὴ, παρακίνησις, ἐνθαρρύνσις.

E'xigence καὶ **E'xigency**, οὗσ. ἀπαίτησις, ἀνάγκη, χρεία, κατεπεὶγόν τι· πρόσκομμα, ἐμπόδιον· ἀμηχανία, ἀπορία.

E'xigent, ἐπ. κατεπείγων, ἀναγκαστός.

E'xile, οὗσ. ἐξορία.

E'xile, ρ. ἐν. ἐξορίζω. Μετ. exiled.

Exi'lement, οὗσ. ἐξορία.

Exi'st, ρ. οὐδ. ὑπάρχω, εἶμαι. M. existed.

Exi'stence καὶ **Exi'stency**, οὗσ. ὑπαρξις.

Exi'stent, οὗσ. ὑπάρχων, ὄν.

E'xit, οὗσ. ἐξοδος, ἀναχώρησις· θάνατος.

Exo'rbittance & **Exo'rbitancy**, οὗσ. ὑπερβολὴ, ἰδιοτροπία.

Exo'rbitant, οὗσ. ὑπερβολικὸς, ὑπέρμετρος· ἀλλόκοτος, ἰδιότροπος.

Exo'rbitantly, ἐπὶρ. ὑπερβαλόντως, ὑπὲρ τὸ δέον, ὑπέρμετρα.

Expa'nd, ρ. ἐν. ἐκτείνω, ἐξαπλώνω, ἐκτυλίσσω. Μετ. expanded.

Expa'nse, οὗσ. ἐκτύλιξις, ἔκτασις, ἐξάπλωσις.

Expe'ct, ρ. ἐν. περι(προσ)μένω, προσδοκῶ, ἐλπίζω. Μετ. expected.

Expecta'tion, οὗσ. προσδοκία, ἐλπίς· beyond —, ἀπροσδοκῆτως, παρ' ἐλπίδα.

Expe'dience καὶ **Expe'diency**, οὗσ. καταλληλότης, ἀρμοδιότης.

Expe'dient, ἐπ. κατάλληλος, ἀρμόδιος, πρόσφορος, ὠφέλιμος, χρήσιμος. — οὗσ. μέσον, τρόπος, μηχανεῦμα.

Expe'diently, ἐπὶρ. καταλλήλως, ἀρμοδίως.

E'xpedit, ἐπ. ταχὺς, εὐκολος, ἐπιμελής, σπουδαῖος.

Expedi'tion, οὗσ. ἐπίσπευσις, ἐπιτάχυνσις, σπουδὴ· ἀποστολὴ ταχυδρομίου· ἐκστρατεία.

Expedi'tious, ἐπ. ἐπισπευτικὸς, ταχὺς, πρόθυμος, ἐπιμελής.

Expe'l, ρ. ἐν. φυγαδεύω, ἐξορίζω.

Expe'nd, ῥ. ἐν. δαπανῶ, ἐξοδεύω· ἐκτείνω, φθείρω, καταναλίσκω. **M. expended.**

Expe'nditure καὶ **Expe'nse**, οὐς. δαπάνη, ἔξοδον, κατανάλωσις.

Expe'nsive, ἐπ. δαπανηρὸς, πολυέξοδος· ἄσωτος.

Expe'nsively, ἐπίρ. πολυεξόδως, πολυτελῶς.

Expe'rience, οὐς, πεῖρα, δοκιμή, ἐμπειρία.

Expe'rience, ῥ. ἐν. πειρῶμαι, δοκιμάζω. **Met. experienced.**

Expe'riement, οὐς. ἀπόπειρα, δοκιμή.

Expe'riement, ῥ. ἐν. ἀποπειρῶμαι, δοκιμάζω. **Met. experimented.**

Experime'ntal, ἐπ. ἐμπειρικός.

Expe'ri, ἐπ. ἐμπειρός, πρακτικός.

E'xpiate, ῥ. ἐν. ἀγνίζω, καθαρίζω· ἐξιλεόνω. **Met. expiated.**

Expia'tion, οὐς. ἐξιλέωσις.

Expira'tion, οὐς. ἐκπνεύσις, τελευτή, τέλος.

Expi're, ῥ. οὐδ. ἐκπνέω, τελευτῶ, ἀποθνήσκω.

Explai'n, ῥ. ἐν. ἐξηγῶ, σαφηνίζω, ἐρμηνεύω. **Met. explained.**

Explai'ning καὶ **Explana'tion**, οὐς. ἐξήγησις, ἐρμηνεύσις, σαφήνεια.

Explai'ner, οὐς. ἐξηγητής.

Exploi't, οὐς. ἔργον, ἀνδραγάθημα, κατόρθωμα.

Exploi't, ῥ. ἐν. κατορθώνω, ἐκτελῶ, κάμνω. **Met. exploited.**

Explo'rate ὃ **Explo're**, ῥ. ἐν. διερευνῶ, ἀναζητῶ, ἐξετάζω, κατοπτρεύω. **Met. explored.**

Expo'rt, ῥ. ἐν. ἐκ(μετα)φέρω, ἐξάγω. **Met. exported.**

Expo'se, ῥ. ἐν. ἐκτίθημι, ἐκθέτω· ἀνακαλύπτω, ἐξηγῶ, εὐρίσκω· οὐδ. ἐκτίθεμαι, κινδυνεύω· ἀσκοῦμαι, γυμνάζω. **Met. exposed.**

Expo'sing ὃ **Exposi'tion**, οὐς. ἐκθεσις, θέσις, ἐξήγησις, διήγησις.

Expre'ss, ῥ. ἐν. ἐκφράζω, λέγω, προφέρω, ἐκθλίβω. **Met. expressed.**

Expre'ss, ἐπ. ῥητὸς, σαφής.

Expre'ssion, οὐς. ἐκφράσις, ἔκθεσις, παράστασις, λόγος, προφορά· ἐκθλίψις, ἐκπίεσις.

Expre'ssive, ἐπ. ἐκφραστικός, ἐμφαντικός, ἐνεργητικός, σημαντικός.

Expre'ssively, ἐπίρ. ἐκφραστικῶς, ἐμφαντικῶς, ῥητῶς.

E'xquisite, ἐπ. ἐξαίρετος, ἀξιόλογος, ἀκριβής, ἐντελής.

E'xquisitely, ἐπίρ. ἐξαίρετα, ἀξιόλογα, ἐντελῶς.

Exte'nd, ῥ. ἐν. ἐκτείνω, ἐξαπλόνω, πλατύνω, αὐξάνω, διαχέω· οὐδ. ἐκτείνομαι, ἐξαπλόνομαι. **Met. extended.**

Exte'nsible καὶ **Exte'nsive**, ἐπ. ἐπιδεκτικός ἐκτάσεως, ἐκτεταμένος, πλατὺς, μέγας.

Exte'nsion, οὐς. ἔκτασις.

Exte'nsively, ἐπίρ. ἐκτεταμένως, κατ' ἔκτασιν.

Exte'nt, οὐς. ἔκτασις.

Exte'nt, ἐπ. ἐκτενής, ἐκτεταμένος.

Exte'nuate, ῥ. ἐν. ἐξασθενῶ, ἀτονίζω, σμικρύνω. **M. extenuated.**

Exte'nuating ὃ **Exte'nuat'ion**, οὐς. ἐξασθένησις, ἐλάττωσις, σμίκρυνσις.

E'xterior, ἐπ. ἐξωτερικός.

Exte'rminate ὃ **Exte'rmine**, ῥ. ἐν. ἐξολοθρεύω, ἀφανίζω. **Met. exterminated.**

Extermina'tion, οὐς. ἐξολοθρευμὸς, καταστροφή.

Exte'rminator, οὐς. ἐξολοθρευτής, καταστροφεύς.

Exte'rn καὶ **Exte'rnal**, ἐπ. ἐξωτερικός.

Exti'net, ἐπ. ἐσθεςμένος, ἐξηλειμμένος· ἄκυρος, κατηργημένος.

Exti'ntion, οὐς. ἀπόσβεσις, ἐξάλειψις, κατάργησις.

Exti'nguish, ῥ. ἐν. ἀποσβέω, σβύνω, ἐξαλείφω. **Met. extinguished.**

Exti'nguishment, οὐς. ἀπόσβεσις, ἐξάλειψις, κατάργησις.

Extol'l, ῥ. ἐν. ὑπερ(ἐξ)υψῶ, μεγαλύνω, ἐπαινῶ, ἐγκωμιάζω, ἐκθειάζω. **Met. extolled.**

Extol'ment, οὐσ. ἔπαινος, ἐγκώμιον.
Extract, οὐσ. ἀπόσπασμα· ἐκχύ-
 λισμα.
Extra'ct, ῥ. ἐν. ἀποσπῶ, ἐξάγω, ἐκ-
 λέγω, ἀπανθίζω. Μετ. **extracted**.
Extra'ction, οὐσ. ἐξαγωγή· κατα-
 γωγή, γένος.
Extrao'rdinary, ἐπ. ἔκτακτος, μὴ
 συνήθης, παράξενος.
Extra'vagance καὶ **Extra'vagancy**,
 οὐσ. ἰδιοτροπία, παραλογία· μω-
 ρία· ἄσωτεία.
Extra'vant, ἐπ. ἰδιότροπος, ἀλ-
 λόκοτος, παράξενος· μωρός· παρά-
 φρων, ἄσωτος.
Extre'me, ἐπ. ἄκρος, ὑπερβολικὸς,
 μέγιστος. — οὐσ. τὸ ἄκρον· **to an**
—degree, εἰς τὸν ὑπέρτατον βαθ-
 μὸν, καθ' ὑπερβολήν.

F.

Fable, οὐσ. μῦθος.
Fa'bric, οὐσ. οἰκοδομή, κατασκευή·
 μεταφ. ἐργασάσιον, τεχνουργεῖον.
Fa'bric ἔξ **Fa'bricate**, ῥ. ἐν. κατα-
 σκευάζω, κατεργάζομαι, ἐκποιῶ.
 Μετ. **fabricated**.
Fabrica'tion, οὐσ. κατασκευή.
Face, οὐσ. ὄψις, πρόσωπον· κατά-
 στασις· αὐθάδεια, τόλμη.
Face, ῥ. ἐν. βλέπω κατὰ πρόσω-
 πον, ἐνατενίζω· περιφρονῶ· οὐδ.
 ὑποκρίνομαι, προσποιούμαι, Μετ.
faced.
Faci'litate, ῥ. ἐν. εὐκολύνω. Μετ.
facilitated.
Faci'lity, οὐσ. εὐκολία, συγκατά-
 βαισις.
Fact, οὐσ. ἔργον, πρᾶξις, πρᾶγμα·
in—, τῶντι, πραγματικῶς.
Fa'ction, οὐσ. φατρία, στάσις.
Fa'culty, οὐσ. δύναμις τοῦ νοός.
Fade, ῥ. ἐν. καὶ οὐδ. μαραίνω-
 μαι, ἀπανθῶ, παρακμίζω, παρέρ-
 χομαι, ἐξασθενίζω, χανύνομαι·
 μεταβάλλομαι. Μετ. **faded**.

Extre'mely, ἐπίρ. λίαν, καθ' ὑπερ-
 βολήν.
Extre'mity, οὐσ. ἄκρον, ἐσχατιᾶ,
 τέλος, ἐσχάτη ἀνάγκη, δεινὴ κα-
 τάστασις, ὑπερβολή, ὁρμή.
Extricate, ῥ. ἐν. ἐξελίσσω, ἐξεμ-
 περιδεύω, ἀπολύω, ἐλευθερόνω, ἀ-
 παλλάττω. Μετ. **extricated**.
Extrica'tion, οὐσ. ἐξελιγμός, ἀ-
 παλλαγή.
Exult, ῥ. οὐδ. ἀγάλλομαι, ὑπερευ-
 φραίνομαι, ἀνασχιρτῶ. Μετ. **ex-**
ulted.
Exu'ltance ἔξ **Exulta'tion**, οὐσ. ἀγ-
 γαλίαισις, ἀνασχιρτήσις· θρίψμος,
 παραφορὰ χαρᾶς.
Eye, οὐσ. ὀφθαλμός, ὄμμα.
Eye'-brow, οὐσ. ὄφρυς, ὄφρῦδιον.

Fa'got, οὐσ. δέμα, δεμάτιον.
Fail, οὐσ. ἔλλειψις, ἐλάττωμα, λά-
 θος· τελευτή.
Fail, ῥ. ἐν. ἔξ οὐδ. ἐγκατα(παρα)-
 λείπω, ἀφίνω, ἀναβάλλω, ἐλλεί-
 πω, ἐκκλίνω, πίπτω, κινδυνεύω,
 χάνομαι, χρεωκοπῶ, πτωχαίνω. Μ.
failed.
Fai'ling, οὐσ. ἔλλειψις, ἐλάττωμα,
 λάθος, σφάλμα.
Fain, ἐπ. ὑπόχρεως, ἠναγκασμένος.
 Ἐπίρ. ἐκουσίως.
Faint ἔξ **Fainty**, ἐπ. ἀδύνατος, ἀ-
 σθενής, ἀδρανής, μικρόψυχος, δει-
 λός, καταβεβλημένος· **to grow —**,
 ἐκχαυνούμαι· παραθ. **fainter-est**.
Faint, ῥ. οὐδ. ἀθυμῶ, λειποθυμῶ,
 λυποψυχῶ, ἐξασθενούμαι, χανού-
 μαι. Μετ. **fainted**.
Fai'nting, οὐσ. λειποθυμία, λειπο-
 ψυχία, ἀθυμία.
Fai'ntly, ἐπίρ. ἀθύμως, δειλῶς.
Fai'ntness, οὐσ. ἀθυμία, ἀδυναμία.
Fair, ἐπ. εὐμορφος, εὐειδής· χαρί-
 εις, κομψός· ἀθῶος, εἰλικρινής.

τίμιος· εὐπρόσιτος, γαληνιαῖος, πρᾶς· παραθ. *faire-est*.
Fair & **Fai'rly**, ἐπὶρ. καλῶς, χαριέντως, εὐνοϊκῶς, πιστῶς, τιμίως, εἰλικρινῶς.
Fai'ry, οὗτ. φαντασιώδης νύμφη, μάγισσα.
Faith, οὗσ. πίστις, ἐμπιστwsύνη· θρησκεία, πίστις.
Fai'thful, ἐπ. πιστὸς, ἀξιόπιστος, τίμιος, εἰλικρινής.
Fai'thfully, ἐπὶρ. πιστῶς, εἰλικρινῶς, τιμίως.
Fai'thfulness, οὗσ. πίστις, ἐμπιστwsύνη.
Fai'thless, ἐπ. ἄπιστος, ἐπίβουλος, παράνομος.
Fall, οὗσ. πτώσις, πέσιμον.
Fall, ῥ. ἐν. ἀφίνω νὰ πέσῃ τι, ῥίπτω· οὐδ. πίπτω, ἐλαττοῦμαι — *down*, πίπτω χαμαί. Μετ. *fallen*.
Falla'cious, ἐπ. σφαλερὸς, ἀπατηλὸς, δόλιος.
Fa'lling, οὗσ. πτώσις, ἔκπτωσις.
Fa'lling, ἐπ. ἐτοιμόρροπος.
Fa'llacy, οὗσ. ἀπάτη, δόλος, τέχνασμα.
False, ἐπ. ψευδής, ἀπατηλὸς, παραπεποιημένος, δολερὸς, ὕπουλος, παράνομος.
Fa'lsehood καὶ **Fa'lseness**, οὗσ. ψεῦδος, δολιότης, ἀπάτη.
Fa'lsely, ἐπὶρ. ψευδῶς, ἀπατηλῶς, δολίως.
Falsifica'tion, οὗσ. κιβδήλωσις, νόθευσις, παραποίησις.
Fa'lsifier, οὗσ. νοθευτής, κιβδηλοποιός.
Fa'lsify, ῥ. ἐν. νοθεύω, κιβδηλεύω, παραποιῶ, κάμνω τι ἄσημον, παραθαίνω· οὐδ. ψεύδομαι. Μετ. *falsified*.
Fa'lsity, οὗσ. ψεῦδος, ἀπάτη, πλάνη.
Fa'me, οὗσ. φήμη, δόξα· *by* —, ἐκ φήμης.
Fa'me, ῥ. ἐν. κλεῖζω, φημίζω, δοξάζω. Μετ. *famed*.
Fa'meless, ἐπ. ἄδοξος, ἀσήμαντος, μηδαμινός.

Fami'liar, ἐπ. οἰκεῖος, γνῶριμος, σχετικὸς, εὐχερής, εὐπροσήγορος· ὑπηρέτης.
Familia'rity, οὗσ. οἰκειότης, σχέσις, φιλία, εὐπροσηγορία.
Fami'liarize, ῥ. ἐν. ἐξ(προσ)οικειῶ, συνειθίζω. Μετ. *familiarized*.
Fa'mily, οὗσ. οἰκογένεια· εἶδος, τάξις.
Fa'mine, οὗσ. λιμὸς, πείνα, σιτοδεία.
Fa'mish, ῥ. ἐν. καὶ οὐδ. προξενῶ πείναν, πεινῶ, λιμοκτονῶ. Μετ. *famished*.
Fa'mous, ἐπ. περίφημος, περιδόξος, ἔνδοξος.
Fa'mously, ἐπὶρ. ἐνδόξως, εὐκλεῶς, ἐπισήμως.
Fan, οὗτ. ῥιπίδιον, ἀνεμιστήριον.
Fan, ῥ. ἐν. ἀνεμίζω, ῥιπίζω.
Fana'tic καὶ **Fana'tical**, ἐπ. θρησκομανής, φανατικός.
Fa'nciful, ἐπ. φαντασιώδης, παράδοξος, ἀλλόκοτος.
Fa'ncy, οὗσ. φαντασία, ἰδέα, γνώμη.
Fa'ncy, ῥ. οὐδ. φαντάζομαι, νομίζω· ἐπιθυμῶ. Μετ. *fancied*.
Fanta'stic & **Fanta'stical**, ἐπ. φαντασιώδης, φανταστικός.
Far, ἐπὶρ. πόρρω, μακράν· *by* —, παρὰ πολὺ, κατὰ πολλὰ.
Far, ἐπ. μακρὸς, μακρυνός· ἀλλότριος, διάφορος.
Farce, οὗσ. γελωτοποιία, ἀστειότης, γελοιώδης κωμωδία.
Fa'rdel, οὗσ. συσκευασία, δέμα, φάκελλος, φορτίον.
Fare, οὗτ. ναῦλος, ἀγώγιον· φαγητόν, τροφή.
Fare, ῥ. οὐδ. ὑπάγω, ἐπέρχομαι, ὁδοιπορῶ, διάγω, ἐρόμαι. *it fares*, συμβαίνει. Μετ. *fares*.
Farewe'll & ποιητ. *farewel*, ἐπιφ. ὑγίαινε! χαῖρε! ἔρρωσο! ἀποχαιρετισμός.
Farm, οὗσ. ἔπαυλις, ὑποστατικόν.
Fa'rmer, οὗσ. ἐκμισθωτής, πακτωτής· γεωργός.
Farra'go, οὗσ. μῆγμα.

Fa'rther, ἐπ. ἀπώτερος, μακρότερος.
Fa'rthest, ἐπ. ἀπώτατος.
Fa'rther, ἐπίρ. ἀπωτέρω, περαιτέρω, μακρότερον.
Fa'rthing, οὐσ. φαρδύγγιον, τὸ $\frac{1}{4}$ τοῦ ἀγγλικοῦ πενίου.
Fa'scinate, ῥ. ἐν. βασκαίνω, μαγεύω. Μετ. fascinated.
Fascina'tion, οὐσ. βασκανία.
Fa'shion, οὐσ. τρόπος, ἥθος, σχῆμα, μορφή· καινοφάνεια, συρμός.
Fa'shion, ῥ. ἐν. μορφώνω, σχηματίζω. Μετ. fashioned.
Fa'shionable, ἐπ. φιλόκαινος, κομψός.
Fa'shionably, ἐπίρ. κατὰ τὸν συρμόν.
Fast, οὐσ. νηστεία, ἐγκράτεια.
Fast, ῥ. οὐδ. νηστεύω, ἐγκρατεύομαι. Μετ. fasted.
Fast, ἐπ. σταθερός, ἀκίνητος· ἐπιδέξιος, πρόθυμος, ταχύς.
Fast, ἐπίρ. σταθερῶς, ἀκινήτως, δυνατὰ, ἐπιδεξίως· ταχέως, γρήγορα.
Fa'sten, ῥ. ἐν. καὶ οὐδ. στερεόνω, στηρίζω, συνδέω, ἐνόνω, κλείω, ἐμποδίζω· παρεμβάλλω, ἐμπήγω, ἐμμένω, προσηλοῦμαι· to—in, ἐκτυπώνω· to—upon, προσκλίνω. M. fastened.
Fat, οὐσ. λίπος, πάχος.
Fat, ἐπ. παχύς· πυκνός, ἄφθονος· χονδρός, ἀγροῖκος.
Fa'tal, ἐπ. ὀλέθριος, θανατηφόρος.
Fata'lity, οὐσ. μοῖρα, τὸ πεπρωμένον, ἀνάγκη.
Fate, οὐσ. μοῖρα, εἰμαρμένη.
Fa'ted, ἐπ. προωρισμένος ὑπὸ τῆς εἰμαρμένης.
Fa'ther, οὐσ. πατήρ.
Fa'thom, οὐσ. ὕργυιά· χωρητικότης, δύναμις.
Fa'thom, ῥ. ἐν. εἰσδύω, εἰσχωρῶ, ἐμβαθύνω, ἐννοῶ. Μετ. fathomed.
Fa'thomless, ἐπ. ἀγανῆς, ἀβαθῆς.
Fa'tigate καὶ Fati'gue, ῥ. ἐν. πονῶ, κουράζω. Μετ. fatigued.
Fatigue, οὐσ. πόνος, κόπος· ἔργον.

Fault, οὐσ. πταῖσμα, σφάλμα, λάθος· ἔγκλημα, ἐλάττωμα.
Fault, ῥ. ἐν. καὶ οὐδ. αἰτιῶμαι, κατηγορῶ, ψέγω, ἀμαρτάνω, σφάλω. Μετ. faulted.
Fau'ltiness, οὐσ. πταῖσμα, ἔγκλημα, ἀμάρτημα.
Fau'ltless, ἐπ. ἀναίτιος, ἄμεμπτος· ἐντελής, τέλειος.
Fau'ulty, οὐσ. ἐγκληματικός, ἔνοχος, πταίστης.
Favo'nian, ἐπ. Ὁρ. Flavonian.
Fa'vour, οὐσ. εὖνοια, χάρις· ἡδονή, εὐχαρίστησις· ὑπόληψις, ἐμπιστωσύνη· σημεῖον, δεῖγμα ἀγάπης.
Fa'vour, ῥ. ἐν. εὖνοῶ, προσατεύω, ὑποστηρίζω, κάμνω χάριν. Μετ. favoured.
Fa'vourable, ἐπ. εὖνους, εὖνοϊκός, εὐμενής· ἀγαθός, ὠφέλιμος, χρήσιμος· βοηθητικός, κατάλληλος, ἀρμόδιος.
Fa'vourableness, οὐσ. εὖνοια, εὐμένεια, χρηστότης, ἀγαθότης.
Fa'vourite, ἐπ. εὖνοούμενος.
Fawn, οὐσ. νεβρός, ἐλαφάκιον.
Fear, οὐσ. φόβος, μῖσος, ἀνησυχία, ταραχή.
Fear, ῥ. ἐν. φοβίζω, τρομάζω· οὐδ. φοβούμαι, τρομάζω. Μετ. feared.
Fea'rful, ἐπ. δειλός, μικρόψυχος, φοβερός, φρικώδης, ἐκπληκτικός, τρομερός.
Fea'rfully, ἐπίρ. δειλῶς, φοβερῶς, πεφοβισμένως.
Fea'rfulness, οὐσ. δειλία, φόβος.
Fea'ring, οὐσ. φόβος.
Fea'rless, ἐπ. ἄφοβος, γενναϊόψυχος, τολμηρός.
Fea'rlessly, ἐπίρ. ἀφόβως, γενναίως.
Fea'rlessness, οὐσ. ἀφοβία, γενναϊότης, τόλμη, θάρρος.
Feast, οὐσ. ἐορτή, πανήγυρις, εὐωχία, συμπόσιον.
Feast, ῥ. ἐν. καὶ οὐδ. ἐορτάζω, πανηγυρίζω, εὐωχοῦμαι, εὐθυμῶ. M. feasted.
Fea'sting, οὐσ. πανήγυρις, εὐωχία.

Feat, οὐσ. πρᾶξις, κατόρθωμα· τέχνασμα.

Featy, Fea'teous, ἐπ. ἐπιδέξιος, εὐφυής, ἀγχίνους· χαρίεις.

Fea'ther, οὐσ. πτερόν· εὐτελής τι πρᾶγμα.

Fea'ther, ῥ. ἐν. στολίζω διὰ πτερῶν. Μετ. feathered, πτερωτός.

Fea'ture, οὐσ. μορφή, πρόσωπον, χαρακτήρ ἢ χαρακτηριστικόν.

Fed, παρατ. ἔ. Μετ. τοῦ feed.

Feeble, ἐπ. ἀδύνατος, ἀσθενής, ἄρρωστος· παραθ. feebler-est.

Fee'bleness, οὐσ. ἀδυναμία, ἀσθένεια.

Fee'bly, ἐπίρ. ἀδυνάτως, ἀσθενῶς.

Feed, οὐσ. τροφή.

Feed, ῥ. ἐν. καὶ οὐδ. εὐχαριστῶ, δια(συν)τηρῶ· βόσκω, τρώγω, τρέφομαι, παχύνω. Μετ. fed.

Fee'ding, οὐσ. νομή, βόσκημα, αἰτησις.

Feel καὶ **Fee'ling**, οὐσ. αἴσθησις, αἴσθημα· διάγνωσις· αἰσθητικότης, εὐαισθησία, κρίσις ὀξεΐα.

Feel, ῥ. ἐν. καὶ οὐδ. αἰσθάνομαι, διαγινώσκω, ψηλαφῶ, ἐγγίζω, ἐννοῶ, κρίνω.

Feet, πλ. τοῦ foot, πόδες.

Feign, ῥ. ἐν. ἔ. οὐδ. ἐπινοῶ, πλάττω, ἐφευρίσκω, προσποιούμαι, ὑποκρίνομαι.

Fei'gnedly, ἐπίρ. προσπεποιημένως, ὑποκριτικῶς.

Fei'gning, οὐσ. προσποιήσις, ὑποκρισία.

Feint, οὐσ. ὑπόκρισις, ἀπάτη, προσποιήσις, δόλος.

Feint, ἐπ. δόλιος, ἀπατηλός.

Feli'cite, ῥ. ἐν. εὐδαιμονίζω, καλοτυγχίζω, συγχαίρω. Μετ. felicitated.

Felicitat'ion, οὐσ. συγχάρημα, καλοτύχημα.

Feli'city, οὐσ. εὐτυχία, εὐδαιμονία.

Fell, παρατ. τοῦ fall.

Fellow, οὐσ. κοινωνός, ἐταῖρος, σύντροφος· fellow-creature, ὁμοιος· dirty —, βρωμερός. Παρατιθέμε-

νον πολλάκις μετ' ἄλλων λέξεων σημαίνει σὺν, ὁμοῦ, οἷον school-fellow, συμμαθητής· fellow-worker, συνεργάτης· fellow-citizen, συμπολίτης.

Felt, παρατ. καὶ Μετ. τοῦ feel.

Fe'male, ἐπ. θηλυκός, ἡ, ὄν.

Fe'rtil, ἐπ. εὐφορός, καρποφόρος, γόνιμος.

Fe'rtileness ἔ. **Fe'rtility**, οὐσ. γονιμότης, εὐφορία, εὐκαρπία.

Fe'rveency, οὐσ. θερμότης, ζέσις, ζήλος.

Fe'rvent, ἐπ. διάπυρος, ἐνθερμος.

Fe'rvently, ἐπίρ. διαπύρως, ἐνθέρμως, διακαῶς.

Fe'stal ἔ. **Fe'stival**, ἐπ. ἐορτάσιμος· οὐσ. ἐορτή, τελετή.

Festi'vity, οὐσ. εὐθυμία, διασχέδασις, τρυφή.

Fetch, οὐσ. στρατήγημα, τέχνασμα, πανουργία, προσχημα, πρόφασις.

Fetch, ῥ. ἐν. ἐπιζητῶ, παράγω, χορηγῶ· κερδίζω· ἀπάγω, ἐκφέρω· to—down, καταβιβάζω, ταπεινώνω· to—out, ἐκβάλλω, ἐξάγω. M. fetched.

Fe'tter, ῥ. ἐν. δένω, δεσμεύω, βάλλω εἰς τὰ δεσμά. Μετ. fettered.

Fe'tters, οὐσ. (πλ.). δεσμά, πέδαι.

Feud, οὐσ. φέσδον, τιμάριον· ἔρις, φιλονεικία, διχόνοια.

Feu'dal, ἐπ. φεσδικός, τιμαριωτικός.

Fe'ver, οὐσ. πυρετός, θερμή.

Fe'verish καὶ **Fe'verous**, ἐπ. πυρετώδης, πυρέσσων· ἀδέβαιος, ἀστατος.

Few, ἐπ. ὀλίγος, ἡ, ὄν· οἱ, αἱ, α.

Fickle, ἐπ. ἀδέβαιος, ἄστατος, εὐμετάβλητος, κοῦφος.

Fi'ction, οὐσ. πλάσμα, μῦθος, προσποιήσις, ὑπόκρισις.

Fi'ctious καὶ **Ficti'tious**, ἐπ. φανταστικός, πλαστικός, ψευδής· μυθώδης, ὁ καθ' ὑπόθεσιν.

Fide'lity, οὐσ. πίστις, ἐμπιστώσυνη.

Fie, ἐπιφ. ἄπαγε!

Fief, οὐσ. φέουδον, τιμάριον.
Field, ἐπ. ἀγρός, χωράφιον· πεδίον (μάχης).
Fiend, οὐσ. δαίμων, κακοποιὸν πνεῦμα, ἐχθρός.
Fierce, ἐπ. θηριώδης, ἄγριος, σκληρός, ἀπάνθρωπος. Ἐπίρ. **fiercely**.
Fierceness, οὐσ. θηριωδία, ἀγριότης, σκληρότης, ἀπανθρωπία.
Fie'ry, ἐπ. πύρινος, ὀργίλος, ὀξύθυμος, ὀρμητικός.
Fifteen, ὄν. ἀριθ. δέκα πέντε.
Fifteenth, ἐπ. δέκατος πέμπτος.
Fifth, ἐπ. πέμπτος.
Fiftieth, ἐπ. πεντηκοστός.
Fifty, ὄν. ἀριθ. πενήκοντα.
Fig, οὐσ. σῦκον· μεταφ. μηδαμινόν, εὐτελές πρᾶγμα—**tree**, συκῆ.
Fight καὶ **Fighting**, οὐσ. μάχη, πόλεμος, συμπλοκή.
Fight, ῥ. ἐν. ἢ οὐδ. μάχομαι, πολεμῶ, ἀγωνίζομαι· **to** — **out**, διαμάχομαι. Μετ. **fought**.
Figurative, ἐπ. συμβολικὸς, τυπικὸς, μεταφορικὸς.
Figuratively, ἐπίρ. συμβολικῶς, εἰκονικῶς, μεταφορικῶς.
Figure, οὐσ. σχῆμα, μορφή, σύμβολον, τύπος· ἐπίδειξις, ἐπιφάνεια, τὸ ἐξωτερικόν.
Figure, ῥ. ἐν. σχηματίζω, εἰκονίζω, δίδω μορφήν· οὐδ. φαντάζομαι. Μετ. **figured**.
Filial, ἐπ. υἱικός.
Filially, ἐπίρ. υἱικῶς.
Fill, ῥ. ἐν. πληρῶ, γεμίζω. Μετ. **filled**.
Filthy, ἐπ. ῥυπαρὸς, ἀκάθαρτος, βρωμερὸς, ἄτιμος, ἀνυπόληπτος, ἄσωτος.
Final, ἐπ. τελευταῖος, ἔσχατος.
Finally, ἐπίρ. τέλος, τελευταῖον, τέλος πάντων.
Finances, οὐσ. εἰσοδήματα τοῦ κράτους, δημόσιον ταμεῖον.
Find, ῥ. ἐν. εὐρίσκω· βλέπω, αἰσθάνομαι. Μετ. **found**.
Fine, οὐσ. πρόστιμον.
Fine, ἐπ. ὡραῖος, εὐειδής, κομψός,

καλὸς, ἐξάιρετος, λεπτὸς· παραθ. **finer-est**.
Fine, ῥ. ἐν. καὶ οὐδ. ἐπιβάλλω πρόστιμον, πληρόνω πρόστιμον. Μετ. **fined**.
Finely, οὐσ. ἐπικόσμημα, σολισμός.
Finger, οὐσ. δάκτυλος.
Finish, ῥ. ἐν. τελειώνω, ἐκτελῶ.
Finishing, οὐσ. τελείωσις.
Finite, ἐπ. ὠρισμένος, τετελεσμένος, τέλειος, ἐντελής.
Fire, οὐσ. πῦρ, φωτιά, πυρκαϊά.
Fire, ῥ. ἐν. ἢ οὐδ. πυρπολῶ, καίω, φλέγω, ἀνάπτω, ἐμψυχόνω, φλέγομαι, καίομαι.
Firm, ἐπ. στερεὸς, σταθερὸς, βέβαιος.
Firm, ῥ. ἐν. στερεονῶ, θεμελιονῶ, βεβαιονῶ.
Firmament, οὐσ. στερέωμα.
Firmly, ἐπίρ. σταθερῶς, βασίμως, στερεῶς.
First, ἀριθ. ἐπ. πρῶτος.
First καὶ **at**—, ἐπίρ. πρῶτον, κατὰ πρῶτον, κατ' ἀρχάς.
Fish, οὐσ. ἰχθύς, ὀψάριον.
Fit, οὐσ. παροξυσμὸς, σπασμὸς, τείναγμα, προσβολή.
Fit, ἐπ. κατάλληλος, ἀρμόδιος, ἱκανὸς, σύμμετρος, ἔτοιμος.
Fit, ῥ. ἐν. συναρμόζω, διαθέτω, προετοιμάζω, συμβιβάζω. Μετ. **fitted**.
Fitness, οὐσ. καταλληλότης, ἀρμοδιότης.
Five, ὄν. ἀριθ. πέντε.
Fix, ῥ. ἐν. καὶ οὐδ. πηγνύω, στερεονῶ, στηρίζω, προσδιορίζω, ἀποφασίζω, προσηλοῦμαι, ἐμμένω, ἀτενίζω, θεωρῶ ἀσκαρδαμυκτεῖ. Μ. **fixed**.
Flag, οὐσ. σημαία.
Fla'gant, ἐπ. διακαής· φανερός, πασίδηλος, μέγας.
Flake, οὐσ. κροκίς, πλόκος, τολύπη (τουλοῦπα) μαλλίου, μετάξης, χιόνος—**of fire**, σπινθήρ· — **of ice**, κρύσταλον.
Fla'mbeau, οὐσ. δάς, λαμπάς, δαυλός.

Fla'me, οὐσ. φλόξ· μεταφ. ζέσις, σφοδρά ἐπιθυμία.

Fla'me, ῥ. οὐδ. ἐκπέμπω φλόγας, φλέγομαι, καίομαι.

Flash, οὐσ. λάμψις, ἀστραπή.

Flash, ῥ. ἐν. καὶ οὐδ. διαλάμπω, ἀπαυγάζω, ἀστράπτω.

Fla'shing, οὐσ. λάμψις, ἀστραπή.

Fla'shy, ἐπ. ἐπιπόλαιος, γιγμιαῖος.

Flat, ἐπ. πλατὺς, ὁμαλός, ἴσος· κοῦφος.

Fla'tter, ῥ. ἐν. θωπεύω, καλακεύω.

Fla'tterer, οὐσ. κώλαξ.

Fla'ttering, ἐπ. καλακευτικός.

Fla'ttery, οὐσ. κολακεία.

Flavo'nian & Flavo'nious, οὐτ. ἡδύς, νοστιμος· τερπνός, εὐώδης, εὖοσμος.

Fla'vour, οὐσ. ἡδύτης, νοστιμάδα, εὐωδία.

Flea, οὐσ. ψύλλος.

Fled, παρατ. & Μετ. τοῦ flee.

Fle'dge, ῥ. ἐν. & οὐδ. κάμνω περὰ.

Flee, ῥ. οὐδ. ἵπταμαι, πετῶ· φεύγω· Μετ. fled.

Fleece, οὐσ. πόκος, μαλλίον (προβάτου).

Fleece, ῥ. ἐν. κείρω, κουρεύω· ἀρπάζω, στερῶ· κακοποιῶ. Μετ. fleeced.

Flee'cy, ἐπ. τριχωτός, ὁ διὰ κούρευμα.

Fleet, οὐσ. στόλος.

Flesh, οὐσ. σὰρξ, κρέας· μεταφ. ἀνθρωπότης· ἀκολασία· συγγένεια.

Flew, παρατ. τοῦ fly.

Flight, οὐσ. δραπετευσίς, φυγή· πτήσις, πέταγμα.

Fli'msy, ἐπ. ἀδύνατος, χαῦνος, ἐπιπόλαιος, μάταιος· πέταγμα.

Flinch, ῥ. οὐδ. ἀναχωρῶ, φεόγω· παραιτοῦμαι.

Fling, οὐσ. βολή, ῥίψιμον· μεταφ. σκῶμμα, σαρκασμός.

Fling, ῥ. ἐν. καὶ οὐδ. ῥίπτω, ἀκοντίζω, ἀποβάλλω· λακτίζω, γίνομαι ἀκαταδάμαστος· ἀποσύρομαι· to—down, ἀφανίζω. Μετ. flung.

Fli'ppant, ἐπ. ἐλαφρὸς, λεπτὸς· φλύαρος, αὐθάδης.

Float, ῥ. ἐν. καὶ οὐδ. καταποντίζω, καταβυθίζω, πλέω ἐπὶ τῆς ἐπιφανείας τῶν ὑδάτων. M. floated.

Flock, οὐσ. ἀγέλη, ποίμνιον, σμήνος, πληθὺς, σωρός.

Floud, αὐσ. κατακλυσμός, πλημύα· a—of tears, χεῖμαρρος δακρύων.

Floor, οὐσ. ἔδαφος, πάτωμα.

Flote, ῥ. ἐν. ἐξ(απ)αφρίζω. Μετ. flotted.

Flounce, οὐσ. κράσπεδον, χ. φραμπαλάς.

Flounce, ῥ. ἐν. καὶ οὐδ. στολίζω· διὰ φραμπαλάδων· καταβυθίζομαι, βουῶ. Μετ. flounced.

Flour, οὐτ. ἀλεύριον.

Flou'rish, ῥ. οὐδ. ἀνθῶ, ἀχμάζω, διαλάμπω. Μετ. flourished.

Flow, οὐσ. παλὶρροία, ἄμπωτις—of words, εὖροια λόγου.

Flow, ῥ. οὐδ. ῥέω, καταρρέω, πλημμυρῶ, προσέρχομαι, πηγάζω. Μετ. flowed.

Flo'wer, οὐσ. ἄνθος.

Flow'ery, ἐπ. ἀνθηρὸς, ἀχμαῖος.

Flown, Μετ. τοῦ fly.

Flu'ctuate, ῥ. οὐδ. ῥέπω τῇδε καὶ κεῖσε, εἶμαι ἀδέβαιος, ἀπορῶ.

Fluctua'tion, οὐσ. ἀβεβαιότης, ἀπορία, ἀστασία.

Flue, οὐσ. πτερὸν, πτίλον, κ. πούπουλον.

Flu'ent, οὐσ. ῥύαξ, ῥεῦμα.

Flu'ent, ἐπ. εὐφραδής, εὐγλωττος.

Flu'ently, ἐπίρ. εὐφραδῶς, εὐγλωττῶς.

Fluid, οὐσ. ὑγρὸν, ῥευστόν.

Flung, Μετ. τοῦ Fling.

Flush, οὐσ. συρροή, ἀφθονία αἵματος· ἐρυθρίασις.

Flush, ἐπ. ὁροσερός· ζωηρός, φαιδρός.

Flush, ῥ. ἐν. ἐξάπτω, διεγείρω· οὐδ. ἐρυθρίω. Μετ. flushed & flusht.

Flute, οὐσ. αὐλός, φλογέρα.

Flu'tter καὶ Flu'ttering, οὐσ. κύ-

μανσις, βιαία κινήσις, ἀταξία, σύγχυσις.

Flu'tter, ρ. ἐν. καὶ οὐδ. ἄγω ἔ φέρω, ταράττω, συγχέω· κινεῖμαι ἀτάκτως, ταράττομαι. M. fluttered.

Flux, οὐς. ῥοή, διά(ἀπό)ῤῥοια.

Flux, ἐπ. διαδοτικὸς, ἐφήμερος.

Fly, οὐς. μυῖα.

Fly, ρ. ἐν. φεύγω, ἀποφεύγω (τι), ἀφίνω, παραιτῶ· οὐδ. ἵπταμαι, πετῶ, φεύγω· to — away, (ἀφ)ἵπταμαι, φεύγω, πετῶν ἀναχωρῶ Met. flown.

Foam, οὐς. ἀφρός.

Foam, ρ. οὐδ. ἀφρίζω, ἐκβάλλω ἀφρόν· μεταφ. παροργίζομαι, θυμώνω, ἐξάπτομαι. Met. foamed.

Fo'dder, οὐς. (προ)νομή, βοσκή.

Fo'dder, ρ. ἐν. νέμω, βόσκω, συλλέγω ἢ δίδω χόρτον ἢ τροφάς, προνομεύω. Met. foddered.

Foe, οὐς. ἐχθρὸς, πολέμιος.

Foe'man, οὐς. ἐχθρὸς, ἀντίπαλος, ἀνταγωνιστής.

Fog, οὐς. ὁμίχλη, καταχνία.

Fold, οὐς. μάνδρα, σταθμὸς, ἔπαυλις· δίπλωμα, ἀναδίπλωσις, διπλάσιαι· two —, διπλάσιος· three —, τριπλάσιος.

Fo'liage, οὐς. φύλλωμα.

Folk, οὐς. λαὸς, δῆμος, ὄχλος· ἄνθρωποι.

Fo'llow, ρ. ἐν. καὶ οὐδ. ἀκολουθῶ, συνοδεύω, ἐπιδιώκω, ἐξακολουθῶ. Met. followed.

Fo'llower, οὐς. ἀκόλuthος, ὁπαδός.

Fo'llowing, ἐπ. ἐπόμενος, ἀκόλuthος.

Fo'lly, οὐς. μωρία, ἀφροσύνη, ἀνοησία· πλ. follies.

Fome'nt, ρ. ἐν. θερμαίνω, (ὑπο)θάλλω, διατιρῶ, ἐνθαῤῥύνω, προτρέπω (εἰς κακόν). Met. fomented.

Fomenta'tion, οὐς. θέρμανσις, (ὑπό)θαλψις, προτροπή (εἰς κακόν).

Fond, ἐπ. ἐμπαθής, ἐρωτικὸς, ἐπιρρεπής, μωρὸς, ἀνόητος.

Fo'ndly, ἐπίρ. ἐμ(περι)παθῶς, ἐρωτικῶς, μανιωδῶς.

Fo'ndness, οὐς. στοργή, ἔρως.

Food, οὐς. φαγητὸν, τροφή.

Fool, ἐπ. μωρὸς, εὐήθης, ἀνόητος.

Foo'lish, ἐπ. παράφρων, μωρὸς, ἀνόητος, τρελλὸς, βλάξ.

Foo'lishly, ἐπίρ. μωρῶς, ἀνοήτως.

Foo'lishness, οὐς. παραφροσύνη, μωρία, ἀνοησία.

Foot, οὐς. ποῦς, ποδάριον· ὑπώρεια, πρόπους·—step, ἵχνος, βῆμα.

Foot, ρ. ἐν. καὶ οὐδ. λακτίζω, καταπατῶ εἰς τοὺς πόδας, βαδίζω πεζῶς, πεζοπορῶ. Met. footed.

Foo't-fight, οὐς. πεζομαχία.

Foo't-man, οὐς. πεζοδρόμος, ὑπηρέτης, πεζὸς στρατιώτης.

For, πρόθ. διὰ, ἔνεκα, ἐπὶ κτλ. σύνδ. διότι, ὅτι, ἐπειδὴ.

Forba'de, ἐπ. ἀπηγορευμένος.

Forbade, Met. τοῦ forbid.

Forbea'r, ρ. ἐν. συμπαθῶ, ἀνέχομαι· οὐδ. παύω, ἀποσύρομαι· ἐμποδίζομαι. Met. forbore.

Forbea'rance, οὐς. συμπάθεια, μακροθυμία, ἐπιείκεια.

Forbi'd, ρ. ἐν. ἀπαγορεύω. God—, ὁ Θεὸς μὴ τὸ δώσῃ! μὴ γένοιτο! παθ. μετ. forbid, forbad, forbidden.

Forbi'ddance, οὐς. ἀπαγορεύσεις.

Force, οὐς. ἰσχύς, δύναμις, ἐνέργεια· βία.

Forces (πληθ.), στρατιωτικαὶ δυνάμεις.

Force, ρ. ἐν. ἀναγκάζω, βιάζω, γενοχωρῶ. Met. forced.

Fo'rceless, ἐπ. ἀσθενής, ἀδύνατος.

Fo'rcible, ἐπ. ἰσχυρὸς, βίαιος.

Fo'rcibly, ἐπ. βιαίως, ἐξ ἀνάγκης.

Fore, ἐπ. πρότερος, προγενέστερος· ἐμπροσθινός.

Fore, ἐπίρ. πρὸ, πρότερον· ἐν συνθέσει εὐρισκόμενον σημαίνει πρὸ, ἐμπροσθεν.

Fo'refather, οὐς. προπάτωρ, πρόγονος.

Forego, ρ. ἐν. καὶ οὐδ. προηγούμεναι, ἐγκαταλείπω, ἀφίνω, παραχωρῶ.

Fo'rehead, οὐς. μέτωπον.

Foreign ὁ **Fo'reigner**, ἐπ. ξένος, ἄλλοδαπός, ἀλλότριος.
Fo'remost, ἐπ. πρότερος, πρῶτος, προτεραῖος, προηγούμενος.
Fo'remost, ἐπὶ. πρῶτον, κατὰ πρῶτον.
Forenoo'n, οὐσ. προμεσημβρία, πρωία.
Fore'sight, οὐσ. προαίσθησις, πρόγνωσις.
Fo'rest, οὐσ. δάσος.
Fo'rfeit, οὐσ. παράθασις, κατάχρησις· ζημία, καταδίκη, πρόστιμον.
Forethi'nk, ῥ. ἐν. καὶ οὐδ. προορῶ, προσυλλογίζομαι, προαισθάνομαι, προβλέπω *M. forethought*.
Fo'rethought, οὐσ. προαίσθησις, πρόβλεψις, πρόγνωσις.
Fo'rfeit, ῥ. ἐν. καὶ οὐδ. ἀποβάλλω, χάνω (διὰ δημεύσεως), πληρόνω πρόστιμον, ἀποζημιῶ. *M. forfeited*.
Fo'rge, ῥ. ἐν. σφυρηλατῶ· μεταφ. μηχανεύω, χαλκεύω, παραποιῶ· ἐφευρίσκω. *Μετ. forged*.
Forge't, ῥ. ἐν. ἐπιλανθάνομαι, λησμονῶ, ξεχνῶ· ἀμελῶ.
Forge'tful, ἐπ. ἐπιλήσμων, κ. ξεχασιάρης.
Forgi've, ῥ. ἐν. συγγινώσκω, συγχωρῶ. *Μετ. forgiven*.
Forge'tfulness, οὐσ. λήθη, λησμονησία, ὀλιγωρία, ἀμέλεια.
Forgi'veness, οὐσ. συγγνώμη, συγχώρησις.
Forgot καὶ **Forgotten**, παρατ. καὶ *Μετ. τοῦ forget*.
Forlo'rn, ἐπ. ἐγκαταλελειμμένος, μεμονωμένος, ἔρημος.
Form, οὐσ. μορφή, τύπος, σχῆμα.
Form, ῥ. ἐν. μορφόνω, σχηματίζω.
Fo'rma'l, ἐπ. εἰδικός, τυπικός.
Forma'tion, οὐσ. μόρφωσις, σχηματισμός.
Fo'rmer, οὐσ. μορφωτής, πλάσης, δημιουργός.
Fo'rmer, ἐπ. πρότερος, προγενέστερος.
Fo'rmerly, ἐπὶ. πρότερον, ἀρχαιότερον, πάλαι ποτέ.

Fo'rmidable, ἐπ. φοβερός, δεινός.
Fo'rmless, ἐπ. ἄμορφος, ἀσχημάτιστος, ἀκανόνιστος.
Fornica'tion, οὐσ. πορνεία.
Forsa'ke, ῥ. ἐν. ἐγκαταλείπω, ἀφίνω, παραιτῶ. *Μετ. forsaken*.
Forsa'king, οὐσ. ἐγκατάλειψις, παραιτήσεις.
Forsook, παρατ. τοῦ *forsake*.
Forth, ἐπὶ. ἐκτός, ἔξω, δημοσίᾳ, φανερά· ὁλοσχερῶς· *to come —, ἐξέρχομαι· to bring —, προ(παρ)άγω· and so —, καὶ οὕτω καθεξῆς*.
Fortifica'tion, οὐσ. ὀχύρωσις, περιτείχισμα.
Fo'rtify, ῥ. ἐν. ὀχυρόνω, περιτειχίζω, ἐνισχύω.
Fo'rtitude, οὐσ. εὐψυχία, γενναιότης, ἀνδρία.
Fo'rtnight, οὐσ. δεκαπενταήμερον· δέκα πέντε ἡμέραι.
Fo'rtress, οὐσ. τεῖχος, φρούριον· ὑποστήριγμα, βοηθός.
Fo'rtunate, ἐπ. εὐτυχής, εὐδαίμων, καλότυχος.
Fortuna'tely, ἐπὶ. εὐτυχῶς.
Fo'rtune, οὐσ. τύχη, μοῖρα· εὐτυχία, εὐδαιμονία· περισσία, πλούτη.
Fo'rtieth, ὄν. ἀριθ. τεσσαρακοσός.
Fo'rtty, ὄν. ἀριθ. τεσσαράκοντα.
Fo'rtward, ῥ. ἐν. προάγω, προβιδάζω, ἐπιταχύνω.
Fo'rtward καὶ **Fo'rtwards**, ἐπὶ. ἔμπροσθεν.
Foul, ἐπ. ῥυπαρός, ἀκάθαρτος, εὐτελής, ἀχρεῖος.
Found, παρατ. ὁ *Μετ. τοῦ find*.
Found, ῥ. ἐν. καθιδρύω, θεμελιόνω.
 2) ἐπὶ μετάλ. χέω, χύνω.
Founda'tion, οὐσ. θεμελίον, βάσις.
Fount καὶ **Fou'ntain** (ποιητ.), οὐσ. πηγή, κρήνη, βρύσις.
Fou'nder, οὐσ. θεμελιωτής, ἰδρυτής.
Four, ὄν. ἀριθ. τέσσαρες, α.
Fou'rscorē, ὄν. ἀριθ. ὀγδοήκοντα.
Fou'rteen, οὐσ. ἀριθ. δέκα τέσσαρες.
Fourth, ἐπ. ἀριθ. τέταρτος.
Fou'rteenth, ἐπ. ἀριθ. δέκατος τέταρτος.

Fowl, οὐσ. πτηνόν, πουλίον.
Fox, οὐσ. ἀλώπηξ, ἀλωπού.
Fra'gile, ἐπ. εὐθραστός, εὐθρυπτός, ἀσθενής, ἀδύνατος.
Fra'gment, οὐσ. ἀπόκομμα, τεμάχιον, κομμάτιον.
Fra'grance ἢ **Fra'grancy**, οὐσ. εὐωδία, μυρωδία.
Fra'grant, ἐπ. εὐώδης, εὖσμος.
Frail, ἐπ. εὐθραστός, ἀσθενής, ἀδύνατος· πρόσκαιρος, φθαρτός· κινδυνώδης.
Frai'lness ἢ **Frailty**, οὐσ. ἀσασία, ἀδυναμία, τὸ εὐθραστον, τὸ ἐφήμερον.
Frame, οὐσ. κατασκευή, ἐργασία· σύστημα, σχέδιον, μορφή, σχῆμα.
Frame, ῥ. ἐν. κατασκευάζω, ἐργάζομαι, κάμνω, μορφώνω, συνθέτω, τεκταίνομαι. Μετ. framed.
Fra'nciscan, οὐσ. φραγκισκάνος.
Frank, οὐσ. φράγκον, νόμισμα Γαλ.
Frank, ἐπ. ἐλεύθερος, ἀπλοῦς, εἰλικρινής, ἄδολος.
Frate'rnity, οὐσ. ἀδελφότης, φατρία.
Fraud, οὐσ. δόλος, ἀπάτη, τέχνασμα.
Free, ἐπ. ἐλεύθερος, ἀπηλλαγμένος· εἰλικρινής, ἐλευθέριος, μεταδοτικός, μεγαλόψυχος.
Free, ῥ. ἐν. ἀπαλλάττω, ἐλευθερόνω.
Freed ἢ **Free'd-man**, ἐπ. ἀπελεύθερος, ἐλεύθερος.
Free'dom, οὐσ. ἐλευθερία, αὐτονομία, ἀπολύτρωσις, ἀπαλλαγὴ.
Free'ly, ἐπὶ ῥ. ἐλευθέρως.
Free'man, οὐσ. ἐλεύθερος.
Freeze, ῥ. ἐν. ἢ οὐδ. πηγνύω, παγώνω. Μετ. froze ἢ frozen.
Freight, οὐσ. φορτίον, φόρτωμα· ναῦλος.
Freight, ῥ. ἐν. φορτόνω· ναυλόνω. Μετ. freighted.
Frene'tic, ἐπ. φρενήρης, μανιώδης, ὑποχονδριακός.
Fre'nzy, οὐσ. παραφροσύνη, μανία, ὑποχονδρία.

Fre'quent, ἐπ. συνεχής, συχνός, κοινός.
Fre'quent, ῥ. ἐν. συχνάζω.
Fre'quently, ἐπὶ ῥ. συνεχῶς, συχνά, ἐπανελημμένως.
Fre'sco, οὐσ. δρόσος, ψῦχος· (ζωγραφ.) τοιχογραφία.
Fresh, ἐπ. δροσερός, πρόσφατος, νωπός.
Fre'shen, ῥ. ἐν. καὶ οὐδ. δροσίζω-ομαι, ψυχραίνω-ομαι, κρυόνω. Μετ. freshened.
Fre'tful, ἐπ. δυσάρεστος, λυπηρός. Ἐπὶ ῥ. fretfully.
Frica'tion ἢ **Fri'ction**, οὐτ. προστριβή, τρίψιμον.
Fri'day, οὐσ. Παρασκευή.
Friend, οὐσ. φίλος.
Frie'ndly, ἐπ. φιλικός.
Frie'ndly, ἐπὶ ῥ. φιλικῶς.
Frie'ndship, οὐσ. φιλία.
Fright, οὐσ. δέος, φόβος, ἔκπληξις.
Fright καὶ **Fri'ghten**, ῥ. ἐν. φοβίζω, ἐκπλήσσω, τaráσσω. Μετ. frightened καὶ frightened.
Fri'ghtful, ἐπ. φοβερός, δεινός, τρομερός, φρικαλέος.
Fri'gid, ἐπ. ψυχρός, ἀπαθής, ἀδιάφορος.
Fri'gidly, ἐπὶ ῥ. ψυχρῶς, ἀπαθῶς.
Fri'nge, οὐσ. κρυσσός, θύσσανος, κράσπεδον.
Fri'nge, ῥ. ἐν. περιθέτω κρυσσούς. Μετ. fringed.
Frisk, οὐσ. σκίρτημα, πήδημα.
Frisk, ῥ. οὐδ. πηδῶ, σκιρτῶ (ἐκ χαρᾶς).
Fri'tter, οὐσ. κρεατό(τυρό)πηττι, ζυμαρικόν.
Fri'tter, ῥ. ἐν. λιανίζω, κομματιάζω κρέας. Μετ. frittered.
Frivo'lity, οὐσ. κουφότης, ματαιότης, φλυαρία.
Fri'volous, ἐπ. μάταιος, οὐτιδανός.
Fro, ἐπὶ ῥ. ὀπίσω.
Frog, οὐσ. βάτραχος.
From, πρόθ. ἐκ, παρὰ, ἀπό.
Front, οὐσ. πρόσωπον, μέτωπον.
Frost, οὐσ. παγετός, πάγος.

Fro'st-bitten, ἐπ. καταβεβλημένος ὑπὸ παγετοῦ, κατεψυγμένος.

Fro'sted, ἐπ. παγωμένος, κατεψυγμένος.

Fro'sty, ἐπ. ψυχρὸς, παγωμένος.

Fro'ward, ἐπ. αὐθάδης, προπέτης, ισχυρογνώμων.

Fro'wardly, ἐπὶρ. αὐθαδῶς, προπετῶς, ισχυρογνωμόνως.

Frown, οὐς. συνοφρύωσις, ἀγριὸν βλέμμα· καταδρομή, οὐςυχία.

Frown, ῥ. οὐδ. συνοφρυοῦμαι, σκυθρωπάζω.

Froze, παρατ. τοῦ freeze.

Fro'zen, ἐπ. πεπηγμένος, παγωμένος.

Frozen, Μετ. τοῦ freeze.

Fru'gal, ἐπ. λιτὸς, ἐγκρατὴς, σώφρων.

Fruga'lity, οὐς. λιτότης, ἐγκράτεια.

Fruit, οὐς. καρπὸς, ὀπωρικόν· ὄφελος, κέρδος.

Fru'i'tful, ἐπ. καρποφόρος, εὐφορος, γόνιμος· λυσιτελής, ἐπικερδής.

Fru'i'tfully, ἐπὶρ. καρποφόρως· ἐπικερδῶς.

Fru'i'tfulness, οὐς. γονιμότης, εὐφορία.

Fru'i'tless, ἐπ. ἄγονος, ἄκαρπος, ἀνωφελής, ἄχρηστος.

Fru'strate, ἐπ. ἀνωφελής, μάταιος, μηδαμινός.

Fru'strate, ῥ. ἐν. ἀπατῶ, ἐκμηδενίζω, ἐξαφανίζω, καταπατῶ· διακόπτω. Μετ. frustrated.

Fu'gitive, οὐς. φυγὰς, δραπετής, πρόσφυξ.

Fu'gitive, ἐπ. ἄστατος.

Fulfi'l, ῥ. ἐν. πληρῶ, γεμίζω, ἐκτελῶ, τελειώνω. Μετ. fulfilled.

Fulfi'lling καὶ **Fulfi'lment**, οὐς. ἐκτέλεσις, ἐκπλήρωσις.

Full, ἐπ. πλήρης, γεμάτος, ἀκέραιος, ὁλοσχερής, ἐντελής, ἀνελλιπής.

Fu'lly, ἐπ. ἐντελῶς, ἐξ ὁλοκλήρου.

Fu'lness, οὐς. πλῆθος, δαψίλεια, πληρωμή, πλήρωμα.

Fun, οὐς. εὐθυμία, χαρά, ἀστείότης· ψεῦδος, πανουργία.

Fu'nction, οὐς. ἔργον, ἐνέργεια, ἐκτέλεσις, καθήκον.

Fund, οὐς. βάσις, θεμέλιον· χρηματικὸν κεφάλαιον· **Funds**, πλ. τὰ δημόσια κεφάλαια, κτήματα τοῦ δημοσίου.

Fu'neral, οὐς. κηδεία, ταφή, ἐκφορά.

Fu'neral, ἐπ. ἐπικήδειος, ἐπιτάφιος.

Fur, οὐς. διφθέρα, μηλωτή.

Fu'rious, ἐπ. μανιωδής, μανικός, ὀρμητικός, βίαιος.

Fu'riously, ἐπ. μανιωδῶς, παρὰφύρως.

Fu'r'nace, οὐς. κάμινος.

Fu'rnish, ῥ. ἐν. προμηθεύω· χορηγῶ, παρασκευάζω· στολίζω με ἐπιπλα. Μετ. furnished.

Fu'rnisher, οὐς. προμηθευτής.

Fu'rniture, οὐς. προμήθεια· ἐπιπλα.

Fu'grow, οὐς. αὐλαξ, αὐλάκιον.

Fu'grow, ῥ. ἐν. αὐλακίζω, ἀροτριῶ.

Fu'rther, ἐπ. ἀπίωτερος.

Fu'rther, ἐπὶρ. ἀπωτέρω, πορρωτέρω· περιπλέον.

Fu'rther, ῥ. ἐν. ὠθῶ, προδιβάζω, κάμνω τι νὰ προχωρήσῃ.

Fu'ry, οὐς. μανία, παραφορά, ὀργή.

Fu'ture, ἐπ. μέλλον· οὐς. τὸ μέλλον.

Futu'rity, οὐς. τὸ μέλλον.

G.

Gage, οὐς. ἐνέχυρον, ἐγγύησις, ἀσφάλεια· στοιχημα.

Gage, ῥ. ἐν. στοιχηματίζω. Μετ. gaged.

Gai'ety, οὐς. παιδρότης, ἰλαρότης· εὐθυμία, χαρά.

Gai'ly, ἐπὶρ. παιδρῶς, εὐθύμως.

Gain, οὐς. κέρδος, ὠφέλεια.

Gain, ῥ. ἐν. ἔ. οὐδ. κερδίζω ἢ κερδαίνω, πλουτῶ, ἐπιτυγχάνω. Μετ. gained.

Gainful, ἐπ. κερδαλέος, ἐπωφελής, χρήσιμος. Ἐπίρ. gainfully.

Gainful, οὐσ. ὁ κερδίζων, ἀπολαμβάνων.

Gale, οὐσ. πνεῦμα, ἄνεμος· θαλασσοταραχή, τρικυμία.

Gallant, ἐπ. χαρίεις, φιλοφρόνητικός, κομψός, γενναϊόψυχος, καλοκάγαθος, φιλάρεσκος, γυναικοθήρας.

Gallantly, ἐπίρ. χαριέντως, φιλοπάλως, κομψῶς, φιλοφρόνως, γενναιοψύχως.

Gallantry, οὐσ. φιλοφρόνησις, χάρις, κομψότης, γενναιοψυχία, καλοκάγαθία, ἀνδρία, ἐρωτοτροπία.

Gallery, οὐσ. στοά, πάροδος, κ. μακρυνάρι, γαλλερία· ἐξώστης.

Galliard, ἐπ. εὐθυμος, παιδρός.

Gambol, οὐσ. σκίρτημα, πήδημα χαρᾶς.

Gambol, ῥ. οὐδ. σκίρτῶ, πηδῶ ἐκ χαρᾶς. Μετ. gamboled.

Game, οὐσ. παιδιὰ, παιγνίδιον, ἄθυρμα· κυνήγιον, ἄγρα, ἀγρίμιον.

Game, ῥ. οὐδ. παίζω, διασκεδάζω.

Gap, οὐσ. χάσμα, κενόν· μεταφ. δι-(πάρ)οδος.

Garb, οὐσ. ἐσθῆς, ἔνδυμα, φόρεμα· συμπεριφορά, σχῆμα.

Garden, οὐσ. κήπος, περιβόλιον.

Gardener, οὐσ. κηπουρός.

Garland, οὐσ. στέφανος, στέμμα ἐξ ἀνθέων, κ. γκιρλάνδα.

Garment, οὐσ. φόρεμα, ἔνδυμα, ἔνδυμασία.

Gartner, οὐσ. σιτοβολῶν, σιταποθήκη.

Garnet, οὐσ. σῦρις λίθος (πολύτιμος)· — ring, τὸ ἐκ συρίου λίθου δακτυλίδιον.

Garnish, ῥ. ἐν. κοσμῶ, στολίζω, καλλωπίζω· προμηθεύω, προβλέπω. Μετ. garnished.

Garnishment, οὐσ. κόσμος, στολισμός, καλλωπισμός.

Garrison, οὐσ. φρουρά.

Garter, οὐσ. περικνημὶς, κ. καλ-τσοδέτης.

Garter, ῥ. ἐν. δέω, συνδέω (διὰ περικνημίδος).

Gasp, οὐσ. πνοή, ἀναπνοή· last —, ἀγωνία.

Gasp, ῥ. οὐδ. ἀναπνέω, πνέω· to — after, ἐποφθαλμιῶ, ἐπιθυμῶ τι.

Gate, οὐσ. πύλη, θύρα.

Gather, ῥ. ἐν. συλλέγω, συναθροίζω.

Gathering, οὐσ. συλλογή, συνάθροισμα.

Gau'dy, οὐσ. εὐθυμία, χαρά, συμπόσιον, ἐορτή.

Gau'dy, ἐπ. ἐπιδεικτικός, πολυτελής.

Gave, παρατ. τοῦ give.

Gay, ἐπ. εὐθυμος, παιδρός, χαρίεις.

Gaye'ty, οὐσ. εὐθυμία, τέρψις, χαρὰ, ζωηρότης.

Gay'ly, ἐπίρ. εὐθύμως, παιδρῶς.

Gaze, οὐσ. ἐνατένισμα, βλέμμα προσεκτικόν.

Gaze, ῥ. ἐν. ἐνατενίζω, θεωρῶ, βλέπω.

Gaze'll, οὐσ. δορκάς.

Gear, οὐσ. ἔνδυμασία, στολή.

Geese, πλ. τοῦ goose, χῆνες.

Gem, οὐσ. λίθος πολύτιμος, διαμαντικόν, κειμήλιον.

Gender, οὐσ. γένος, εἶδος.

General, οὐσ. τὸ γενικόν, τὸ πλεῖστον μέρος· in —, ἐν γένει, γενικῶς.

General, οὐσ. ἀρχηγός, στρατηγός.

General, ἐπ. γενικός, δημόσιος, κοινός.

Generalissimo, οὐσ. ἀρχιστράτηγος.

Genera'lity, οὐσ. γενικότης.

Generalise, ῥ. ἐν. γενικεύω, καθολικεύω.

Generally, ἐπίρ. γενικῶς, ἐν γένει, συνήθως.

Genera'tion, οὐσ. γένεσις, γενεά, καταγωγή.

Genero'sity, οὐσ. γενναιότης, γενναιοψυχία, ἐλευθεριότης, τόλμη, θάρρος.

Ge'nerous, ἐπ. γενναῖος, γενναῖό-
ψυχος, ἐλευθέριος, τολμηρός.
Ge'nerously, ἐπίρ. γενναίως, ἐλευ-
θερίως.
Ge'nial, ἐπ. γενεαλογικός, φυσικός·
χαρίεις, εὐθυμος. Ἐπίρ. genially.
Ge'nio, οὗς. πνεῦμα, εὐφυΐα, μεγα-
λοφυΐα, δαιμόνιον.
Ge'nius, οὗς. εὐφυΐα, μεγαλόνοια·
πληθ. geniuses.
Gentee'l, οὗς. χαρίεις, εὐγενής, με-
γαλοπρεπής, νόστιμος, ὠραῖος.
Gentee'lly, ἐπίρ. εὐγενῶς, μεγαλο-
πρεπῶς.
Ge'ntile, οὗς. ἐθνικός, εἰδωλολά-
τρης.
Ge'ntilence, οὗς. εὐγένεια ἡθους.
Gentle, ἐπ. πρᾶος, ἥπιος, ἡμερός,
εὐγενής, χαρίεις, κομψός, φιλή-
συχος, φιλόανθρωπος.
Ge'ntleman, οὗς. εὐγενής, ἄρχων·
κύριος.
Ge'ntleness, οὗς. εὐγένεια, καλο-
κάγαθία, ἐξευγενισμός.
Ge'ntlewoman, οὗς. εὐγενής κυρία.
Ge'ntly, ἐπίρ. εὐγενῶς, ἱλαρῶς, πρᾶ-
ως, ἀταράχως, φιλησύνως.
Ge'ntry, οὗς. οἱ εὐγενεῖς, οἱ ἄρ-
χοντες.
Ge'nuine, ἐπ. φυσικός, γνήσιος, ἀ-
ληθής.
Ge'nuinely, ἐπίρ. φυσικῶς, γνησίως,
ἀληθῶς.
Geo'grapher, οὗς. γεωγράφος.
Geogra'phical, ἐπ. γεωγραφικός.
Geo'graphy, οὗς. γεωγραφία.
Geo'meter, οὗς. γεωμέτρης.
Geome'trical, ἐπ. γεωμετρικός.
Geo'metry, οὗς. γεωμετρία.
Gest, οὗς. χειρονομία, σχῆμα.
Gesti'culate, ῥ. οὐδ. χειρονομῶ.
Gesticula'tion, οὗς. χειρονομία.
Get, ῥ. ἐν. καὶ οὐδ. ἀποκτῶ, κερ-
δίζω, λαμβάνω, προσ(ἀπο)λαμβάνω,
τυγχάνω, εὐρίσκω, ἐλκύνω· μαν-
θάνω· δέομαι· διακηρύττω, διαδί-
δω· παραγίγνομαι, φθάνω, ὑπάγω·
—into, εἰσέρχομαι, ἐμβαίνω. Μετ.
gotten καὶ got.

Ge'tter, οὗς. ὁ ἀποκτῶν, κερδίζων,
ἐπιτυχάνων· γεννήτωρ.
Ge'tting, οὗς. ἐπιτυχία, ἀπόκτησις.
Ghastly, ἐπ. πελιδνός, ὠχρὸς, με-
λαγχολικός· φοβερός, φρικώδης.
Ghost, οὗς. πνεῦμα, φάντασμα.
The Holy Ghost, τὸ ἅγιον Πνεῦ-
μα· the ghosts, αἱ σκιαί, τὰ πνεύ-
ματα.
Giant, οὗς. γίγας. Θηλ. giantess,
γίγαινα.
Gi'bbet, οὗς. ἀγχόνη, κρεμάθρα.
Gi'bbier, οὗς. ἄγρα, ἀγρίμιον, κυ-
νήγιον.
Giddy, ἐπ. ἐμπληκτος, ἐμβρόντητος,
παραζαλισμένος· μεταφ. ἐλαφρὸς,
ἄστατος.
Gift, οὗς. δῶρον, δῶρημα, χάρισμα·
προτέρημα φυσικόν.
Gi'fted, ἐπ. πεπροικισμένος, δεδω-
ρημένος.
Giga'ntic, ἐπ. γιγαντιαῖος.
Gild, ῥ. ἐν. χρυσόνω. Μετ. gilded
καὶ guilt.
Gingle, ῥ. ἐν. ὃ οὐδ. ἡχῶ, βομβῶ.
Gipsy, οὗς. ἀθιγγάνος, κ. γύφτος.
Gird, ῥ. ἐν. περιζωννύω, περιβάλλω·
χλευάζω, σκώπτω· νύσσω, κ.
τσιμπῶ. Μετ. girded καὶ girt.
Girdle, οὗς. ζωστήρ, ζώνη·—belt,
ζωστήρ ξίφους.
Girdle, ῥ. ἐν. ζωννύω, περιζωννύω.
Μετ. girdled.
Girl, οὗς. παῖς (ἡ), κόρη, κοράσιον.
Give, ῥ. ἐν. καὶ οὐδ. παρέχω, δίδω·
καταπραύνομαι, καθησυχάζω. Μετ.
given.
Gi'ver, οὗς. δοτήρ.
Gi'ving, οὗς. δόσις, δῶρημα.
Glad, ἐπ. παιδρὸς, χαρούμενος,
τερπνός.
Glade, οὗς. ἄδενδρον μέρος δάσους,
πάρ(δί)οδος.
Gla'dness, οὗς. εὐθυμία, χαρά.
Glance, οὗς. ἀκτίς· βλέμμα.
Glance, ῥ. ἐν. ἀκτινο(σπινθηρο)βο-
λῶ· ἐνατενίζω· κρίνω, ἐπικρίνω.
Μετ. glanced.
Glare, οὗς. λάμψις· βλέμμα.

Glare, ρ. οὐδ. λάμπω, σπινθηρο(ἀκτινο)βόλῳ· ὑποβλέπω.

Glass, οὐσ. ὕαλος.

Glass, ἐπ. ὑάλινος.

Gleam, οὐσ. σέλας, λάμψις, ἀκτίς.

Glean, οὐσ. σταχυολόγημα.

Glean, ρ. ἐν. σταχυολογῶ, συλλέγω. Μετ. gleaned.

Glebe, οὐτ. βῶλος, βῶλαξ, γῆ, ἀγρός. χωράφιον.

Glee, οὐσ. χαρὰ, εὐθυμία, εὐπροσύνῃ, φαιδρότης.

Glide, οὐσ. ῥοή, ῥεῦσις.

Glide, ρ. ἐν. ῥέω· ὀλισθαίνω· παρέρχομαι. Μετ. glided.

Glimmer, οὐσ. ἀμυδρὸν φῶς.

Glimmer, ρ. οὐδ. ὑπολάμπω, ἐκχέω ἀμυδρὸν φῶς, ἀνατέλλω. Μετ. glimmered.

Glimpse, οὐσ. ἀστραπή, λάμψις.

Glitter, ρ. ἐν. ἀσράπτω, διαλάμπω. Μετ. glittered.

Globe, οὐσ. σφαῖρα.

Gloom, οὐσ. σκότος· μεταφ. κατήφεια, μελαγχολία.

Gloom, ρ. οὐδ. σκοτεινιάζω. Μετ. gloomed.

Gloom'y, ἐπ. νεφελώδης, σκοτεινός, ἀφανής· κατηφής, μελαγχολικός.

Glorify, ρ. ἐν. δοξολογῶ, ὕμνῳ.

Glorious, ἐπ. ἔνδοξος, ἐπιφανής, ἔντιμος.

Gloriously, ἐπίρ. ἐνδόξως, λαμπρῶς.

Glo'ry, οὐσ. κλέος, δόξα, τιμή.

Glo'ry, ρ. οὐδ. μεγαλαυχῶ, καυχῶμαι, κομπάζω.

Glo'ssy, ἐπ. ζιλπνός, λαμπερός.

Glove, οὐσ. χεῖρις, χειρόκτιον.

Glow, οὐσ. φλόξ· ἑξαψις, ὀρμή, πάθος.

Glow, ρ. ἐν. καὶ οὐδ. ἀνάπτω, φλέγω-ομαι, καίομαι.

Glow'-worm, οὐσ. νυκτολαμπίς, πυρολαμπίς (ζωύφ.).

Glu'tton, οὐσ. λαίμαργος.

Glu'ttonous, ἐπ. λαίμαργος, πολυφάγος.

Glu'ttony, οὐσ. λαίμαργία, πολυφαγία.

Gnat, οὐσ. κώνωψ, σκνίψ.

Gnaw, ρ. ἐν. τρώγω, κατα(περι)τρώγω, περικείρω. Μετ. gnawed.

Go, ρ. οὐδ. βαδίζω, πορεύομαι, πηγαίνω, διέρχομαι, διαβαίνω ἔχω, διάκειμαι. Μετ. ἐν. going, παθ. gone.

Goal, οὐσ. τέρμα, τέλος σταδίου, σκοπός.

Goat, οὐσ. αἴξ, κ. αἶγα.

Go'bбет, οὐσ. ἐμβουκία, χάψιμον.

Go'bбет & Go'bble, ρ. ἐν. χάπτω, τρώγω ἀπλήστως.

Go'bbler, οὐσ. λαίμαργος, ἀκόρεστος, πολυφάγος.

Go'blet, οὐσ. κύπελλον, ποτήριον.

God, οὐσ. θεός.

Go'dess, οὐσ. θεά.

Go'd-like, ἐπ. θεοειδής, θεῖος.

Go'dlily & Go'dly, ἐπίρ. εὐλαβῶς, εὐσεβῶς, θεοσεβῶς.

Go'dless, ἐπ. ἄθεος.

Go'dliness, οὐσ. εὐλάβεια, εὐσέβεια.

Goes, γ'. ἐν. πρόσ. ἐν. Ὅρ. τοῦ go, πηγαίνει.

Goest, δ'. ἐν. πρόσ. ἐν. Ὅρ. τοῦ go, πηγαίνεις.

Going, οὐσ. βάδισμα, περιπάτημα.

Gold, οὐσ. χρυσός, μάλαγμα.

Go'ldfinch, οὐσ. ἀκανθυλλίς, καρδερίνιον.

Gone, Μετ. τοῦ go.

Gold & Go'lden, ἐπ. χρυσοῦς.

Good, ἐπ. ἀγαθός, χρηστός, καλός, χρήσιμος, ωφέλιμος· τὸ καλόν.

Good, ἐπίρ. καλῶς.

Goods, οὐσ. πληθ. ἀγαθὰ, πλούτη, κτήματα.

Goo'dness, οὐσ. ἀγαθότης, καλωσύνη.

Goo'd-will, οὐσ. καλοκάγαθία, εὐνοία, καλοθελησία.

Goose, οὐσ. γῆν, πληθ. Geese.

Gore, οὐσ. αἷμα.

Go'rgeous, ἐπ. μεγαλοπρεπής, ἐπιδεικτικός.

Go'spel, οὐσ. τὸ Εὐαγγέλιον.

Got, Μετ. τοῦ get.
 Go'thic, ἐπ. Γοτθικός.
 Gout, οὗς. ἀρθρίτης.
 Go'vern, ῥ. ἐν. ἔ. οὐδ. κυβερνῶ, δι-
 οικῶ, διευθύνω. Μετ. governed.
 Go'vernment, οὗς. κυβερνήσεις, δι-
 οίξεις.
 Go'vernor, οὗς. κυβερνήτης, δι-
 κητής.
 Gown, οὗς. μανδύας, μακρὸν φό-
 ρημα.
 Grace, οὗς. χάρις, εὐμένεια, καλο-
 κάγαθία· προσευχή λεγόμενη πρὸ
 ἢ μετὰ τὸ δεῖπνον· τίτλος διδόμε-
 νος εἰς τοὺς δοῦκας καὶ τοὺς ἀρχι-
 επισκόπους Ἀγγλίας.
 Grace, ῥ. ἐν. χαρίζω, κοσμῶ, στο-
 λίζω· εὖνοῶ, εὐεργετῶ.
 Gra'ceful, ἐπ. χαρίεις, εὐάρεστος.
 Gra'cefully, ἐπίρ. χαριέντως, κομ-
 ψῶς.
 Gra'cefulness, οὗς. χάρις, κομ-
 ψότης.
 Gra'cious, ἐπ. χαρίεις, εὐχαρις, εὐ-
 μενής.
 Gra'ciously, ἐπίρ. χαριέντως, εὐ-
 μενῶς.
 Gra'ciousness, οὗς. εὐμένεια, φι-
 λοπροσύνη, καλοκάγαθία, φιλαν-
 θρωπία, εὐχαρίστησις.
 Gra'dual, ἐπ. βαθμιαῖος.
 Gradu'al'ity, οὗς. προαγωγή.
 Gradu'ally, ἐπίρ. βαθμηδόν.
 Grain, οὗς. κόκκος, σπόρος· σῖτος.
 Gra'mmar, οὗς. γραμματική.
 Grand, ἐπ. μέγας, ἔξοχος, μεγα-
 λοπρεπής, ἐπιφανής, ἔνδοξος.
 Gra'nddaughter, οὗς. ἐγγονή.
 Grandeur, οὗς. μέγεθος, μεγαλειὸν.
 Gra'ndfather, οὗς. προπάτωρ, πρό-
 παππος.
 Gra'ndson, οὗς. ἐγγονός.
 Grant, οὗς. συγχώρησις, ἄδεια, πα-
 ραχώρησις.
 Grant, ῥ. ἐν. συγχωρῶ, παραχωρῶ,
 δίδω· δωροῦμαι. Μετ. granted.
 Grape, οὗς. σταφυλή.
 Grapple, οὗς. χειραψία.
 Grapple, ῥ. ἐν. ἀρπάζω, δράττω·

καταπαλαίω, ἔρχομαι εἰς χεῖρας,
 Μετ. grappled.
 Grasp, οὗς. δράγμα, δράξ, κ. φου-
 κτία.
 Grasp, ῥ. ἐν. καὶ οὐδ. λαμβάνω,
 ἀρπάζω, δράττομαι· ἐπιθυμῶ νὰ
 ἀρπάσω τι.
 Grass, οὗς. χλόη, χόρτον.
 Grassy, ἐπ. χλοώδης.
 Grate, οὗς. κιγκλῖς, δικτυωτὸν, κ.
 καφάσιον, ἐσχάρα· κνηστήρ, κ. ξύ-
 στης.
 Grate, ῥ. ἐν. καὶ οὐδ. τρίβω, ξέω·
 πληγονῶ. Μετ. grated.
 Gra'teful, ἐπ. εὐγνώμων, εὐχάρι-
 στος.
 Gra'tefully, ἐπίρ. εὐγνωμόνως, εὐ-
 χαρίστως.
 Gra'tefulness, οὗς. εὐγνωμοσύνη, εὐ-
 χαριστία.
 Gratifica'tion, οὗς. εὐεργεσία, χά-
 ρις.
 Gra'tify, ῥ. ἐν. εὐεργετῶ, δωροῦμαι,
 χαρίζω. Μετ. gratified.
 Gra'tis, ἐπίρ. δωρεάν.
 Gra'titude, οὗς. εὐγνωμοσύνη, εὐ-
 χαριστία.
 Gratu'itously, ἐπίρ. δωρεάν, ἀμισθί.
 Gra'tulate, ῥ. ἐν. συγχαίρω. Μετ.
 gratulated.
 Gratula'tion, οὗς. συγχάρημα, συγ-
 χαρητήριο.
 Grave, οὗς. τάφος, μνῆμα.
 Grave, ἐπ. σοβαρός, σπουδαῖος, με-
 γαλοπρεπής, αὐστηρός· λυπηρός,
 ἀνιάρος.
 Grave, ῥ. ἐν. ἐγχαράττω, ἐγκολά-
 πτω. Μετ. graved καὶ graven.
 Gra'veless, ἐπ. ἄταφος.
 Gra'vely, ἐπίρ. βαρέως, σοβαρῶς,
 σπουδαίως, μεγαλοπρεπῶς, λυ-
 πηρῶς.
 Gra'veness, οὗς. βαρύτης, σοβαρό-
 τής, ἐμβρίθεια· λύπη, βαρυθυμία.
 Gra'ver, οὗς. χαρακτήης.
 Gra'vity, οὗς. βαρύτης.
 Gray ἔ. Grey, ἐπ. λευκόφαιος, ὑπό-
 λευκος, ψαρός· οὗς. λευκόφαιον
 χρώμα.

Graze, ῥ. ἐν. καὶ οὐδ. βόσκω, βόσχομαι, τρέφομαι.
Gra'zing, οὐτ. νομή, βόσκησις.
Grease, οὐσ. ζέαρ, λίπος, ἄλειμμα.
Grease, ῥ. ἐν. ἀλείφω διὰ λίπους· μεταφ. δωροδοκῶ. Μετ. greased.
Great, ἐπ. μέγας, πολὺς, ἔξοχος, ἐπιφανής, λαμπρὸς· δύσκολος, δυσχερής· παραθ. greater-est, μεγαλότερος, μέγιστος.
Grea'tly, ἐπὶ. μεγάλως.
Grea'tness, οὐσ. μέγεθος, μεγαλειότης.
Gree'dily, ἐπὶ. ἀπλήγως, λαιμάργως.
Gree'diness, οὐσ. ἀπληστία, λαιμαργία.
Gree'dy, ἐπ. ἄπληστος, λαιμαργός.
Greek, ἐπ. Ἑλλήν. — Οὐσ. ἡ ἐλληνική γλῶσσα.
Green, ἐπ. χλωρὸς, εὐθαλής, πράσινος· πρόσφατος, ἄωρος· ὠχρὸς, χλωμός· οὐσ. χλόη, τὸ πράσινον χρῶμα.
Greet, ῥ. ἐν. καὶ οὐδ. χαιρετῶ, προσαγορεύω, ἀσπάζομαι. Μετ. greeted.
Gree'ting, οὐσ. χαιρετισμός, προσαγόρευσις.
Grew, παρατ. τοῦ grow.
Grief, οὐσ. ἀνία, λύπη, πόνος.
Grie'vance, οὐσ. λύπη, δυσταρέσκεια, παράπονον, ζενοχωρία.
Grieve, ῥ. ἐν. καὶ οὐδ. λυπῶ, πικραίνω· ἀγανακτῶ. Μετ. grieved.
Grie'vous, ἐπ. ἀνιάρδης, ὀχληρὸς.
Grie'vously, ἐπὶ. βαρέως, λυπηρῶς.
Grima'ce, οὐσ. μορφασμός.
Gripe, οὐσ. δράξιμον, ἄρπαγμα· πλ. φροντίδες, ἀσχολίαι.
Gripe, ῥ. ἐν. καὶ οὐδ. λαμβάνω, ἀρπάζω, (περι)κλείω, θλίβω· προξενῶ πόνους.
Grizzle, οὐσ. πολιά.
Gri'zzled, ἐπ. πολίος, λευκόθριξ.
Groan καὶ **Groa'ning**, οὐσ. ζεναγμός, ἀναστεναγμός, κλαυθμός.
Groan, ῥ. οὐδ. ἀναστενάζω, θρηνῶ, ὀδύρομαι, κλαίω.

Gro'ssness, οὐσ. παχύτης, χονδρότης, πυκνότης.
Grot καὶ **Gro'tto**, οὐσ. σπήλαιον.
Grote'sque καὶ **Gro'tesco**, ἐπ. φαντασιώδης, φανταστικός (ζωγρ.).
Ground, οὐσ. γῆ· ἔδαφος.
Grove, οὐσ. δάσος.
Gro'vel, ῥ. οὐδ. κυλίομαι, ἔρπω χαμαί. Μετ. grovelled.
Gro'veller, οὐσ. χαμερπής, μηδαμινός, ποταπός.
Grow, ῥ. ἐν. καὶ οὐδ. αὐξάνω, φυτρώνω, προάγομαι· γίνομαι. Μετ. grown.
Grow'ing, οὐσ. αὐξησις.
Growth, οὐσ. αὐξησις, ἐπίδοσις, πρόοδος.
Grudge, οὐσ. ἔχθρα, μῖσος, μνησικαχία.
Grudge, ῥ. ἐν. καὶ οὐδ. φθονῶ, μνησικαχῶ, λυπῶ, μέμφομαι. Μετ. grudged.
Grumble, ῥ. οὐδ. μέμφομαι, παραπονοῦμαι.
Grunt καὶ **Gruntle**, ῥ. οὐδ. γρύζω, γρυλλίζω.
Guard, οὐσ. φυλακή, φρουρά· φύλαξ, σκοπός.
Guard, ῥ. ἐν. φυλάσσω, φρουρῶ. Μετ. guarded.
Gua'rder, οὐσ. φύλαξ, φρουρός.
Gua'rdian, οὐσ. φύλαξ, φρουρός· κηδεμών.
Gu'dgeon, οὐσ. τέχνασμα, ἀπάτη· περιφρόνησις, ὀλιγωρία.
Guess, οὐσ. εἰκασία, συμπερασμός.
Guess, ῥ. ἐν. εἰκάζω, συμπεραίνω.
Guest, οὐσ. ξένος, ὁμοτράπεζος.
Guide, ἐπ. ὁδηγός, κυβερνήτης.
Guide, ῥ. ἐν. ὁδηγῶ.
Gui'deless, ἐπ. ἄνευ ὁδηγοῦ, ἀκυβέρνητος.
Guile, οὐσ. ἀπάτη, δολιότης.
Gui'leful, ἐπ. ἀπατηλός, δόλιος.
Gui'lefulness, οὐσ. ἀπάτη, δολιότης.
Guilt, οὐσ. ἁμάρτημα, ἔγκλημα, κακούργημα.
Gui'ltless, ἐπ. ἀναμάρτητος, ἀθῶος.
Gui'ltly, ἐπ. ἔνοχος.

Gai'nea, οὐσ. χρυσοῦν ἀγγλικ. νόμισμα, λίρα.

Guita'r, οὐσ. κιθάρα.

Gulf, οὐσ. κόλπος.

Gull, οὐσ. ἀπάτη, δόλος.

Gum, οὐσ. οὔλον, κ. γούλιον· λή-

μη, κ. τσήμπλα (τῶν ὀφθαλμῶν)· κόμμι, κ. γόμμι.

Gun, οὐσ. πυροβόλον, τυφέκιον· — powder, πυρίτις κόνις.

Gurgle, ῥ. οὐδ. μυρμυρίζω, ψιθυρίζω, κελαδῶ.

H.

Ha'bit, οὐσ. συνήθεια, ἔξις· κατάστασις, σχῆμα.

Ha'bit, οὐτ. ἐνδυμασία, φόρεμα.

Ha'bitable, ἐπ. κατοικήσιμος.

Ha'bitance & **Habita'tion**, οὐσ. κατοικία, οἶκημα.

Ha'bitant καὶ **Ha'bitator**, οὐσ. οἰκῆτωρ, κάτοικος.

Habi'tual, ἐπ. συνειθισμένος.

Habi'tually, ἐπίρ. συνήθως.

Habi'tuate, ῥ. ἐν. & οὐδ. συνειθίζω.

Ha'bitude, οὐσ. ἔξις, συνήθεια.

Ha'ckey, οὐσ. ἵππος δι' ἀγῶγιον.

Had, παρατ. καὶ Μετ. τοῦ have.

I —, εἶχον (ἐγὼ), **he** —, εἶχε.

Hadst, ῥ. πρ. παρατ. τοῦ ῥήμ. have, εἶχες.

Ha'ggard, ἐπ. ἄγριος, θηριώδης· ἀχρεῖος, δύσμορφος.

Hail, οὐσ. χάλαζα· ὑγεία, εὐκρασία.

Hail, ἐπιφ. χαῖρε! ὑγίαινε!

Hails, ῥ. ἐν. καὶ οὐδ. χαιρετῶ· **it** —, πίπτει χάλαζα.

Hair, οὐσ. θρίξ, τρίχες· μεταφ. εὐνοία, θέλησις, διάθεσις.

Hale, ῥ. ἐν. (ναυτ.) σύρω.

Half, ἐπ. ἥμισυς, εἰς, υ.

Hall, οὐσ. αὐλή, αἴθουσα, πρόδομος.

Hallelu'ja, οὐσ. ἀλληλουῖα.

Halloo', ῥ. ἐν. καὶ οὐδ. παρορμῶ (συνήθ. τοὺς κύνας), ἐκβοῶ, κατακραυγάζω.

Ha'llow, ῥ. ἐν. καθ:ερόνω, ἀγνίζω, ἀγιάζω.

Ha'lo, οὐσ. κύκλος φωτεινός περὶ τὸν ἥλιον, τὴν σελήνην, τοὺς πλανήτας· κύκλος φωτός.

Ha'mlet, οὐσ. χωρίον.

Ha'mmer, οὐσ. σφυρίον.

Hand, οὐσ. χεῖρ, χέριον.

Hand, ῥ. ἐν. δίδω χεῖρα, χειραγωγῶ, ἐγχειρίζω, παραδίδω.

Ha'ndbill, οὐτ. γραμματίον.

Ha'ndful, οὐσ. δράγμα, χειρόβολον.

Ha'ndicraft, οὐσ. ἐργόχειρον, τέχνη.

Ha'ndkerchief, οὐσ. ῥινόμακτρον, μανδύλιον.

Handle, οὐσ. λαβή, χέριον (ἀγγεῖα).

Handle, ῥ. ἐν. ἐγγίζω, ψηλαφῶ, μεταχειρίζομαι. Μετ. handled.

Ha'ndmaid & **Ha'ndmaiden**, οὐσ. παιδίσκη.

Ha'ndsome, οὐσ. ὡραῖος, εὐμορφος, κομψός, χαρίεις.

Hang, ῥ. ἐν. ἀναρτῶ, ἀπαγχονίζω, κρεμῶ· οὐδ. ἀναρτῶμαι, κρέμαμαι· βασιζομαι. Μετ. hanged & hang.

Har, οὐσ. τύχη, περιστατικόν, συμβάν.

Ha'ply, ἐπίρ. τυχαίως, κατὰ τύχην.

Ha'rpen, ῥ. οὐδ. συμπίπτω, φθάνω· φρ. **it happens**, συμβαίνει, γίγνεται, ἀκολουθεῖ· **it happened**, συνέβη, ἐγένετο, ἠκολούθησεν.

Ha'rpily, ἐπίρ. εὐτυχῶς, αἰσίως.

Ha'rpiness, οὐσ. εὐτυχία, τύχη.

Ha'rpy, ἐπ. εὐδαίμων, εὐτυχής, καλότυχος· παραθ. happier-est.

Hara'ngue, οὐσ. δημηγορία.

Hara'ngue, ῥ. ἐν. καὶ οὐδ. ἀγορεύω, δημηγορῶ.

Ha'rass, οὐσ. φθορά, βλάβη, καταστροφή.

Hara'ss, ῥ. ἐν. φθείρω, βλάπτω, καταστρέφω.

Ha'rbour, οὐσ. κατοικία· λιμὴν.

Ha'rbour, ῥ. ἐν. καὶ οὐδ. ἐλλιμενίζομαι, καταφεύγω· κατοικῶ, διημερεύω, ἐνδιαίτωμαι.
Hard, ἐπ. τραχύς, σκληρὸς, χαλεπὸς, δύσκολος· βίαιος, ὑπερβολικός.
Hard, ἐπίρ. τραχέως, σκληρῶς, καθ' ὑπερβολήν.
Ha'rden, ῥ. ἐν. καὶ οὐδ. τραχύνω, σκληρύνω· τραχύνομαι.
Ha'rdiness ἔ Ha'rdness, οὐσ. τραχύτης, δυσχέρεια, σκληρότης, κόπος, εὐτολμία, θάρρος.
Ha'rdly, ἐπίρ. τραχέως, σκληρῶς, δυσκόλως, βιαίως.
Ha'rdship, οὐσ. χαλεπότης, σκληρότης, μόχθος.
Ha'rdy, ἐπ. εὐτολμος, θρασύς, εὐρωστος, ἰσχυρός.
Hare, οὐσ. λαγῶς.
Hark, ῥ. οὐδ. ἀκούω, προσέχω.
Hark! Hark! ἀκουσε! ἀκουσε! πρόσσεξε!
Ha'rlequin, οὐτ. γελωτοποιὸς, ἀρσεῖος, ἀρλεκίνος.
Harm, οὐσ. βλάβη, ζημία, ἀδίκημα.
Harm, ῥ. ἐν. βλάπτω, ζημιόνω, ἀδικῶ.
Ha'rmful, ἐπ. κακοποιὸς, βλαβερός, ὀλέθριος.
Ha'rmfully, ἐπίρ. ἐπιζημίως, βλαβερῶς.
Ha'rmless, ἐπ. ἀβλαβής, ἀθῶος, ἄκακος.
Ha'rmonize, ῥ. ἐν. καὶ οὐδ. συμφωνῶ, συνάδω. Μετ. harmonized.
Harmoni'ous, ἐπ. ἑναρμόνιος, μελωδικός· εὐχάριστος, σύμφωνος, ἀνάλογος.
Ha'rmony, οὐτ. ἁρμονία, μελωδία, συμφωνία.
Harp, οὐσ. ἄρπα, κινύρα.
Ha'rper, οὐσ. κινυριστής, βαρβιτιστής.
Ha'rry, οὐσ. ἄρπυια, μυθολογούμενον τέρας· πλ. harpies.
Ha'rry, οὐσ. βωλοκόπος, δικράνιον.
Ha'rry, ῥ. ἐν. βωλοκοπῶ· διασχίζω, βασανίζω. Μετ. harrowed.

Harsh, ἐπ. τραχύς, αὐστηρὸς, δριμύς, πικρὸς, λυπηρὸς, δυσάρεστος.
Ha'rshness, οὐσ. τραχύτης, αὐστηρότης, δριμύτης.
Hart, οὐσ. ἔλαφος.
Haru'spice, οὐσ. οἰωνοσκόπος, θυσκόπος, μάντις.
Ha'rvest, οὐσ. θερισμός, συγκομιδή.
Has, γ'. ἐν. πρόσ. τοῦ ἐνεστ. τῆς Ὀρις. τοῦ have, ἔχει.
Hast, ῥ. ἐν. πρόσ. τοῦ ἐνεστ. τῆς Ὀριστ. τοῦ have, ἔχεις.
Ha'ste, οὐσ. σπουδὴ, τάχος.
Haste καὶ Ha'sten, ῥ. ἐν. καὶ οὐδ. σπεύδω, ἐπισπεύδω, ταχύνω.
Haste ἔ Ha'stily, ἐπίρ. σπουδαίως, ταχέως.
Ha'stiness, οὐσ. σπουδὴ, ταχύτης, δραστηριότης, ὁρμή.
Ha'sty, ἐπ. ταχύς, βίαιος, ὁρμητικός, ἐνεργητικός.
Hat, οὐσ. πῖλος, κ. καπέλον.
Ha'tchet, οὐσ. πέλεκυς, ἀξίνη.
Hate, οὐσ. μῖσος, ἀποστροφή.
Hate, ῥ. ἐν. μισῶ, ἀποστρέφομαι.
Ha'teful, ἐπ. μισητός.
Hath, ἀπηρχ. γ'. πρόσ. τοῦ ἐνεστ. τῆς Ὀρις. τοῦ have.
Ha'tred, οὐσ. μῖσος, ἀποστροφή.
Hau'ghtiness, οὐσ. ὑπεροψία, ἀλαζονεία, ὑπερηφάνεια.
Hau'ghty, ἐπ. ἀλαζών, ὑπεροπτικός, ὑπερήφανος.
Haunch, οὐσ. ἰσχίον, γόμφος.
Haunt, οὐσ. φωλεά, σπήλαιον.
Haunt, ῥ. ἐν. ἔ οὐδ. συχνάζω, καταφεύγω. Μετ. haunted.
Have, ῥ. ἐν. ἔχω, κρατῶ, ἀπολαύω· ἐξεύρω. Μετ. had.
Ha'ven, οὐσ. λιμὴν, ὄρμος.
Ha'ver, οὐσ. κάτοχος, κτήτωρ.
Ha'vock, οὐσ. φθορά, καταστροφή, σφαγή.
Hawk, οὐτ. ἰέραξ.
Ha'wthorn, οὐσ. λευκάκανθα.
Hay, οὐσ. ξηρὸς χόρτος, ξηρόχορτον· φραγμός.
Ha'zard, οὐσ. κίνδυνος, δυστυχία, συμφορά.

Ha'zard, ρ. οὐδ. δια(ρίψο)κινδυνεύω, κινδυνεύω.
 He, άντων. προσ. αὐτός, ἐκεῖνος.
 Head, οὐσ. κεφαλὴ· ἀρχηγός, ὁδηγός, ἡγεμών.
 Hea'dless, ἐπ. ἀκέφαλος, ἄνευ ἀρχηγού· ἄφρων, ἀνόητος, πείσμων.
 Hea'dlong, ἐπ. αὐθάδης, ἀνόητος, μωρός.
 Heal, ρ. ἐν. θεραπεύω, ἰατρούω. M. healed.
 Hea'ling, οὐσ. θεραπεία, ἰατρεία.
 Health, οὐσ. υἡεία.
 Hea'lthful, ἐπ. υἡιής.
 Hea'lthfully, ἐπίρ. υἡιῶς.
 Hea'lthsome & Healthy, ἐπ. υἡιής, εὖρωστος.
 Hea'lthless, ἐπ. ἀσθενής, ἄρρώστος.
 Hear, οὐσ. σῳρός.
 Hear, ρ. ἐν. σῳρεύω, συναθροίζω. Μετ. heaped.
 Hear, ρ. ἐν. καὶ οὐδ. ἀκούω, ἀκροῶμαι, αἰσθάνομαι, καταλαμβάνω.
 Hea'rd, παρατ. & Μετ. τοῦ hear.
 Hea'rer, οὐσ. ἀκροατής.
 Hea'ring, οὐσ. ἀκοή, ἀκρόασις.
 Heart, οὐσ. καρδία· —ache, πόνος (τῆς καρδίας), λύπη· —break, λειποθυμία, ἀνία, λύπη.
 Hea'rted, ἐπ. θρασυκάρδιος, γενναῖος.
 Hea'rted, ρ. ἐν. ἐγκαρδιόγω, ἐνθαρρύνω.
 Hea'rtfelt, ἐπ. ἐγκάρδιος, ἀποδειγμένος.
 Hearth, οὐσ. ἐστία, γωνία.
 Hea'rthless, οὐσ. ἄκαρδος, ῥάθυμος, δειλός, ἀμελής.
 Hea'rty, οὐσ. εἰλικρινής· υἡιής, εὖρωστος· σταθερός.
 Heat, οὐσ. θερμότης, καῦσις, ζέστη, ἔξαψις· μεταφ. σφοδρότης, ζωηρότης· ὀργή, ἀπέχθεια, μῖσος· βλάβη, ζημία· of —pressed, καταπιεζόμενος, ἐνοχλούμενος ὑπὸ τῆς ζέστης.
 Heat, ρ. ἐν. θερμαίνω, ζεσταίνω· ἐξάπτω, διερεθίζω. Μετ. heated.
 Heath, οὐσ. ἐρεῖκη (φυτόν).

Hea'then, ἐπ. ἐθνικός, εἰδωλόλατρης.
 Hea've, ρ. ἐν. ἐγείρω, ἀνυψώνω· οὐδ. ἀνυψοῦμαι, ἐγείρομαι· ἀσθμαίνω, ἵναπνέω δυσκόλως. Μετ. heaven & heaved.
 Hea'ven, οὐσ. οὐρανός· ὁ Θεός.
 Hea'venly, ἐπ. οὐράνιος, θεῖος.
 Hea'vily, οὐσ. βαρέως, λυπηρῶς.
 Hea'viness, οὐσ. βαρύτης, λύπη.
 Hea'vy, ἐπ. βαρὺς, ὀγκώδης· ὀχληρός, δυσάρεστος· παραθ. heavier, -iest.
 He'brew, οὐσ. Ἑβραῖος.
 He'ctic, ἐπ. ἐκτικός, φθισικός.
 Hedge, οὐσ. περίβολος, φραγμός, περίφραγμα.
 Hedge, ρ. ἐν. φράττω, περικλείω.
 He'dged, ἐπ. ἔχων φράκτην· περικλειστός.
 Heed, οὐσ. φροντίς, ἐπιμέλεια, προσοχή· μεταφ. σοβαρότης.
 Heed, ρ. ἐν. φυλλάττω, προσέχω, ἐπιμελοῦμαι. Μετ. heeded.
 Hee'dless, ἐπ. ἀφύλακτος, ἀπρόσεκτος, ἀμελής, ἄφρων.
 Height, οὐσ. ὕψος· ὕψωμα.
 Hei'ghten, ρ. ἐν. ἀνυψῶ, μεγαλύνω, αὐξάνω.
 Hei'nous, ἐπ. μισητός, βδελυκτός, ἀποτρόπαιος.
 Hei'nously, ἐπίρ. ἀπανθρώπως, βδελυρῶς.
 Heir, οὐσ. κληρονόμος· θ. heiress.
 Heirless, ἐπ. ἄκληρος.
 Held & Holden, Μετ. τοῦ Hold.
 Heel, οὐσ. πτέρνα.
 Hell, οὐσ. ᾗδης, κόλασις.
 Helm, οὐσ. πηδάλιον, κ. τιμόνιον.
 He'lmet, οὐσ. κράνος, περικεφαλαία.
 Help, οὐσ. βοήθεια, συνδρομή.
 Help, ρ. ἐν. βοηθῶ.
 He'lper, οὐσ. βοηθός.
 He'lpless, ἐπ. ἀβοήθητος.
 He'lplessness, οὐσ. ἐγκατάλειψις, ἀδυναμία.
 Hen, οὐσ. ἀλεκτορίς, ὄρνις.
 Hence, ἐπίρ. ἐντεῦθεν, ἀπὸ δῶ, ἐκ τούτου.

Hencefo'rth, ἐπίρ. τὸν τεῦθεν, εἰς τὸ ἐξῆς.
Her, ἀντων. αἰτ. τῆς she, αὐτήν.
Her, ἀντων. κτητ. ἰδικός της, — ἡ της, — ὄν της.
He'rald, οὗς. κῆρυξ (πολέμου, εἰρήνης κτλ.).
He'raldry, οὗς. σηματογραφία.
Herb, οὗς. χόρτον, **Herbs**, πλθ. τὰ χόρτα.
He'rbage, οὗς. χόρτος, χλόη, βοσκή, λειμών.
Herd, οὗς. ἀγέλη, ποίμνιον.
Here, ἐπίρ. ἐνταῦθα, ἐδῶ.
Herea'fter, ἐπίρ. εἴτα, ἀκολουθῶς.
Here'ditary, ἐπ. κληρονομικός.
He'resy, οὗς. αἵρεσις.
He'retic καὶ **Here'tical**, ἐπ. αἵρετικός.
Heretofo're, ἐπίρ. πρότερον, ἄλλοτε.
He'ritage, οὗς. κληρονομία.
He'rmit, οὗς. ἐρημίτης, ἀναχωρητής.
He'ro, οὗς. ἥρως.
He'roess ἔ. **Hero'ine**, οὗς. ἡρώϊνη.
Heroi'c ἔ. **He'roical**, ἐπ. ἡρωϊκός.
Heroi'cally, ἐπίρ. ἡρωϊκῶς.
He'roism, οὗς. ἡρωϊσμός.
Hers, ἀντων. κτητ. αὐτῆς, ἐκείνης.
Herse'lf, ἀντων. σύνθ. αὐτὴ ἡ ἰδία, αἰτ. ἐαυτήν.
He's, συγκ. τοῦ he is, εἶναι.
He'sitate, ῥ. ἐν. ἀμφιβάλλω, διστάζω. Μετ. hesitated.
Hesita'tion, οὗς. ἀμφιβολία, δισυγμός.
Hid, παρατ. ἔ. Μετ. τοῦ hide.
Hi'dden, Μετ. τοῦ hid.
Hide, ῥ. ἐν. κρύπτω, καλύπτω.
Hi'deous, ἐπ. φρικώδης, φοβερός, εἰδεχθής. — looking, ἀποστρεπτικός.
High, ἐπ. ὑψηλός· ἔξοχος, μέγας, ἐξάϊρετος· ὑπερήφανος· **High-life**, ὑψηλὴ περιωπὴ· ἐπίρ. ὑψηλά· on —, ὑψηλά, ἐπάνω. §. Ὡς αἰ πλεῖσται λέξεις, οὕτω καὶ αὕτη παρατίθεται μετὰ τῶν μετοχῶν, οἷον·

high-placed, εἰς τὸ ὕψος τεθειμένος· **high-raised**, ἀνυψωμένος, ὑψηλῶς ἀνατεθραμμένος· παραθ. **higher-est**,
High-blown, ἐπ. πρησμένος.
High-land, οὗς. χώρα ὄρεινή.
Highly, ἐπ. ὑψηλῶς.
Hi'gh-spirited, ἐπ. ὑψηλόφρων, ὁρμητικός, ὑπερήφανος.
Hill, ἐπ. λόφος, βουνόν.
Hi'llock, οὗς. λοφίσκος.
Him, αἰτ. τῆς ἀντων. he, αὐτόν.
Hi'mself, ἀντων. σύνθ. αὐτός, ὁ ἴδιος.
Hi'nder, ῥ. ἐν. ἐμποδίζω, ἀπείργω, κωλύω, ἀνθίσταμαι.
Hint, οὗς. ὑπαινιγμός, νύξεις, δεῖγμα, ἰδέα, γνώμη.
His, ἀντων. ἰδικός του, της, του.
Hiss ἔ. **Hi'ssing**, οὗς. σύριγμα.
Hiss, ῥ. ἐν. καὶ οὐδ. συρίζω. Μετ. hissed.
Histo'rian, οὗς. ἱστοριογράφος.
Histo'ric καὶ **Histo'rical**, ἐπ. ἱστορικός.
Hi'story, οὗς. ἱστορία.
Hit, οὗς. κτύπος, προσβολή.
Hit, ῥ. ἐν. προσβάλλω, κτυπῶ· ἐπιτυγχάνω.
Hi'ther, ἐπίρ. ἐνταῦθα, πρὸς τὸ μέρος τοῦτο.
Hitherto', ἐπίρ. μέχρι τοῦδε, ἕως τώρα.
Hoa'ry ἔ. **Hoar**, ἐπ. πολιδς, λευκόθριξ, ὑπόλευκος· ἀρχαῖος.
Hoax, οὗς. ἀπατηλὸν παιγνίδιον, ἀπάτη, ψεῦδος, ψευδὴς εἵδησις.
Hobble, ῥ. οὐδ. χωλαίνω, κ. κουτσαίνω· σκάζω. Μετ. hobbled.
Ho'bbler, οὗς. χωλός, κ. κουτσός.
Hold, οὗς. κατοχὴ, πιάσιμον· ἀντλία, πυθμὴν, τὸ κοῖλον πλοίου.
Hold, ῥ. ἐν. κρατῶ, λαμβάνω, πιάνω· οὐδ. διαρκῶ. το — οὐί, ἐκτείνω, προτείνω, ἐγκαρτερῶ.
Hole, οὗς. ὀπή, τρύπα.
Ho'liday, οὗς. ἐορτὴ, διακοπὴ.
Ho'llow, ἐπ. κοῖλος, βαθουλωτός· ὑπόκωφος· ψευδής.

Ho'ly, ἐπ. ἅγιος.
 Ho'mage, οὗτ. σέβας, ὑπόκλισις, ὑποταγή.
 Home, οὗτ. οἰκία, οἶκος, οἶκημα.
 Home, ἐπὶ. οἶκοι, οἶκαδε, κατ' οἶκον· ἐπ' αὐτοφώρῳ, ἀμέσως.
 Ho'meliness, οὗτ. ἀπειροκαλία, ἀπλότης, ἀσχημία.
 Ho'mely, ἐπ. ἄκομψος, ἀπλοῦς, ἄγροικος, δυσειδής.
 Ho'micide, οὗτ. φόνος, ἀνθρωποκτονία· φονεὺς, δῆμιος, ἀνθρωποκτόνος.
 Ho'mily, οὗτ. ὁμιλία, διδαχή.
 Ho'nest, ἐπ. τίμιος, ἔντιμος, χρηστός.
 Ho'nestly, ἐπ. ἐντίμως, πιστῶς, εὐλιχρινῶς.
 Ho'nesty, οὗτ. τιμιότης, εὐλιχρίνεται.
 Ho'ney, οὗτ. μέλι.
 Ho'norably, ἐπὶ. ἐντίμως, ἐνδόξως.
 Ho'nour, οὗτ. τιμὴ, ὑπόληψις, ἀξία· πομπή· βαθμὴς, ἀξίωμα.
 Ho'nour, ῥ. ἐν. τιμῶ, σέβομαι, ὑπολήπτομαι. Μετ. honoured.
 Ho'nourable, ἐπ. ἀξιότιμος, ἔντιμος.
 Hood, οὗτ. κάλυμμα γυναικεῖον.
 Hoof, οὗτ. ὀπλή, ὀνύχιον ἵππου.
 Hook, οὗτ. ἀγκίστριον, ἀρπάγιον.
 Hook, ῥ. ἐν. συλλαμβάνω μὲ ἀγκίστριον, ἀρπάζω. Μετ. hooked.
 Ho'oked, ἐπ. ἀγκισρωτός, κυρτός.
 Hope, οὗτ. ἐλπίς.
 Hope, ῥ. ἐν. ἐλπίζω,
 Ho'peful, ἐπ. πλήρης ἐλπίδος.
 Ho'pefulness, οὗτ. ἐλπίς, προσδοκία, θάρρος.
 Ho'peless, ἐπ. ἀπηλπισμένος, ἐγκαταλελειμμένος.
 Ho'per, ἐπ. εὐελπίς, ὁ ἐλπίζων.
 Ho'rizon, οὗτ. ὀρίζων.
 Horn, οὗτ. κέρας.
 Ho'rrible καὶ Ho'rrid, ἐπ. φοβερός, τρομερός, παράδοξος, ἀποστρεπτικός.
 Ho'rribly, ἐπὶ. φρικωδῶς.
 Ho'rror, οὗτ. τρόμος, φρίκη.
 Horse, οὗτ. ἵππος, ἄλογον.

Ho'rseback (on), ἐπὶ. ἐφ' ἵππου.
 Ho'rseman, οὗτ. ἵππεύς.
 Ho'spitable, ἐπ. φιλόξενος, φιλόφρωνος.
 Ho'spital, οὗτ. νοσοκομεῖον, ξενοκομεῖον.
 Hospita'lity, οὗτ. φιλοξενία.
 Host, οὗτ. ξενοδόχος, πανδοχεύς· στρατός, πληθὺς· ὁ ἅγιος ἄρτος.
 Ho'stile, οὗτ. πολέμιος, ἐχθρός.
 Hosti'lity, οὗτ. ἐχθροπραξία, δυσμένεια· μάχη.
 Hot, ἐπ. πολὺ θερμός, ἐνθερμος, διακαής.
 Hote'l, οὗτ. ξενοδοχεῖον.
 Hour, οὗτ. ὥρα.
 Hou'ly, ἐπὶ. ἀνὰ πᾶσαν ὥραν, ἀφ' ὥρας εἰς ὥραν.
 House, οὗτ. οἶκος, οἰκία.
 Hou'se-hold, οὗτ. οἶκος, κ. (ν)οικοκυριόν· οἱ ἐν οἴκῳ, οἰκογένεια.
 Hou'se-holder, οὗτ. οἰκογενειάρχης.
 Hou'seless, ἐπ. ἄοικος, ἀνέστιος, φερέοικος.
 Hou'serent, οὗτ. ἐνοίκιον.
 Hou'sewife, οὗτ. οἰκοδέσποινα, οἰκοκυρά.
 Ho'vel, οὗτ. καλύβη, μάνδρα.
 Ho'ver, ῥ. οὐδ. ἐπείκειμαι, κρέμαμαι, περιίπταμαι· διστάζω, ταλαντεύομαι. Μετ. hovered.
 How, ἐπὶ. πῶς, τίνι τρόπῳ, πόσον.
 Ho'wever, ἐπὶ. ὅπωςδῆποτε, ὁμῶς, πλήν.
 Howl & How'el, ῥ. οὐδ. ὠρύομαι, κ. οὐρλιάζω· ὀλολύζω, γόζομαι, φωνάζω, κλαίω.
 Hu'bhub, οὗτ. θόρυβος, κρότος, ταραχή.
 Hue, οὗτ. χρῶμα· κραυγή.
 Hug, ῥ. ἐν. περιβάλλω, ἀγκαλιάζω.
 Huge & Hu'gy, ἐπ. μέγας, πελώριος, ὑπερμεγέθης, ἄπειρος.
 Hu'gely, ἐπὶ. σφόδρα, καθ' ὑπερβολήν.
 Hum, οὗτ. βόμβος· μεταφ. ἐπευφημία.
 Hum, ῥ. ἐν. βουβῶ· μεταφ. ἐπευφημῶ. Μετ. hummed.

Hu'man, ἐπ. ἀνθρώπειος, ἀνθρώπι-
νος, (ὁ) τοῦ ἀνθρώπου. — **kind**, τὸ
ἀνθρώπινον γένος.

Huma'ne, ἐπ. φιλάνθρωπος, εὐερ-
γετικός.

Huma'nely, ἐπίρ. φιλανθρώπως.

Huma'nity, οὐσ. ἀνθρωπότης, φι-
λάνθρωπία.

Hu'manize, ῥ. ἐν. ἀνθρωπίζω, ἐξη-
μερῶ. Μετ. humanized.

Humble, ἐπ. ταπεινός, εὐτελής· εὐ-
πειθής, ὑπήκοος· κόσμιος.

Hu'mble, ῥ. ἐν. ταπεινόνω, ἐξευ-
τελίζω. Μετ. humbled.

Hu'mbly, ἐπίρ. ταπεινῶς, εὐπειθῶς.

Hu'mid, ἐπ. ὑγρός.

Hu'midly, ἐπίρ. ὑγρῶς.

Humi'dity, οὐσ. ὑγρασία.

Humilia'tion, οὐσ. ταπείνωσις, τα-
πεινωσύνη.

Humi'lity, οὐσ. ταπείνωσις, ταπει-
νοφροσύνη.

Hu'morist, οὐσ. ιδιότροπος.

Hu'mour, οὐσ. διάθεσις, ιδιοτρο-
πία.

Hu'ndred, ὄν. ἀριθ. ἑκατόν.

Hu'ndredth, ὄν. ἀριθ. ἑκατοστός.

Hung, Μετ. τοῦ Hang.

Hu'nger, οὐσ. λιμός, πείνα.

Hu'ngerly ἢ **Hu'ngry**, ἐπ. λιμώτ-
των, πεινῶν· to be—, πεινῶ.

Hunt, οὐσ. θήρα, κυνήγιον, ἄγρα.

Hunt, ῥ. ἐν. θηρεύω, κυνηγῶ.

Hunter, οὐσ. θηρευτής, κυνηγός.

Hurl, ῥ. ἐν. ῥίπτω, ἀποβάλλω, πε-
τῶ—out, κραυγάζω, φωνάζω. M.

Hu'rling, ἐν. Μετ. τοῦ Hurle, ἀπο-
βάλλων, ῥίπτων.

Hu'ried, ἐπ. ἐσπευσμένος, βιασι-
κός.

Hu'rry, οὐσ. σπεδὴ, βία, ταχύτης.

Hu'rry, ῥ. ἐν. σπεύδω, ἐπιταχύνω,
βιάζω.

Hurt, οὐσ. βλάβη, ζημία, ὕβρις, ἀ-
δίκημα.

Hurt, ῥ. ἐν. βλάπτω, ζημιόνω.

Hu'rtful, ἐπ. ἐπιζήμιος, βλαβερός.

Hurtle, ῥ. ἐν. ὠθῶ, ἀπωθῶ, σπρώ-
χνω.

Hu'sband, οὐσ. (ὁ) σύζυγος, ἀνὴρ·
γεωργός, ἐργάτης· οἰκοκύριος.

Hush, ἐπιφ. σιώπα! σιωπή!

Hush, ῥ. ἐν. καὶ οὐδ. σιωπῶ, ἥσυ.
χάζω. Μετ. hushed.

Hu'sky, ἐπ. κελυφαιώδης.

Hut, οὐσ. σκηνή, καλύβη, ο'κίδιον.

Hydropho'bia, οὐσ. ὑδροφοβία.

Hymn, οὐσ. ὕμνος, ᾠδή, ᾠσμα.

Hypo'crisy, οὐσ. ὑποκρισία, προσ-
ποίησις.

Hypocri'tic καὶ **Hypocri'tical**, ἐπ.
ὑποκριτικός.

I.

I, ἀντων. προσ. ἐγώ.

Ice, οὐσ. πάγος, κρύσταλλος.

I'cicle, οὐσ. σταλαγμός (κρυζάλλε).

I'd, συγκ. τοῦ I would.

Ide'a, οὐσ. ιδέα.

Ide'al, ἐπ. ιδανικός, νοητός.

I'diom, οὐσ. ιδίωμα.

Idle, ἐπ. ὀκνηρός, ἀργός, ἀμελής,
ἀνωφελής, εὐτελής.

Idleness οὐσ. ἀργία, ὀκνηρία, ἀ-
μέλεια, ῥαθυμία.

Idler, οὐσ. ὀκνηρός, ῥαθυμος.

Idly, ἐπίρ. ὀκνηρῶς, ῥαθύνως.

I'dol, οὐσ. εἶδωλον.

If, σύνδ. ἐάν, ἂν· if ever, ἂν ποτε.

Igno'ble, ἐπ. εὐτελής, ἀγενής, οὐ-
τιδανός.

Igno'bly, ἐπίρ. εὐτελῶς, οὐτιδανῶς.

Ignomi'nious, ἐπ. ἐπονεδιστος, ἄ-
τιμος, αἰσχρός.

Ignomi'niously, ἐπίρ. ἐπονειδίζως,
ἀτίμως, αἰσχροῶς.

I'gnominy, οὐσ. ὄνειδος, ἀτιμία.

I'gnorance, οὐσ. ἄγνοια, ἀμάθεια,
ἀπαιδευσία.

I'gnorant, ἐπ. ἀμαθής, ἀπαίδευτος.

I'gnorantly, ἐπίρ. ἀμαθῶς, ἐν ἀ-
 γνοίᾳ.
I'liad, οὐς. Ἰλιάς.
Il, οὐς. κακόν, δυστύχημα.
Ill, ἐπ. φαῦλος, κακός, ἀχρεῖος, μο-
 χθηρός· ἀσθενής, ἀδιάθετος.
Ill, ἐπίρ. φαύλως, κακῶς.
I'll, συγκ. τοῦ I will.
Ille'gal, οὐς. ἄνομος, παράνομος.
Illega'lity, οὐς. ἀνομία, παρανο-
 μία, ἀδικία.
Ille'gally, ἐπίρ. παρανόμως, ἀδί-
 κως, βλαβερῶς.
Ille'gible, ἐπ. δυσανάγνωστος.
Illegi'timacy καὶ **Illegitima'tion**,
 οὐς. παρανομία, δολιότης, νοθεία.
Illegi'timate, ἐπ. παράνομος, νόθος.
I'll-fated, ἐπ. ἀτυχής, δύσμοιρος.
Ill'i'mitable καὶ **Ill'i'mitate**, ἐπ. ἀ-
 περιόριστος.
I'll-tasted, ἐπ. δυσάρεστος εἰς τὴν
 γεῦσιν, δύσγευστος.
Illu'me, **Illu'mine** ἔ. **Illu'minate**,
 ῥ. ἐν. φωτίζω, καταλάμπω, φω-
 ταγωγῶ· διδάσκω.
Illumina'tion, οὐς. φωτισμός, φω-
 ταγωγία, φωταψία.
Illu'sion, οὐς. πλάνη, ἀπάτη, ὄνει-
 ροπόλημα, ἐμπαιγμός.
Illu'strate, ῥ. ἐν. λαμπρύνω, σα-
 φηνίζω, φωτίζω, ἐξηγῶ, καλλω-
 πίζω. Μετ. illustrated.
Illustra'tion, οὐς. λάμπρυνσις, λαμ-
 πρότης, διασάφησις· φήμη· σχή-
 ματα, εἰκόνες μεταξύ τοῦ συγ-
 γράμματος.
Illu'strious, ἐπ. λαμπρὸς, περιφαν-
 νής, ἔνδοξος.
Illu'striously, ἐπίρ. λαμπρῶς, πε-
 ριφανῶς.
Illu'striousness, οὐς. λαμπρότης,
 μεγαλοπρέπεια.
I'mage, οὐς. εἰκὼν· μεταφ. ἰδέα,
 γνῶσις.
I'magery, οὐς. παράστασις, τύπος,
 σχῆμα, ἰδανικὴ εἰκὼν· μυθολογία.
Imagina'tion, οὐς. φαντασία, ἰδέα.
Ima'ginary, ἐπ. φαντασιώδης, φαν-
 ταστός.

Ima'gine, ῥ. οὐδ. φαντάζομαι, ἐπι-
 νοῶ. Μετ. imagined.
I'mbecile, ἐπ. βλάξ, εὐήθης, μωρός.
Imbeci'lity, οὐς. εὐήθεια, μωρία.
Imbi'be, ῥ. ἐν. καὶ οὐδ. ἐμβρέχω,
 ἐμβάπτω, ποτίζω, εἰσδέχομαι, λαμ-
 βάνω. Μετ. imbibed.
Imbo'dy, ῥ. ἐν. συσσωματόνω· οὐδ.
 ἐνοῦμαι. Μετ. imbodied.
Imbrow'n, ῥ. ἐν. ἐπισκιάζω, σκο-
 τεινιάζω, ἀμαυρόνω. Μετ. im-
 browned.
I'mitate, ῥ. ἐν. μιμοῦμαι.
Imita'tion, οὐς. μίμησις.
I'mitative, ἐπ. μιμητικός.
I'mmanent, ἐπ. συμφυής· ἴδιος, εἰ-
 δικός· διαρκής, συνεχής.
Immate'rial, ἐπ. ἄϋλος.
Immatsu're, ἐπ. ἄωρος.
Immeasura'ble, ἐπ. ἄμετρος, ἀμέ-
 τρητος, ἄπειρος.
Immeasu'rably, ἐπίρ. ἀμέτρως, ἀ-
 πείρως.
Imme'diate, ἐπ. ἄμεσος.
Imme'diately, ἐπίρ. ἀμέσως.
Imme'morable, ἐπ. ἀνάξιος μνήμης.
Imme'pse, ἐπ. ἄμετρος, ἄπειρος,
 ἀκαταλόγιστος.
Imme'nsely, ἐπίρ. ἀμέτρως, ἀπεί-
 ρως, ἀκαταλογίστως.
Imme'nsity, οὐς. τὸ ἄπειρον.
Imme'rge, ῥ. ἐν. καταδύω, κατα-
 βυθίζω. Μετ. immersed.
Imme'rse, ῥ. ἐν. καταδύω, βυθίζω.
 Μετ. immersed.
Immè'rsity, οὐς. κατάδυσις, κατα-
 βύθισις.
I'mminent, ἐπ. ἐπικείμενος, ἀπει-
 λητικός· ἀναπόφευκτος.
Immo'derate, ἐπ. ἄμετρος, ὕπερ-
 βολικός.
Immo'ral, ἐπ. κακοήθης, μὴ ἡθικός.
Immora'lity, οὐς. κακοήθεια, δια-
 γθορά.
Immort'al, ἐπ. ἀθάνατος, αἰώνιος.
Immorta'lity, οὐς. ἀθανασία, αἰώ-
 νιότης.
Immo'veable, ἐπ. ἀκίνητος.
I'mpair, ῥ. ἐν. ἐλαττόνω, ἐξασθε-

νίζω, χειροτερεύω, βλάπτω. Μετ. impaired.
 Impa'lpable, ἐπ. ἀψηλάφητος.
 Impart, ῥ. ἐν. χορηγῶ, δίδω, μοι-
 ράζω, μεταδίδω, κοινοποιῶ.
 Impa'rtial, ἐπ. ἀμερόληπτος.
 Impartia'lity, οὐσ. ἀμεροληψία.
 Impa'ssable, ἐπ. ἀδιάδατος, ἀπέ-
 ραστος.
 Impa'ssible, ἐπ. ἀπαθής, ἀναίσθη-
 τος.
 Impa'ssionate & Impa'ssioned, ἐπ.
 ἐμπαθής, ἐνθουσιαστικός.
 Impa'tience, οὐσ. ἀνυπομονησία.
 Impa'tient, ἐπ. ἀνυπόμονος, βίαιος.
 Impa'tiently, ἐπίρ. ἀνυπομόνως.
 Impea'ch, ῥ. ἐν. κρατῶ, ἐμποδίζω
 ἐγκαλῶ, κατηγορῶ.
 Impe'de, ῥ. ἐν. ἐμποδίζω. Μετ.
 impeded.
 Impe'diment, οὐσ. πρόσκομμα, ἐμ-
 πόδιον, δυσκολία.
 Impe'nd, ῥ. οὐδ. ἐπικείμεαι, κρέμα-
 μαι, ἀπειλῶ. Μετ. impended.
 Impe'ndent, ἐπ. ἐπικείμενος, ἐπι-
 κρεμάμενος.
 Impe'rcceptible, ἐπ. ἀδιόρατος, ἀν-
 επαίσθητος, ἀκατανόητος, ἀδιά-
 κριτος.
 Impe'rfect, ἐπ. ἀτελής· οὐσ. ὁ πα-
 ρατατικός (χρόνος).
 Imperfe'ction, οὐσ. ἀτέλεια, ἑλ-
 λειψία.
 Impe'rfectly, ἐπίρ. ἀτελῶς, ἑλ-
 λειπῶς.
 Impe'rial, ἐπ. αὐτοκρατορικός, μο-
 ναρχικός.
 Impe'rtinence καὶ Impe'rtinency,
 οὐσ. προπέτεια, αὐθάδεια.
 Impe'rtinent, ἐπ. αὐθάδης, προπέ-
 τής, παράλογος.
 Impe'rious, ἐπ. ὑπερόπτης, ὑπερή-
 φανος, βίαιος, δεσποτικός.
 Impe'riously, ἐπίρ. δεσποτικῶς,
 τυραννικῶς.
 Impetuo'sity, οὐσ. ὁρμή, βία.
 Impe'tuous, ἐπ. ὁρμητικός, βίαιος,
 παράφορος.
 Impi'ety, οὐσ. ἀσέβεια, ἀνευλάβεια.

I'mpious, ἐπ. ἀσεβής.
 Impl'a'cable, ἐπ. ἀσπονδος, ἀδιάλ-
 λακτος.
 Implore, ῥ. ἐν. ἐξ(ἐπι)καλοῦμαι.
 Impoli'te, ἐπ. ἄχαρις, ἀγροῖκος.
 I'mport, οὐσ. σημασία· εἰσαγωγή,
 εἰσφορά· συμφέρον, ὠφέλεια, ἀπό-
 λαυσις.
 Impo'rt, ῥ. ἐν. σημαίνω· φέρω, ἐ-
 πιφέρω· it—s, συμφέρει.
 Impo'rtance, οὐσ. σπουδαιότης.
 Impo'rtant, ἐπ. σπουδαῖος, λυσίτε-
 λής, ὠφέλιμος.
 Impo'rtunate, ῥ. ἐν. ἐπικείμεαι, φορ-
 τόνεμαι, ἐνοχλῶ, πειράζω, βαρύνω.
 Impo'rtunate & Importu'ne, ἐπ. φορ-
 τικός, ἐνοχλητικός, ἐπιβάλλων.
 Importu'nity, οὐσ. φορτικότης, ὀ-
 χληρότης, ἐνόχλησις.
 Impo'se, ῥ. ἐν. ἐπιτίθημι, ἐπιβάλλω.
 Impo'sing, ἐπ. μεγαλοπρεπής, πομ-
 πώδης.
 Impossibi'lity, οὐσ. τὸ ἀδύνατον.
 Impo'ssible, ἐπ. ἀδύνατος, ἀπίθα-
 νος.
 Impo'ssibly, ἐπίρ. ἀδυνάτως.
 Impractibi'lity, οὐσ. ἀπραξία, ἀ-
 δυναμία, ἀνικανότης, νωθρότης.
 I'mpracticable, ἐπ. ἄπρακτος, ἀκα-
 τόρθωτος, ἀδύνατος νὰ γίνη.
 Impre'gnable, ἐπ. ἀπόρθητος, ἀπο-
 λέμητος, ἀκατάβλητος.
 Impre'ss, ῥ. ἐν. ἐγχαράττω, ἐν(ἐκ)-
 τυπώνω. Μετ. impressed.
 Impre'ssion, οὐσ. ἐν(ἐκ)τύπωσις,
 προσβολή.
 Impre'ssive, ἐπ. ἐντυπωτικός.
 Impri'nt, ῥ. ἐν. ἐν(ἐκ)τυπώνω, χα-
 ράττω.
 Impri'son, ῥ. ἐν. καθείρω, φυλα-
 κίζω. Μετ. imprisoned.
 Impri'sonment, οὐσ. κάθειρξις, φυ-
 λάκισις, εἰρκτή.
 Impro'bable, ἐπ. ἀπίθανος. Ἐπίρ.
 improbably.
 Impro'per, ἐπ. ἀκατάλληλος, ἀνοί-
 κειος, ἀνάρμοστος· ἀπρεπής.
 Impro've, ῥ. ἐν. βελτιώνω, καλλι-
 τερεύω, τελειοποιῶ, ἐπιδοκιμάζω.

Impro'vement, οὐσ. βελτίωσις, καλ-
 λιτέρευσις, τελειοποίησις.
Impro'ver, οὐσ. βελτιωτής, προα-
 γωγικός, προοδευτικός.
Impru'dence & Impru'dency, οὐσ.
 ἀπρονοησία, ἀσυνεσία.
Impru'dent, ἐπ. ἄφρων, ἀσόχαστος.
Impru'dently, ἐπίρ. ἀφρόνως, ἀσυλ-
 λογίστως.
I'mpulse, οὐσ. ἐνώθησις, κίνησις·
 ὁρμή· αἷτιον, ἐντύπωσις, ἰδέα.
Impu'te, ῥ. ἐν. ἀνατίθῃμι αἰτίαν,
 ἐπάγω, ἀποδίδω, ἐνοχοποιῶ.
In, πρόθ. ἐν, εἰς, κατὰ, ἐπί.
Inacce'ssible, ἐπ. ἀπρόσιτος, ἀ-
 πλησίαστος.
Ina'ccurate, ἐπ. μὴ ἀκριβής, ἀ-
 πρόσεκτος, ἀμελής.
Inacti'vity, οὐσ. ἀπραξία, ἀργία.
Ina'dequate, ἐπ. ἀσύμμετρος, ἐλ-
 λειπής, ἀτελής.
Inadve'rtency, οὐσ. ἀπροσεξία, ῥα-
 θυμία, ἀμέλεια.
Ina'nimate, ἐπ. ἄψυχος, ἄζωος, ἄ-
 πνους.
Inatte'ntion οὐσ. ἄπροσεξία.
Inatte'ntive, ἐπ. ἀπρόσεκτος.
Inau'dible, ἐπ. ἀνήκουστος.
Incan'ta'tion, οὐσ. γοητεία, ἐπωδή.
I'ncapable, ἐπ. ἀνίκανος, ἀνεπιτή-
 δειος, ἀνάξιος.
Incapa'city, οὐσ. ἀνικανότης.
I'ncense, οὐσ. θυμίαμα, λιθάνι(ον).
I'ncense-breathing, ἐπ. εὐώδης.
Ince'nse, ῥ. ἐν. παροργίζω, παρο-
 ξύνω, ἐρεθίζω· θυμιάζω.
Ince'nsement, οὐσ. θυμὸς, ὀργή·
 θυμίαμα.
Ince'nitive, οὐσ. ἐνθάρρυνσις, διε-
 ρέθισις· αἰτία· ἐπ. διερεθιστικός,
 λυπηρός.
Ince'stuous, ἐπ. αἰμομικτικός, μι-
 αρδς, ἀσελγής.
In'cident, ἐπ. καὶ οὐσ. τυχαῖος·
 συμβάν.
Inci'te, ῥ. ἐν. προτρέπω, παρακινῶ,
 παροξύνω. Met. incited.
Inci'vility, οὐσ. σκληρότης, βαρβα-
 ρότης, κακοήθεια, ἀγροικία.

Inclina'tion, οὐσ. (ἔγ)κλίσις, διά-
 θεσις, θέλησις, προαίρεσις, ῥοπή.
Incli'ne, ῥ. ἐν. καὶ οὐδ. κλίνω, ἐγ-
 κλίνω, κυρτόνω, ἔχω κλίσιν. Met.
 inclined.
Inclo'se, ῥ. ἐν. ἐγ(περι-ἐσω)κλείω.
 Met. inclosed, ἐσώκλειος.
Inclo'sure, οὐσ. περίφραγμα.
Inclu'de, ῥ. ἐν. ἐγ(κατα-ἐσω)κλείω,
 περικλείω. Met. included.
I'ncome, οὐσ. πρόσσδος, εἰσόδημα.
I'n-come, ἀντι income.
Incommo'dious, ἐπ. ὀχληρὸς, δυσ-
 ἄρεστος.
Inco'mparable, ἐπ. ἀσύγκριτος, ἀ-
 παράβλητος.
Inco'mparably, ἐπίρ. ἀσυγκρίτως.
Incompa'tible, ἐπ. ἀσυμβίβαστος
 ἀντίθετος, ἀντιπαθής.
Incomple'te, ἐπ. ἀτελής, ἐλλειπής.
Incongru'ity, οὐσ. ἀσυμφωνία, ἀν-
 αρμοδιότης, ἀκαταλληλότης,
Inco'ngruous, ἐπ. ἀσυμβίβαστος, ἀ-
 σύμφωνος, ἀκατάλληλος.
Inconsi'derable, ἐπ. εὐτελής, ἀνά-
 ξιος λόγου· μικρός.
Inconsi'stant, ἐπ. ἀσυνεπής, ἀνάρ-
 μοστος, ἀντίθετος, ἐλλειπής.
Inconsi'stency, οὐσ. ἀσυνέπεια, ἀν-
 αρμοστία.
Inconsi'stent, ἐπ. ἀσυνεπής.
Inconso'lable, ἐπ. ἀπαρηγορητος.
Inco'nstancy, οὐσ. ἀστασία, ἀκατα-
 στασία.
Inco'nstant, ἐπ. ἄστατος, εὐμετά-
 βλητος.
Inco'nstantly, ἐπίρ. ἀστάτως, εὐ-
 μεταβλήτως.
Inconve'nience, οὐσ. ἀναρμοστία,
 ἀτοπία, πρόσχομα.
Inconve'nient, ἐπ. ἄτοπος, ἀνάρ-
 μοστος, ὀχληρὸς, δυσάρεστος.
Inco'rrigible, ἐπ. ἀνεπανόρθωτος,
 ὁ μὴ ἐπιδεχόμενος διορθωσιν.
Incorru'pt, ἐπ. ἀδιάφθορος.
I'ncrease, οὐσ. αὐξησις.
Increa'se, ῥ. ἐν. & οὐδ. αὐξάνω.
Incre'dulous, ἐπ. δύσ(ἄ)πιστος.
Incrusta'tion, οὐσ. ἐπι(ἐγ)κόλλησις.

Incumbent, ἐπ. ἐπικείμενος, ἐπιβλημένος· οὐσ. ὁ λαμβάνων ἐκκλησιαστικὸν χορήγημα.

Incu'able, ἐπ. ἀνίατος, ἀθεράπευτος.

Incu'r, ῥ. ἐν. ἔ. οὐδ. ὑπο(περι-συν)-πίπτω, ἐκτίθεμαι, κινδυνεύω.

Inde'cency, οὐσ. ἀπρέπεια, ἀσχημοσύνη· ἄσεμνος τρόπος.

Inde'cent, ἐπ. ἄσεμνος, ἀπρεπής.

Indeci'sion, οὐσ. τὸ ἀναποφάσιζον.

Indee'd, ἐπὶ ῥ. τῶντι, ἀληθῶς, ἐπ' ἀληθείας.

Inde'finite, ἐπ. ἀόριστος, ποικίλος.

Indepe'ndence, οὐσ. ἀνεξαρτησία, ἐλευθερία.

Indepe'ndent, ἐπ. ἀνεξάρτητος.

I'ndex, οὐσ. δείκτης· πίναξ· κατάλογος· λιχανὸς δάκτυλος.

I'ndicate, ῥ. ἐν. δεικνύω, σημειώνω. Μετ. indicated.

Indi'ct, ῥ. ἐν. καταγγέλλω, καταμηνύω, ἐνάγω. Μετ. indicted.

Indi'ctment, οὐσ. καταγγελία, καταμήνυσις.

Indi'fference & Indi'fferency, οὐσ. ἀδιαφορία, οὐδερότης.

Indi'fferent, ἐπ. ἀδιάφορος.

I'ndigence & I'ndigency, οὐσ. πενία, ἔνδεια, ἀπορία.

I'ndigent, ἐπ. ἐνδεής, πτωχός, ἄπορος.

Indigna'tion, οὐσ. ἀγανάκτησις, ὀργή, θυμός.

Indire'ct, ἐπ. πλάγιος, μὴ εὐθύς.

Indiscre'tion, οὐσ. ἀδιακρισία.

Indispe'nsable, ἐπ. ἀπαραίτητος, ἀφευκτός, ἀναγκαῖος.

Indispo'se, ῥ. ἐν. ἐξασθενίζω, καθιστῶ ἀνίκανον. Μετ. Indisposed, ἀδιάθετος.

Indi'sputable, ἐπ. ἀναμφισβήτητος, ἀφιλονεικητός.

Indisti'net, ἐπ. δυσδιάκριτος, συγκεχυμένος.

Indisti'ntion καὶ Indisti'ntness, οὐσ. ἀμυδρότης, ἀσάφεια, σύγχυσις.

Indivi'dual, ἐπ. ἀτομικός· οὐσ. ἄτομον.

Indivi'sible, ἐπ. ἀδιαίρετος.

I'ndolence, οὐσ. ῥαθυμία, ὀκνηρία, ἀπάθεια.

I'ndolent, ἐπ. ῥαθυμός, ὀκνηρός.

Indu'ce, ῥ. ἐν. προτρέπω, ὑποκινῶ, πείθω, προξενῶ. Μετ. induced.

Indu'lge, ῥ. ἐν. ἐπιτρέπω, συγχωρῶ, χαρίζομαι· οὐδ. παραδίδομαι.

Indu'lgence καὶ Indu'lgency, οὐσ. ἐπιείκεια, συγκατάβασις, χάρις.

Indu'lgent, ἐπ. συγκαταβατικός, ἐπιεικής, εὐμενής.

I'ndustry, οὐσ. βιομηχανία, φιλοπονία, φιλεργία.

Indu'strious, ἐπ. φιλόπονος, φιλεργός.

Indu'striously, ἐπὶ ῥ. φιλοπόνως.

Ine'ffable, ἐπ. ἄρρητος, ἀνέκφραστος.

Ine'legant, ἐπ. ἄκομψος.

Ine'rt, ἐπ. ἀδρανής, ὀκνηρός.

Ine'stimable, ἐπ. ἀνεκτίμητος.

Ineffe'ctive, ἐπ. ἀνίσχυρος, ἀτελεσφόρητος.

Ine'vitable, ἐπ. ἀναπόφευκτος.

Inexa'ct, ἐπ. μὴ ἀκριβής.

Inexhau'sted & Inexhau'stible, ἐπ. ἀκένωτος, ἀνεξάντλητος.

Ine'xorable, ἐπ. ἀδυσώπητος, ἀσπλαγχνός.

Ine'xplicable, ἐπ. ἀνεξήγητος, ἀνέκφραστος.

Inexpre'ssible, ἐπ. ἀνέκφραστος.

Inexpre'ssibly, ἐπὶ ῥ. ἀνεκφράζως.

Infal'lible, ἐπ. ἀνενδοίαστος, ἀλάνθαστος, βέβαιος.

Infal'libly, ἐπὶ ῥ. ἀλάνθαστως, ἀσφαλῶς.

I'nfancy, οὐσ. παιδιότης, νηπιότης.

I'nfant, οὐσ. βρέφος, νήπιον, παῖδιον.

I'nfamous, ἐπ. δύσφημος, αἰσχρός, ἄτιμος.

I'nfamy, οὐσ. δυσφημία, ἀτιμία, αἰσχρότης.

Infat'icable, ἐπ. ἀκάματος.

Infat'uate, ῥ. ἐν. μωραίνω, τρελαίνω· μεταφ. προκαταλαμβάνω, ἐμπνέω σφοδρὸν ἔρωτα.

Infa'tuated, ἐπ. φανατικός, μωρός, ἄδικος.

Infe'ct, ῥ. ἐν. μιάινω, μολύνω.

Infe'ction, οὗς. μίανσις, μολυσμός.

Infe'ctious, ἐπ. ἐπιδημικός, κ. κολητικός, μεμολυσμένος.

Infe'r, ῥ. ἐν. ἐξάγω, συμπεραίνω. Met. inferred.

Infe'rior, ἐπ. κατώτερος.

Infe'rnal, ἐπ. καταχθόνιος.

Infe'rtile, ἐπ. ἄγονος, ἄκαρπος.

Inse'st, ῥ. ἐν. ἐνοχλῶ, ταραττώ, βλάπτω. Met. infested.

I'nfidel, ἐπ. ἄπιστος.

Infi'de'lity, οὗς. ἀπιστία.

In'finite, ἐπ. ἀπέραντος, ἀτελείωτος.

Infi'nity, οὗς. τὸ ἀπέραντον.

I'nfinately, ἐπίρ. ἀπείρως, ἀμέτρως.

Infi'nitive, οὗς. ἡ ἀπαρέμφατος.

Infi'rm, ἐπ. φιλάσθενος, ἀσθενής.

Infla'me, ῥ. ἐν. ἀναφλέγω, καίω.

Infi'rmitiy, οὗς. ἀσθένεια, καχεξία.

Infla'te, ῥ. ἐν. φουσκώνω, φυσῶ. οὗδ. κομπάζω, ὑπερηφανεύομαι. M. inflated.

Infle'ct, ῥ. ἐν. κυρτώνω, κάμπτω, ἐκκλίνω· σημειώνω. M. inflected.

Infle'xible, ἐπ. ἄκαμptos, ἀλύγιστος, ἀσυμπαθής.

Infl'i'ct, ῥ. ἐν. ἐπιβάλλω (ποινὴν), τιμωρῶ. Met. inflicted.

I'nfluence, οὗς. ἐπιρροή, ἰσχὺς, δύναμις, ἐξουσία.

Info'rm, ῥ. ἐν. μορφώνω, ἐμφυχόνω· πληροφορῶ, εἰδοποιῶ· διδάσκω.

Info'rmer, οὗς. μηνυτής, ἀγγελιοδότης, κατάσκοπος.

Informa'tion, οὗς. πληροφορία, εἰδησις, κατηγορία, ἀνάκρισις.

Info'rtunate, ἐπ. ἀτυχής, δυστυχής.

Infri'nge, ῥ. ἐν. παραβαίνω, ἀθετῶ.

Infu'se, ῥ. ἐν. ἐγγέω, ἐμβρέχω, μσσκεύω, ἐμπνέω, ἐμποιῶ. Met. infused.

Inge'nious, ἐπ. ἀγγίνους, πνευματώδης.

Ingenu'ity, οὗς. ἐπιδειξίτης, ἱκανότης.

Inge'nuous, ἐπ. ἐλευθέριος, ἀνεπι-

τήδευτός, ἀφελής, φιλαλήθης. 'B-πίρ. ingenuously.

Inglo'rious, ἐπ. ἄτιμος, ἄδοξος, αἰσχρὸς. 'Eπίρ. ingloriously.

Ingra'titude, οὗς. ἀγνωμοσύνη, ἀχαριστία.

Ingu'lf & Ingu'lp, ῥ. ἐν. καταβυθίζω, καταπίνω.

Inha'bit, ῥ. ἐν. ἐν(κατ)οικῶ, δια-τρίβω, διαμένω.

Inha'bitant, οὗς. κάτοικος.

Inhe'rit, ῥ. ἐν. κληρονομῶ.

Inhe'ritance, οὗς. κληρονομία.

Inhe'ritor, οὗς. κληρονόμος.

Inhu'man, ἐπ. ἀπάνθρωπος.

Inhu'mane, ἐπ. ἀπάνθρωπος, σκληρὸς, ἄσπλαγγνος.

Inhu'manly, ἐπίρ. ἀπανθρώπως, σκληρῶς.

Inhu'manity, οὗς. ἀπανθρωπία, σκληρότης.

Ini'mitable, ἐπ. ἀμίμητος.

Ini'quious, ἐπ. κακὸς, ἀσεδής, παράνομος.

Ini'quity, οὗς. ἀδικία, βία, παρανομία, ἀσέβεια.

I'nitial, ἐπ. ἀρχικός.

Initia'tion, οὗς. μύησις· προκαταρκτικὴ διδασκαλία· εἰσχώρησις εἰς τὰ μυστήρια.

Ini'tiate, ῥ. ἐν. μυῶ, διδάσκω τὰς πρώτας ἀρχάς.

Inju'ncition, οὗς. διαταγή· ἀπαγόρευσις· συμβουλή, νουθεσία.

Inju'stice, οὗς. ἀδικία.

I'njure, ῥ. ἐν. ἀδικῶ, βλάπτω, ζημιώνω· ὑβρίζω.

Inju'rious, ἐπ. ἐπιβλαδής, βλαβερὸς, ἐπιζήμιος. 'Eπίρ. Injuriously.

I'njury, οὗς. ἀδικία, βλάβη.

I'nmost, ἐπ. ἐνδότατος, μυστικός, ἐνδόμυχος.

Inn, οὗς. ξενοδοχεῖον, κατάλυμα, πανδοχεῖον.

I'nner, ἐπ. ἐσωτερικός, ἐνδότερος, ἐνδόμυχος.

I'nnocence & I'nnocency, οὗς. ἀθωότης.

I'nnocent, ἐπ. ἀθῶος, εἰλικρινής.

Ino'rdinate, ἐπ. ἄτακτος, ἀκανό-
νιστος.

Innu'merable & innu'merous, ἐπ.
ἀναρίθμητος.

Inqui'etude, οὗς. ἀνησυχία.

Inqui're, ῥ. ἐν. ἐρευνῶ, ἐξετάζω,
ἐρωτῶ.

Inquisi'tion, οὗς. τὸ ἱερὸν Δικα-
στήριον· ἐρευνα.

Inqui'sitor, οὗς. δικαστὴς τοῦ ἱε-
ροῦ Δικαστηρίου· ἐξεταστής.

I'nroad, οὗς. ἐπιδρομή, εἰσβολή.

Inscri'ption, οὗς. ἐπιγραφή.

I'nsect, οὗς. ἔντομον, ζῴδιον.

Insensibi'lity, οὗς. ἀναισθησία, ἀ-
πάθεια.

Inse'nsible, ἐπ. ἀναισθητος, ἀνεπ-
αίσθητος, ἀπαθής, στωϊκος.

Inse'parable, ἐπ. ἀδιαίρετος, ἀχώ-
ριστος.

Insi'de, οὗς. τὸ ἐνδότερον μέρος, τὸ
ἔνδον.

Insi'de, πρόθ. ἐν, ἔνδον, ἐν μέσῳ.

Insi'de, ἐπίρ. ἔνδον, μέσα.

Insi'dious, ἐπιβουλευτικός, προδο-
τικός.

Insignifi'cance & Insignifi'cancy,
οὗς. τὸ ἀσήμαντον, μικροτης, α-
χρηστία, παραλογισμός.

Insigni'ficant, ἐπ. ἀσήμαντος, ἀν-
ωφελής· ἀπατηλός.

Insince'rity, οὗς. ἀνειλικρίνεια, ὑ-
πόκρισις, προσποίησης.

Insi'nuant, ἐπ. ἐπαγωγός, κολα-
κευτικός, ὑποχρεωτικός.

Insince're, ἐπ. μὴ εἰλικρινής, ψευ-
δής.

I'nsinuate, ῥ. ἐν. παρeisάγω, πα-
ρeνεῖρω, δίδω νὰ καταλάβῃ τις·
οὐδ. παρeisδύω, ὑπέρχομαι. Μετ.

insinuated.

I'nsinuating, ἐπ. θωπευτικός, ἐλ-
κυστικός.

Insinua'tion, οὗς. παρeisδυσίς, ὑπ-
αινιγμός.

I'nsolence & I'nsolency, οὗς. προ-
πέτεια, αὐθάδεια, ἀχρειότης.

I'nsolent, ἐπ. προπετής, α. θάδης,
ἀχρεῖος. Ἐπίρ. insolently.

Insomu'ch, ἐπίρ. οὕτω, τόσον, ὥς.

Inspe'ct, ῥ. ἐν. ἐξετάζω, ἐπιτηρῶ,
θεωρῶ. Μετ. inspected.

Inspe'ction, οὗς. ἐπιθεώρησις, ἐπο-
ψίς, ἐπιγασία.

Inspira'tion, οὗς. ἔμπνευσις.

Inspi're, ῥ. ἐν. πνέω, ἐμπνέω.

Instabi'lity, οὗς. ἀστασία, ἀκατα-
στασία.

I'nstance & I'nstancy, οὗς. ἔνστα-
σις· ἐπίμονος αἵτησις, παράκλησις.

I'nstant, οὗς. στιγμή.

I'nstant, ἐπ. κατεπείγων, ἐπικεί-
μενος, σφοδρός, θερμός· στιγμιαί-
ος, ἐνεσῶς, παρών.

Iustanta'neous, ἐπ. στιγμιαῖος, αἰ-
φνίδιος. Ἐπίρ. instantaneously.

I'nstantly, ἐπίρ. στιγμιαίως, ἐν
στιγμῇ· ἀμέσως, ἐν τῷ ἅμα.

Inste'ad, πρόθ. ἀντί.

Insti'll, ῥ. ἐν. ἐνστάζω, ἐνσταλά-
ζω· ἐμπνέω.

I'nstinct, οὗς. ἐνστικτον, ὁρμέμφυ-
τον· προορισμός.

Insti'net, ἐπ. ὁρμέμφυτος, ἐνδό-
μυχος.

I'nstitute, ῥ. ἐν. καθ(συν)ίστημι·
θεσπίζω, διατάττω, διδάσκω. Μετ.
instituted.

Institu'tion, οὗς. κατάστημα, ἐγ-
κατάστασις, διάταξις· κατάστημα·
διδασκαλία.

Instruct, ῥ. ἐν. διδάσκω, παιδεύω.

Instru'cter & Instru'ctor, οὗς. δι-
δάσκαλος, παιδαγωγός.

Instru'ction, οὗς. διδασκαλία, παι-
δεία· ὁδηγία, νοουθεσία.

Instru'ctive, ἐπ. διδακτικός, νοου-
θετικός.

I'nstrument, οὗς. ὄργανον, ἐργα-
λεῖον.

Instrume'ntal, ἐπ. ὀργανικός.

Insuffi'cient, ἐπ. ἀνεπαρκής, ἀνί-
κανος.

I'nsult, οὗς. ὕβρις, περιφρόνησις.

Insu'lt, ῥ. ἐν. ὕβρίζω, προσβάλλω,
περιφρονῶ. Μετ. insulted.

Insuppo'rtable, ἐπ. ἀφόρητος, ἀν-
υπόφορος.

Insuppo'rtableness, οὐσ. τὸ ἀφόρητον, τὸ ἐπαχθές.
Insurre'ction, ρὺσ. στάσις, ἐπανάστασις.
Insu'rance, οὐσ. ἀσφάλεια.
Insu're, ρ. ἐν. ἀσφαλίζω.
Insurmou'ntable, ἐπ. ἀδάμαστος· ἀκατανίκητος· δύσκολος· ἀνυπέρβλητος.
Inte'grity, οὐσ. ἀκεραιότης· τιμιότης, χρησιότης.
I'ntellect, οὐσ. τὸ νοητικόν, νοῦς.
Intelle'ctual, ἐπ. νοερός, νοητικός.
Intelle'ctually, ἐπὶρ. νοερώς, νοητικῶς.
Inte'lligence & Inte'lligency, οὐσ. διά(περί)νοια, σύνεσις, φρόνησις, συμβουλή, γνώμη.
Inte'lligent, ἐπ. νοητικός, νουνεχής, συνετός, εἰδήμων.
Inte'lligible, ἐπ. εὐληπτος, νοητός, σαφής.
Inte'mperance καὶ Inte'mperancy, οὐσ. ἀκράτεια, ἀσωτία.
Inte'mperate, ἐπ. ἀκρατής, ἀκόλαστος, ἄσωτος, ὑπερβολικός.
Inte'nd, ρ. οὐδ. σκοπεύω, ἐννοῶ, διανοοῦμαι. Μετ. intended.
Inte'nse, ἐπ. ἔντονος, σφοδρός, βίαιος.
Inte'nsity, οὐσ. σφοδρότης, ὑπερβολή.
Inte'nt, οὐσ. πρόθεσις, σκοπός.
Inte'nt, ἐπ. προσεκτικός, ἀγρυπνος, προσεχής.
Inte'ntion, οὐσ. σκοπός, προαίρεσις.
Inte'r, ρ. ἐν. θάπτω, ἐνταφιάζω.
Interce'de, ρ. ἐν. καὶ οὐδ. μεσολαβῶ· ἐπίκειμαι, δέομαι, ἱκετεύω.
Interce'ssion, οὐσ. μεσιτεία, μεσολάβησις.
I'ntercourse, οὐσ. συγκαινωνία, συναναστροφή, σχέσις.
I'nterest, οὐσ. συμφέρον, διάφορον· πλεονέκτημα, προτερημὰ, ὑπόληψις· τόκος, διάφορον.
I'nterest, ρ. ἐν. ἐφελκω, συγκινῶ, κάμνω νὰ ἐνδιαφέρηται τις.

I'nteresting, ἐπ. διασχεδαστικός, εὐάρεστος· τερπνός, κατάλληλος, οὐσιώδης, σπουδαῖος.
Interfe're, ρ. οὐί. ἐπεμβαίνω, ἀναμιγνύομαι. Μετ. interfered.
Inte'rment, οὐσ. ἐνταφιασμός, θάψιμον.
Intermi'ssion, οὐσ. ἀναβολή, ἀνακοπή, διάλειψις.
Interpo'se, ρ. ἐν. καὶ οὐδ. παρεντίθηναι· μεσολαβῶ, μεσιτεύω.
Inte'rpreter, οὐσ. διερμηνεύς, ἐξηγητής.
Interse'ct, ρ. ἐν. διατέμνω, κόπτω.
Inte'rstice, οὐσ. διάστημα, ἄνοιγμα, ὀπή· μικρὰ διαίρεσις.
Interru'pt, ρ. ἐν. διακόπτω.
Interru'ption, οὐσ. διακοπή.
I'nterval, οὐσ. διάλειμμα, διάστημα.
I'nterview, οὐσ. συνδιάλεξις, συνέντευξις.
Interwea've, ρ. ἐν. ἐνυφαίνω, ἐμπλέκω. Μετ. Interwoven.
I'ntimacy, οὐσ. οἰκειότης.
I'ntimate, οὐσ. φίλος ἐπιστήθιος, γνώριμος.
I'ntimate, ἐπ. στενός, οἰκεῖος.
I'nto, πρόθ. ἐν, ἐντός, εἰς.
Into'lerable, ἐπ. ἀφορητός, ἀνυπόφορος.
Into'lerableness, οὐσ. τὸ ἀφόρητον.
Into'lerably, ἐπὶρ. ἀφορητῶς.
Into'xicate, ρ. ἐν. μεθύω· θέλγω, γοητεύω.
Intra'ctable, ἐπ. ἀτίθαστος, δυσμεταχείριστος, δυσπειθής.
Intre'pid, ἐπ. ἀφοβός, γενναῖός· υἱος.
Intrep'i'dity, οὐσ. ἀφοβία, γενναϊότης.
In'tricate, ἐπ. ἐμπειδευμένος, δύσκολος.
Intri'gant, ἐπ. ῥαδιοῦργος.
Intri'gue, οὐσ. ῥαδιουργία, σχευωρία· ἐρωτική σχέσις.
Introdu'ce, ρ. ἐν. εἰσάγω, συνιζῶ.
Introdu'ction, οὐσ. εἰσαγωγή, προοίμιον.
Intru'de, ρ. οὐδ. παρεισάγομαι, πα-

ρεισδύεμαι, παρεισέρχομαι, είσω-
θούμαι. Μετ. intruded.
Inu'rn, ρ. έν. βάλλω είς άγγεϊον,
θάπτω, Μετ. inurned.
Inva'de, ρ. ρ. είσβάλλω, έφορμῶ,
έπιπίπτω, παραδιάζω, ένοχλῶ. M.
invaded.
Inva'der, εὐτ. ό λεηλατῶν, σφετε-
ριστής, άρπαξ.
Inva'luable, έπ. άνεκτίμητος.
Inva'riable, έπ. άμετάβλητος, άμε-
τάτρεπτος.
Inva'riably, έπίρ. άμεταβλήτως,
πάντοτε.
Inva'sion, οὐσ. είσβολή, έφόρμησις,
έπίθεσις, άρπαγή.
Inve'ntion, οὐσ. έφεύρεσις, έπίνοια,
τέχνασμα.
Inve'ntor & Inve'nter, οὐσ. έφευ-
ρέτης, έπινόητής· θηλ. Inventress.
In'ventory, οὐσ. άπογραφή, άπα-
ρίθμησις.
Inve'st, ρ. έν. ένδύω, ζολίζω· πο-
λιορχῶ. Μετ. invested.
Inve'stigate, ρ. έν. έρευνῶ, έπιζη-
τῶ, έξετάζω. Μετ. investigated.
Investiga'tion, οὐσ. έπιζήτησις, έ-
ρευνα.
Inve'terate, έπ. έρρίμμένος, παπα-
λαιωμένος, ίσχυρογνώμων.
Invi'sible, έπ. άόρατος.
Invi'tation, οὐσ. πρόσκλησις.
Invi'te, ρ. έν. προσκαλῶ, παρακινῶ,
προτρέπω, δέομαι, ποθῶ. Μετ.
invited.
In'voice, οὐσ. διατίμησις, πραγμα-
τολόγιον, κ. φατοῦρα.
Invo'luntary, έπ. άκούσιος.
Invo'lve, ρ. έν. περιτυλίσσω, έμπε-
ριδεύω. Μετ. involved.

Jade, ρ. έν. & οὐδ. κατακουράζω, ά-
παυδῶ· κεράζομαι. Μετ. jaded.
Ja'ded, έπ. κουρασμένος, άπηυδη-
μένος.
Jail, οὐσ. είρκτή, δεσμωτήριον.

Inward, έπ. έσωτερικός, ένδόμυ-
χος, οίκιακός, σχετικός.
Inward, Inwards & Inwardly, έ-
πίρ. ένδον, ένδομύχως, έσω, έσω-
τερικῶς.
Iron, οὐσ. σίδηρος.
Irra'diate, ρ. έν. καί οὐδ. άκτινο-
βολῶ, λαμπρύνω.
Irreli'gion, οὐσ. άσέβεια, άθρησκεία.
Irra'tional, έπ. άλογος, άνόητος.
Irreco'verable καί Irrecu'perable,
έπ. άνεπανόρθωτος, άδιόρθωτος.
Irre'gular, έπ. άκανόνιστος, άτα-
κτος, άνώμαλος.
Irreme'diable, έπ. άθεράπευτος,
άνίατος.
Irrepro'chable, έπ. άνεπίληπτος.
Irresi'stible, έπ. άκαταμάχητος.
Irresi'stibly, έπίρ. άκαταμαχήτως.
Irre'solute, έπ. άναποφάσιςτος.
Irri'guous, έπ. πεσποτισμένος, ύ-
γρός, ύδατώδης.
Irritable, έπ. ευερέθιστος, θηγι-
λος, όξύχολος.
Irritate, ρ. έν. διερεθίζω, παροργί-
ζω, παροξύνω. Μετ. irritated.
Is, γ'. πρόσ. τοῦ ένεσ· της 'Ορ. τοῦ
be, εἶναι.
Isle & I'sland, οὐσ. νήσος.
I'ssue, οὐσ. έξοδος, έξοασις.
I'ssue, ρ. οὐδ. & έν. έξορμῶ, πηγά-
ζω· έκθαίνω, έκδίδω· στέλλω έξω.
It, άντων. προσ. αὐτό. S. Χρησι-
μεύει είς μόρφωσιν τῶν άπροσώ-
πων· φρ. it rains, βρέχει.
Its, άντ. κτητ. ιδιός του, της.
Itse'lf, άντ. αὐτό, καθ' έαυτό.
Ivy, οὐσ. κισσός.
I'vy-mantled, έπ. σκεπασμένος με-
τά κισσοῦ.

J.

Ja'nuary, οὐσ. 'Ιανουάριος.
Jag, εὐτ. παραφωνία, παράκρησμα·
λάγηνος, πίθος· μεταφ. διχόνοια,
διαφωνία.
Jag, ρ. οὐδ. παραφωνῶ, παρακροῶ.

μεταφ. ἐρίζω, λογομαχῶ, φιλονεικῶ. Μετ. jarred.
 Ja'rring, οὐσ. παραφωνία· διαφωνία. ἐπ. παράφωνος.
 Jaw, οὐσ. γνάθος, σιαγών.
 Jealous, ἐπ. ζηλότυπος.
 Jealously, ἐπίρ. ζηλοτύπως.
 Jealousness καὶ Jealousy, οὐσ. ζηλοτυπία, ζηλεία, ἀντιζηλεία, ἀμιλλα.
 Je'lly, οὐσ. χυμός, ζωμός, πηκτόν τι.
 Jeo'paradise, ῥ. ἐν. κινδυνεύω, ῥίψο-κινδυνεύω.
 Jeo'pardous, ἐπ. ῥίψοκίνδυνος.
 Jeo'pardy, οὐσ. κίνδυνος.
 Jest, οὐσ. παιδιὰ, ἀστειότης, χαριεντισμός, μετεώρισμα, εἰρωνία.
 Jest, ῥ. οὐδ. χαριεντίζομαι, ἀστείζομαι, μετεωρίζομαι.
 Je'sting, οὐσ. χλεύασμα, σκῶμμα.
 Je'stingly, ἐπίρ. ἐμπαικτικῶς, σκωπτικῶς, περιπαικτικῶς.
 Je'suit, οὐσ. Ἰησουΐτης.
 Jew, οὐσ. Ἰουδαῖος, Ἑβραῖος.
 Jewess, οὐσ. Ἑβραία.
 Je'wel, οὐσ. κειμήλιον, διαμαντικόν.
 Jog, οὐσ. τείναγμα, σπρώξιμον.
 Jog, ῥ. ἐν. καὶ οὐδ. τεινάσσω, αἰώω, σπρώχνω, κλονίζω, προχωρῶ. M. jogged.
 Jo'gger, οὐσ. ὁ τεινάσων, ὁ σπρώχνων, ὁ κινῶν, ὁ βαρέως βαδίζων.
 Join, ῥ. ἐν. καὶ οὐδ. ζευγνύω, ἐνόνω, συνάπτω· προσκολλῶμαι, συνεννοῦμαι, συμφωνῶ, συμμαχῶ. M. joined.
 Joining, οὐσ. ἐνώσεις, συναρμογή.
 Joint, οὐσ. ἄρμος, ἄρθρωσις, συνάφεια, ζυγός.
 Joi'ntly, ἐπίρ. συνηνωμένως, ὁμοῦ.
 Joke, οὐσ. χαριεντισμός, ἀσειότης.
 Joke, ῥ. οὐδ. χαριεντίζομαι, ἀσειεύομαι, χλευάζω, περιπαίζω. Μετ. joked.
 Jo'ker, οὐσ. ἀστεῖος, γελωτοποιός.
 Jo'lliness & Jo'llity, οὐσ. εὐθυμία, χαρὰ, τέρψις.

Jo'lly, ἐπ. φαιδρός, ἱλαρὸς, εὐθυμός, τερπνός.
 Jou'rnal, οὐσ. ἡμερίς· ἐπ. καθημερινός.
 Jou'rney, οὐσ. ὁδοιπορία, περιήγησις· ἡμερομίσθιον, ἡμεροκάματον.
 Jou'rney, ῥ. οὐδ. ὁδοιπορῶ, περιηγοῦμαι.
 Jou'rneyman, οὐσ. ἐργάτης, ἡμεροκαματάρης.
 Jo'vial, ἐπ. ἱλαρὸς, χαρίεις, εὐθυμός, τερπνός.
 Joy, οὐσ. χαρὰ, εὐφροσύνη.
 Joy, ῥ. ἐν. χαροποιῶ, εὐφραίνω· οὐδ. χαίρω, ἀγάλλομαι, τέρπομαι.
 Joyful, ἐπ. περιχαρής, τερπνός.
 Joy'fully, ἐπίρ. μετὰ χαρᾶς.
 Jo'yous, ἐπ. τερπνός, περιχαρής, εὐθυμός.
 Judge, οὐσ. δικαστής, κριτής.
 Judge, ῥ. ἐν. δικάζω, κρίνω. Μετ. judged.
 Ju'dgement καὶ Ju'dgment, οὐσ. δίκη, κρίσις· ἀπόφασις, γνώμη· ποινή, τιμωρία.
 Judi'cial, ἐπ. δικαστικός.
 Judi'cious, ἐπ. ὁ ὀρθῶς κρίνων, φρόνιμος, νουνεχής.
 Ju'ice, οὐσ. χυλός, χυμός.
 Ju'icy, ἐπ. χυλώδης, πολύχυλος.
 July', οὐσ. Ἰούλιος.
 Jump, ῥ. ἐν. & οὐδ. πηδῶ· μεταφ. συμφωνῶ, συμμορφοῦμαι.
 June, οὐσ. Ἰούνιος (μήν).
 Ju'ry, οὐσ. ἑνορκεῖς δικασταί, ὁρκωτὸν δικαστήριον.
 Just, ἐπ. δίκαιος, ἐνάρετος, χρηστός, ὀρθός, ἀκριβής.
 Just, ἐπ. ῥ. δικαίως, ἀκριβῶς.
 Ju'stice, οὐσ. δικαιοσύνη.
 Justifica'tion, οὐσ. δικαιολόγησις, ἀπολογία.
 Ju'sticator & Ju'stifier, οὐσ. ὑπερασπιστής, συνήγορος.
 Ju'stify, ῥ. ἐν. δικαίω, δικαιολογῶ, ἀποδεικνύω. Μετ. justified.
 Justness, οὐσ. ἀκρίβεια, ὀρθότης, ἰσότης, δικαιοσύνη.
 Justly, ἐπίρ. δικαίως, ἀκριβῶς.

K.

Keen, ἐπ. δξύς, δριμύς· ἀγγίνους, σφοδρός, βίαιος· αὐστηρός, διαπεραστικός· — **knife**, κοπτερόν μαχαίριον· ὑποκ. **keenest**.

Keenly, ἐ. ἰρ. όξέως, δριμέως, σφοδρῶς, ὑψυδερκῶς.

Keeness, οὐς. δξύτης, δριμύτης, ζωηρότης, ἀγγίνοια.

Keep, ρ. ἐν. φυλάττω, διατηρῶ, κρατῶ· οὐδ. ἐξακολουθῶ, διαρκῶ, ἵσταμαι.

Keeper, οὐς. φύλαξ, δεσμ. φύλαξ· **door**—, θυρωρός.

Keeping, οὐς. φύλαξις, τήρησις.

Kept, παρατ. ἔ. Μετ. τοῦ **keep**.

Ke'chief, οὐς. κάλυμμα κεφαλῆς.

Key, εὐτ. κλεῖς, κλειδίον. **Key-stone**, ψαλῖς, ἄκρος λίθος, κ. τὸ κλειδίον τοῦ θόλου (ἀρχιτεκτ.).

Kick, ρ. ἐν. λακτίζω· ἀνθίσταμαι.

Kid, οὐς. ἐρίφιον.

Kill, ρ. ἐν. φονεύω, θανατόνω, σκοτόνω· μεταφ. διαφθείρω (διὰ κακῶν παραδειγμάτων). Μετ. **killed** καὶ **kilt**.

Killing, οὐς. σφαγή, φόνος.

Kind, οὐς. εἶδος, γένος, τρόπος.

Kind, ἐπ. εὐμενής, καλός, φιλόανθρωπος, ἐλευθέριος, ὑποχρεωτικός.

Kindle, ρ. ἐν. καὶ οὐδ. καίω, ἀνάπτω· παροξύνω. Μετ. **kindled**.

Kindly, ἐπ. ἀγαθός, καλός, γλυκύς.

Kindly, ἐπ. εὐνοϊκῶς, εὐμενῶς.

Kindness, οὐς. εὐμένεια, ἐπιείκεια, καλοκάγαθία, καλωσύνη.

Kindred, ἐπ. οἰκεῖος, συγγενής.

Kine, πλ. τοῦ **Cow**.

King, οὐς. βασιλεύς.

Kinsmen ἔ. **Kinswoman**, οὐς. συγγενής.

Kingdom, οὐς. βασίλειον.

Kingly, ἐπ. ἔ. ἐπ. βασιλικός(ως).

Kiss, οὐς. ἀσπασμός, φίλημα.

Kiss, ρ. ἐν. ἀσπάζομαι, φιλῶ.

Kissing, οὐς. ἀσπασμός, φίλημα.

Kitchen, οὐς. μαγειρεῖον.

Kite, οὐς. χάρτινον πέταγμα, ἀετός.

Kittling ἔ. **Kitten**, οὐς. γατίδιον.

Knave, οὐς. πανούργος, κακοποιός, ἄτιμος, δυστυχής.

Knee, εὐτ. γόνατον.

Knee καὶ **Kneel**, ρ. οὐδ. γονυπετῶ, γονύκλινῶ, γονατίζω.

Knell, οὐς. πένθιμος, νεκρική κωδονοχρυσία.

Knelt, παρατ. τοῦ **Knee**.

Knew, παρατ. τοῦ **Know**.

Knife, οὐς. ἐγχειρίδιον, μαχαίριον. **rain**—, κονδυλομάχαιρον.

Knight, εὐς. ἵππεύς, ἱππότης, εὐγενής· ἀντιπρόσωπος, βουλευτής.

Knighthood, εὐς. τὸ ἀξίωμα τοῦ ἱππότου, τὸ ἱπποτικόν.

Knightly, ἐπ. ἱπποτικῶς, ὡς ἱππότης.

Knit, ρ. ἐν. πλέκω· συμπλέκω, συναπτω, συνδέω· **to—the brow**, ἀνασπῶ τὰς ὀφρῦς. Μετ. **knitied** καὶ **knit**.

Knock, ρ. ἐν. κρούω, κτυπῶ.

Knob, οὐς. δεσμός, κόμβος, σύνδεσις.

Knob, ρ. ἐν. δέω, συνδέω, συνάπτω. Μετ. **knotted**.

Know, ρ. ἐν. γνωρίζω, ἐξεύρω· Μετ. **Known**.

Knowledge, οὐς. γνῶσις, μάθησις, ἐπιστήμη· φρόνησις, ἱκανότης.

Knuckle, οὐς. ἄρμος δακτύλων, γρονθοκόπημα.

L.

Labo'rious, ἐπ. ἐπίπονος, ἐργατικός, φιλόπονος, ἐπιμελής.

Labo'riously, ἐπ. ἐπιπόνως, κο-

πιαστικῶς, φιλοπόνως.

La'bour, οὐς. κόπος, ἐργασία, γύμνασις, ἐπιμέλεια· ὠδίνη, τοκετός,

La'bour, ῥ. ἐν. ἐργάζομαι, κοπιᾶζω, χᾶταγίνομαι. Μετ. laboured.
La'bourer & **La'bore**r, οὐς. ἐργάτης, τεχνίτης, δουλευτής, χειρῶναξ, βάνουσος, χυδαῖος.
La'byrinth, οὐς. λαβύρινθος.
La'cerate, ῥ. ἐν. σπαράσσω, δια(κατα)σχίζω, κομματιάζω.
Lacera'tion, οὐς. σπαραγμός, κομματίασμα.
Lack, οὐς. ἔνδεια, ἀπορία, ἔλλειψις.
Lack, ῥ. ἐν. καὶ οὐδ. ἀπορῶ, ἀποδέω, δυστυχῶ, εἶμαι εἰς ἔνδειαν, σπανίζω. Μετ. lacked.
Lad, οὐς. παῖς, ἔφηβος, παιδάριον· ὑπηρέτης.
La'dder, οὐς. κλίμαξ, ἀναβάθρα, κ. σκάλα.
Lade, ῥ. ἐν. φορτόνω, ἐπιφορτίζω, βαρύνω. Μετ. Laden.
La'ding, οὐς. φόρτωμα, φορτίον, βάρος.
La'dy, οὐς. εὐγενῆς γυνή, δέσποινα, κυρία.
Laid, Μετ. τοῦ Lay.
Lain, Μετ. τοῦ Lie.
Lake, οὐς. λίμνη.
Lamb, οὐς. ἀρνίον.
La'mbent, ἐπ. ἐλαφρὸς, κοῦφος, καταστρεπτικός.
La'mbkin, οὐς. ἀρνάκιον.
Lame, ἐπ. χωλὸς, κ. κουτσός.
Lame'nt, οὐς. κλαυθμός, θρήνος, ὁδυρμός· παράπονον.
Lame'nt, ῥ. ἐν. λυπῶ, θλίβω, δυσ-αρεστῶ· παραπονοῦμαι· οὐδ. θρη-νῶ, ὀδύρομαι.
La'mentable, ἐπ. πένθιμος, θρηνώ-δης, γορδός, αξιοδάκρυτος.
La'mentably, ἐπὶ ῥ. πενθίμως, γοε-ρῶς, αξιοθρηνήτως, αξιοδακρύτως.
Lamp, οὐς. λύχνος, κανδήλιον.
Lampoo'n, οὐς. σάτυρα, λίβελλος.
Lance, οὐς. ἔγχος, λόγχη.
Land, οὐς. γῆ, τόπος, περιοχή.
Land, ῥ. ἐν. ἐκβιδάζω, ἀποβιδάζω· οὐδ. ἀποβαίνω, προσορμῶ, ἐλλιμε-νίζομαι, κ. ἀράζω.

La'ndlord, οὐς. ἰδιοκτήτης ὑπο-στατικῶν.
La'ndmark, οὐς. ὄριον, σύνορον, ὁ-ροθέσιον.
La'ndscape, οὐς. θέα, θεωρία (ξη-ρᾶς).
Lane, οὐς. στενωπὸς, ἀτραπός· διά-βασις, γραμμή.
La'nguage, οὐς. γλῶσσα.
La'nguid, ἐπ. ἀδύνατος, χαλαρὸς, νωθρὸς, ἀτονισμένος· ἄκαρδος, ὀ-κνός.
La'nguish, ῥ. οὐδ. ἐκνευροῦμαι, ἀ-τονῶ, μαραίνομαι, ἀποκάμνω.
La'nguor, οὐς. ἀτονία, ἀδυναμία, δυσθυμία, μαρασμός.
Lap, οὐς. κόλπος, πτυχή· γόνατον.
Lapse, οὐς. ὀλισθημα, πέσιμον· πλάνη· σφάλμα.
Lapse, ῥ. οὐδ. ὀλισθαίνω, σφάλλω, πίπτω, κλονοῦμαι, παρέρχομαι, διαβαίνω. Μετ. lapsed.
La'pwing, οὐς. ἔποψ, κ. τσαλαπε-τεινὸς, κοῦκκος.
Lard, οὐς. λαρδίον, ὀξύγγιον (χοί-ρου).
Large, ἐπ. πλατὺς, εὐρύχωρος, ἐκ-τεταμένος, ἐλευθέριος, ἄφθονος.
Large, ἐπὶ ῥ. ἀδιακόπως, ἀδιεξοδῶς.
La'rgeness, οὐς. πλάτος, ἔκτασις· μεταφ.
Lark, οὐς. κορυδαλός, κ. σκορδαλός.
La'ssitude, οὐς. ἀπαύδησις, ἀτο-νία, κόπασις.
Last, ἐπ. ἔσχατος, τελευταῖος.
Last, ῥ. οὐδ. διαρκῶ, διαμένω, δια-τηροῦμαι.
Last καὶ **at**—, ἐπὶ ῥ. τέλος, τελευ-ταῖον.
La'ster, ἐπ. τελευταῖος, ἔσχατος, δεύτερος (μεταξὺ δύο).
La'sting, ἐπ. διαρκής.
La'stingly, ἐπὶ ῥ. διαρκῶς.
La'stly, ἐπὶ ῥ. ἐσχάτως, τελευταῖον.
Latch, οὐς. μοχλός, μάνδαλον.
Late, ἐπ. βραδύς, τελευταῖος, ὀ-ψιμος· ὁ τεθνεὺς, ὁ κακοιμημέ-νος, ὁ μακαρίτης.
Late, ἐπὶ ῥ. βραδέως.

La'tely, ἐπίρ. νεωστὶ, ἐσχάτως, πρὸ ὀλίγου, πρὸ μικροῦ.
 La'teral, ἐπ. πλάγιος.
 Latin, οὐσ. Λατῖνος· ἡ Λατινικὴ γλῶσσα.
 La'titude, ἐπ. πλάτος.
 La'tter, ἐπ. ἔσχατος.
 La'ttice, οὐσ. κιγκλῖς, κ. κάγκελον, καφάσιον.
 La'tticed, ἐπ. ἔχων κιγκλίδας, κιγκλιδωτός.
 Laugh, οὐσ. γέλως.
 Laugh, ῥ. οὐδ. γελῶ, μειδιῶ.
 Lau'ghter, οὐσ. γέλως, γέλοισιν.
 Lau'ghing, οὐσ. γέλως.
 Lau'rel, οὐσ. δάφνη.
 Lave, ῥ. ἐν. καὶ οὐδ. πλύνω, καθαρίζω, χύνω, ἀδειάζω· πλύνομαι, νίπτομαι. Μετ. laved.
 La'vish & La'visheer, οὐσ. ἄσωτος, δαπανηρὸς, ἀφειδής.
 La'vish, ῥ. ἐν. ἀσωτεύω, δαπανῶ, κατεξοδεύω. Μετ. lavished.
 Law, οὐσ. νόμος· father in—, πενθερός· mother in—, πενθερά· son in—, γαμβρός· a daughter in—, νύμφη.
 Law'er, οὐσ. νομικὸς, νομομαθής, δικηγόρος.
 Law'ful, ἐπ. νόμιμος.
 Law'fully, ἐπ. ῥ. κατὰ νόμον.
 Law'giver, οὐσ. νομοθέτης.
 Law'less, ἐπ. ἄνομος, παράνομος.
 Lawn, οὐσ. λινουργές, λινόν· πεδιάς.
 Law'yer, οὐσ. νομικὸς, νομομαθής, δικηγόρος.
 Lay, οὐσ. λαϊκὸς, κοσμικὸς.
 Lay, οὐσ. κλίνη, κρίτη, κρεβάτιον· θρηνηῶδες μέλος, παράπονον.
 Lay, ῥ. ἐν. & οὐδ. θέτω, βάλλω, ἐφαρμόζω, στήνω· ἰδρύω, κλίνω, στρώνω, ἐξαπλόνω, ἐνόνω· παύω, σταματῶ, εἰρηνεύω· καταθέτω, προάγω, γεννῶ· — aside, βάλλω κατὰ μέρος, παραβλέπω, ἀμελῶ· to — away, ἐγκαταλείπω· to — hold, συλλαμβάνω, πιάνω· to — forth, προάγω, παράγω· to — over,

καλύπτω· to — out, ἐκδιπλόνω, ἀνοίγω, ἐκθέτω, ἐκβάλλω εἰς τὸ φανερόν· ἀσωτεύω, ἐξοδεύω, κατασπαταλῶ. Μετ. laid.
 Lay'er, οὐσ. κλίνη, στῶμα.
 La'zily, ἐπίρ. ἀμελῶς, παρημελημένως.
 La'ziness, οὐσ. ὀκνηρία, ἀμέλεια.
 La'zy, ἐπ. ἀργός, ἀμελής, ὀκνηρός.
 Lea, οὐσ. πεδιάς· περίφρακτος τόπος γεωργημένος.
 Lead, οὐσ. μόλυβδος· πλ. leads, ἀνώγειον.
 Lead, ῥ. ἐν. ὀδηγῶ, φέρω, ἀπάγω.
 Lea'den, ἐπ. μολύβδινος· δυσκίνητος, βαρύς.
 Lea'der, οὐσ. ὀδηγός, διοικητής, κυβερνήτης.
 Lea'ding, ἐπ. ὁ ἄγων, ἀρχηγός.
 Lea'fless, ἐπ. ἄνευ φύλλων, ἄφυλλος.
 Leaf, οὐσ. φύλλον· πλ. leaves.
 Lea'gue, οὐσ. συμμαχία, ἔνωσις, συνθήκη.
 Lea'gue, ῥ. οὐσ. συμμαχῶ, συνθηκολογῶ.
 Leak, οὐσ. ὁπὴ δι' ἧς εἰσέρχεται τὸ ὕδωρ ἐντὸς τοῦ πλοίου.
 Leam, οὐσ. ἀμυδρὸν φῶς, ἀκτὶς φωτός.
 Lean, ἐπ. ἰσχνός, ἀδύνατος· μεταφ. πτωχός· ἄγονος.
 Lean, οὐσ. ἀδύνατον, ἄπαχον μέρος κρέατος.
 Lean, ῥ. ἐν. καὶ οὐδ. κλίνω, ἀποκλίνω, ῥέπω, ἐπερείδομαι.
 Leap, οὐσ. πήδημα.
 Leap, ῥ. οὐδ. πηδῶ. Μετ. leaped.
 Learn, ῥ. ἐν. & οὐδ. μανθάνω, σπιδάζω· διδάσκω· μιμοῦμαι. Μετ. learned καὶ learnt, πεπαιδευμένος, πολυμαθής.
 Lea'ning, οὐσ. μάθησις, σπιδή, διδασκαλία.
 Lease, οὐσ. μίσθωσις, ἐνοίκιον.
 Least, ἐπ. ἐλάχιστος, μικρότατος· at — ἢ at the —, τοῦλάχιστον· not in the —, οὐδόλως, παντελῶς.
 Lea'ther, οὐσ. δέρμα· — bottle, ἀσχός.

Lea'thern, ἐπ. δερμάτινος.
 Leave, οὐσ. ἐλευθερία, συγχώρησις, ἄφεσις, ἄδεια, ἐξουσία, ἀποχαιρετισμός.
 Leave, ῥ. ἐν. κατα(ἀπο)λείπω, ἀφίνω, παραιτῶ· to—off, ἐγκαταλείπω, διακόπτω· to—out, ἀμελῶ, ἀποκρούω, ἀπορρίπτω, λησμονῶ. Μετ. left.
 Lea'ven, οὐσ. προζύμιον.
 Lea'ves, πληθ. τοῦ Leaf, φύλλα.
 Le'cture, οὐσ. ἀνάγνωσις, λόγος, ὁμιλία, διδασκαλία, μάθημα· ἐλεγχος, ἐπίπληξις.
 Led, παρ. καὶ Μετ. τοῦ Lead.
 Left, ἐπ. ἀριστερός· σκαιός.
 Left, παρ. καὶ Μετ. τοῦ Leave.
 Leg, οὐσ. κνήμη, σκέλος.
 Le'gacy, οὐσ. κληροδοτήμα.
 Le'gal, ἐπ. νόμιμος.
 Lega'lity, οὐσ. νομιμότης.
 Le'gally, ἐπίρ. νομίμως.
 Le'gend, οὐσ. συναξάριον.
 Le'gendry, οὐσ. συναξαριστής.
 Le'gion, οὐσ. λεγεών.
 Legisla'tion, οὐσ. νομοθεσία.
 Le'gislative, ἐπ. νομοθετικός.
 Le'gislator, οὐσ. νομοθέτης.
 Le'gislatore, οὐσ. νομοθετικὴ δύναμις.
 Legi'timacy, οὐσ. νομιμότης, γνήσιότης.
 Legi'timate, ἐπ. νόμιμος, δίκαιος, γνήσιος· ἐπίρ. Legitimately.
 Legi'timate, ῥ. ἐν. νομιμοποιῶ. M. legitimated.
 Le'gume, οὐσ. ὄσπριον, λάχανον.
 Lei'surable, ἐπ. εὐχαιρος.
 Lei'sure, οὐσ. ἀργία, σχολή.
 Lei'surely & Lei'surably, ἐπίρ. εὐχαίρως, ἀργῶς, ἐν ἀνέσει.
 Lend, ῥ. ἐν. δανείζω.
 Le'nder, οὐσ. δανειστής.
 Length, οὐσ. μῆκος, ἔκτασις, διάρκεια· at—, τέλος, ἐπὶ τέλους.
 Le'ngthen, ῥ. ἐν. καὶ οὐδ. μακρύνω, ἐκτείνω· ἐπεκτείνομαι, ἐξαπλοῦμαι. Μετ. lengthened.
 Le'perous, ἐπ. λεπρώδης.

Less, ἐπ. ἐλάσσων, μικρότερος.
 Less, ἐπίρ. ἥττον, ὀλιγώτερον.
 Le'ssen, ῥ. ἐν. καὶ οὐδ. ἐλαττόνω, σμικρύνω, ὀλιγοστεύω, ἐλαττοῦμαι.
 Le'sson, οὐσ. μάθημα, διδασκαλία, νοουθεσία.
 Let, ῥ. ἐν. ἀφίνω, ἐπιτρέπω, συγχωρῶ· ἐνοικιάζω, ἐμποδίζω, ἀποτρέπω.
 Let, ῥ. βοηθ. εἰς τὴν Προστ. ἄς— us go, ἄς ὑπάγωμεν.
 Le'tter, οὐσ. χαρακτήρ ἀλφαβήτης, στο:χεῖον, γράμμα· ἐπιστολή.
 Leva'nt, οὐσ. ἀνατολή· ἐπ. ἀνατολικός.
 Le'vel, οὐσ. ὁμαλότης, ἐπιπεδοστάθμη.
 Le'vel, ἐπ. ὁμαλός, ἴσος, ἀνάλογος.
 Le'vel, ῥ. ἐν. ἐνόνω, ἐξισόνω, ἐξομαλύνω· διευθύνω· βάλλω ὡς σημάδιον. Μετ. levelled.
 Le'vity, οὐσ. ἀκολασία, ἀσελγεία, αἰσχροτήτης.
 Lewd, ἐπ. ἀκόλαστος, ἄσωτος, αἰσχρός· Ἐπίρ. Lewdly.
 Lew'dness, οὐσ. ἀκολασία, ἄσωτεία, ἀκράτεια.
 Liable, ἐπ. ὑποκείμενος, ἐκτεθειμένος, ὑπόλογος, ὑπεύθυνος.
 Li'beral, ἐπ. ἐλευθέριος, μεγαλόδωρος.
 Libera'lity, οὐσ. ἐλευθεριότης.
 Li'berally, ἐπίρ. ἐλευθερίως, μεγαλοδῶρως, εἰγενῶς.
 Li'berate, ῥ. ἐν. λυτρόνω, ἐλευθερόνω. Μετ. liberated.
 Libera'tion, οὐσ. λύτρωσις, ἐλευθερώσις.
 Li'berator, οὐσ. ἐλευθερωτής.
 Li'berty, οὐσ. ἐλευθερία.
 Libi'dinous, ἐπ. ἀκόλαστος, ἀσελγής.
 Libra'rian, οὐσ. βιβλιοθηκάριος.
 Li'brary, οὐσ. βιβλιοθήκη.
 Li'cence, οὐσ. ἀναρχία, ἐλευθερία· ἄδεια· προνόμιον, ἀναίδεια.
 Li'cence, ῥ. ἐν. ἐπιτρέπω, συγχωρῶ, ἀφίνω, διανέμω.
 Lice'ntious, οὐσ. ἄσωτος, ἀχαλίνωτος, ἀκόλαστος.

Li'chen, οὐσ. λειχήν.
Lie, οὐσ. ψεῦδος, ψεῦμα.
Lie, ῥ. οὐδ. ψεύδομαι.
Lie, ῥ. ἐν καὶ οὐδ. κεῖμαι, ἐπερείδομαι, στηρίζομαι· λυπῶ, στενοχωρῶ· ἀξίζω, τιμῶμαι.
Lief, ἐπ. εἰλικρινής, προσφιλής.
Lief, ἐπὶ ῥ. ἀσμένως, ἐχουσίως· to have—ἀγαπῶ, προτιμῶ.
Life, οὐτ. βίος, ζωή· ζωηρότης.
Li'feless, οὐτ. νεκρὸς, ἄψυχος.
Lift, οὐσ. ὑψώσεις, σήκωμα.
Lift, ῥ. ἐν. ὑψόνω, σηκώνω.
Light, οὐτ. φῶς, λάμψις.
Light, ῥ. ἐν. ἀνάπτω, φωτίζω· οὐδ. ἔρχομαι, φθάνω· ἀφιππεύω, σταματῶ. Μετ. lighted.
Light, ἐπ. ἐλαφρὸς.
Li'ghten, ῥ. ἐν. φωτίζω.
Li'ghtly, ἐπὶ ῥ. ἐλαφρῶς, κούφως.
Li'ghtness, οὐτ. ἐλαφρότης, εὐκνησία.
Li'ghtning, οὐτ. ἀστραπή.
Like, ἐπ. παραπλήσιος, ὅμοιος, ἴσος.
Like, ἐπὶ ῥ. ὡς, καθὼς, παρομοίως.
Like, ῥ. ἐν. καὶ οὐδ. ἀγαπῶ· ἀπογεύομαι, ἀποδέχομαι, θέλω, ἐπιθυμῶ, εὐχαριστοῦμαι.
Li'kely, ἐπ. πιθανὸς, ἐνδεχόμενος.
Li'kely, ἐπὶ ῥ. πιθανῶς.
Li'keness, οὐσ. ὁμοιότης.
Li'kewise, ἐπὶ ῥ. ὁμοίως.
Limb, οὐσ. μέλος τοῦ σώματος.
Lime, οὐσ. τίτανος, ἀσβέστης· ἱξός· βόρβορος.
Lime, ῥ. ἐν. ἀλείφω δι' ἱξοῦ· συλλαμβάνω, παγιδεύω· λιθοκολλῶ.
Li'mit, οὐσ. ὄριον, σύνορον.
Li'mit, ῥ. ἐν. ὀρίζω, περιορίζω.
Limita'tion, οὐσ. περιορισμός.
Limp, ῥ. οὐδ. χωλαίνω.
Line, οὐσ. γραμμὴ, στίχος· τάξις, γενεά, γενεαλογία· χαράκωμα.
Line, ῥ. ἐν. διπλασιάζω, διπλόνω, γ. καπλαδίζω· ὀχυρόνω, περιστοιγίζω. Μετ. lined.
Li'neage, οὐσ. γενεά, γενεαλογία.
Li'neament, οὐσ. τὰ χαρακτηριστικά τοῦ προσώπου, φυσιογνωμία.

Linger, ῥ. οὐδ. χρονοτριβῶ, ἀργῶ· μένω ὀπίσω· μαραίνομαι, φθείρομαι, χανοῦμαι. Μετ. lingered.
Link, οὐσ. κρίκος.
Link, ῥ. ἐν. συνδέω, συνενόνω.
Li'net, οὐτ. ἀκανθίς, σπῖνος.
Lion, οὐσ. λέων· **Lion-hearted**, λεοντόθυμος.
Lio'ness, οὐσ. λέαινα.
Lip, οὐσ. χεῖλος, ἄκρα, ὄχθη.
Li'quid, ἐπ. ρευστός, ὑγρός· οὐσ. τὸ ρευστόν.
Li'quor, οὐσ. ὑγρὸν, ποτόν.
List, οὐσ. κατάλογος, κατάστιχον.
List, ῥ. ἐν. ἐγ(κατα)γράφω· οὐδ. ἐπιθυμῶ, θέλω.
List & **Li'sten**, ῥ. ἐν. ἀκούω.
Li'stener, οὐσ. ἀκροατής.
Li'stless, ἐπ. ἀμέτοχος, ἀναισθητός, ἀπρόσεκτος, νωθρός.
Lists, οὐσ. ἡ ὁλομέλεια τῶν ἵππων· ἀμφιθέατρον.
Li'teral, ἐπ. ὁ κατὰ γράμμα, φιλολογικός.
Li'terally, ἐπὶ ῥ. κατὰ γράμμα, φιλολογικῶς.
Li'terary & **Li'terate**, ἐπ. φιλολογικός, λόγιος, φιλολόγος, ἐπιστήμων. πλ. literati, οἱ φιλόλογοι.
Li'terature, οὐσ. φιλολογία.
Little, ἐπ. ὀλίγος, μικρὸς, μικροῦ ἀναστήματος, κοντός.
Live, ῥ. οὐδ. ζῶ· διαμένω, διατρίβω.
Li'veless, ἐπ. ἄπνους, ἄψυχος.
Li'vely, ἐπ. ζωηρὸς, εὐθυμος.
Li'ving, οὐτ. ζωή, τροφή· μεταφ. ἐπάγγελμα.
Li'ving, ἐπ. ζῶν, ζωντανός.
Livre, οὐσ. λίβρα (Γαλ. νόμισμα).
It, συγκ. τοῦ will.
Lo, ἐπὶ ῥ. ἰδοῦ, νά.
Load, οὐσ. φορτίον· φλέψ, στρῶμα γῆ· ἔνθα εὐρίσκεται μέταλλον.
Load, ῥ. ἐν. φορτόνω, γεμίζω.
Loa'd-stone, οὐσ. μαγνήτης.
Loaf, οὐσ. ἄρτος, ψωμίον.
Loan, οὐσ. δάνειον.
Loath, ἐπ. ὁ μὴ ἔχων διάθεσιν, ὀρεξιν, ἐπιθυμίαν· ἀκίνητος.

Loathe, ρ. ἐν. καὶ οὐδ. μισῶ, ἀποστρέφωμαι, γίνομαι μισητός, πρόξενος ἀηδίας. Μετ. loathed.

Loa'thsome, ἐπ. ἀηδής, μισητός, δυσάρεστος.

Lo'bby, οὐσ. ἀντιθάλαμος, πρόδομος.

Lo'cal, ἐπ. τοπικός, ἐπιτόπιος.

Lock, οὐσ. κλεῖθρον, κλειδωνία, πλόκαμος.

Lo'cust, οὐσ. ἀκρίς.

Lodge & Lo'dging, οὐσ. θάλαμος, κοίτη, κατάλυμα.

Lodge, ρ. ἐν. καὶ οὐδ. καταλύω, φιλοξενῶ, διαμένω, σταθμεύω· μεταφ. θέτω, ὀρίζω.

Lo'ftily, ἐπίρ. ὑπερηφάνως, ὑψηλοφρόνως, μεγαλοπρεπῶς.

Lo'ftiness, οὐσ. ὕψος, μεγαλοπρέπεια, ὑπερηφάνεια.

Lo'fty, ἐπ. ὑψηλός, ἔξοχος, ὑπερήφανος.

Loi'ter, ρ. οὐδ. χρονοτριβῶ (ἐπὶ τῆς ὁδοῦ), ἀργῶ.

Lone, ἐπ. μόνος, μεμονωμένος, ἔρημος.

Long, οὐσ. τὸ μῆκος, ἡ ἔκτασις· ἐλάττωμα.

Long, ἐπ. μακρὸς, μέγας· καλός· διαρκής, ἀργός, βραδύς· παραθ.

longer-est

Long, ἐπίρ. ἐπὶ μακρὸν, ἐπὶ πολὺ.

Look, οὐσ. βλέμμα, θεωρία.

Look, ρ. ἐν. ὀρῶ, βλέπω, θεωρῶ· οὐδ. φαίνομαι.

Look, ἐπίρ. ἰδοῦ! ἴδε!

Loo'king-glass, οὐσ. κάτοπτρον.

Loom, ρ. οὐδ. φαίνομαι (ἐπὶ πλοίου).

Loose, ἐπ. χαῦνος, ῥάθυμος, παράλυτος, ἄσωτος.

Loose & loosen, ρ. ἐν. & οὐδ. χαλαρόνω, χαυνόνω, διαλύω· to let —, ἀφίνω ἐλεύθερον, ἀπολύω.

Lop, ρ. ἐν. κλαδεύω.

Lord, οὐσ. κύριος, ἄρχων.

Lore, οὐσ. φιλολαγία· μάθησις, διδασκαλία.

Lose, ρ. ἐν. ἀποβάλλω, χάνω. παρατ. & Μετ. lost.

Lo'ser, οὐσ. ὁ χάνων.

Loss, οὐσ. ἀπώλεια, χαμὸς, ζημία, βλάβη· μεταφ. θάνατος.

Lost, παρατ. & Μετ. τοῦ Lose.

Lot, οὐσ. κληῖρος, λαχνός· by —, κατὰ κληῖρον.

Loud, ἐπ. ὑψηλόφωνος, βροντώδης· παραθ. louder-est.

Loud καὶ Lou'dly, ἐπίρ. ὑψηλοφώνως, κ. ἀψά, μεγαλοφώνως.

Lou'dness, οὐσ. μεγαλοφωνία, βαρυφωνία, δύναμις (φωνῆς), θόρυβος.

Lough, οὐσ. λάκκος, λίμνη.

Love, οὐσ. ἔρως, ἀγάπη· ἀσπασμός, χαιρετισμός· φρ. give my love, πρότρεψε τοὺς ἀσπασμούς μου, τοὺς χαιρετισμούς μου· χαιρετίσματα.

Love, ρ. ἐν. ἀγαπῶ, εὐχαριστοῦμαι.

Lo'veless, ἐπ. ἀπαθής, σκληρός.

Lo'veliness, οὐσ. ἐρασμιότης, καλὸν· ἀγάπη, φιλία.

Lo'velorn, ἐπ. ὁ ἐγκαταλειφθεὶς ἐραστής.

Lo'vely, ἐπ. προσφιλὴς, ἀξιέραστος.

Lo'ver, οὐσ. ἐραστής· φίλος.

Lo've-sick, ἐπ. ὁ ὑπὸ ἔρωτος φθισίων.

Low, ἐπ. ταπεινός, χαμηλός, εὐτετέλης, οὐτιδανός.

Low, ἐπίρ. κάτω, χαμηλὰ, σιγά.

Low, ρ. οὐδ. मुखῶμαι, κ. μουγγρίζω.

Lowe, οὐσ. ὄρος, λόφος.

Lo'wer, ρ. ἐν. καὶ οὐδ. χαμηλόνω, καταβιβάζω· οὐδ. the sky lowers, ὁ οὐρανὸς σκεπάζεται με σύννεφα.

Low'ly, ἐπ. ταπεινός, πτωχός.

Lu'cifer, οὐσ. ἑωσφόρος, διάβολος· ὁ αὐγερινός (ἀστήρ). Lucifer-ma'ich, φωσφορίνιον.

Lu'dicrous, ἐπ. ἀξιογέλαστος, γελοιώδης· ἀστεῖος.

Lull, οὐσ. θέλγητρον, νανούσισμα.

Lull, ρ. ἐν. ἀποκοιμίζω, νανερίζω.

Lu'minary, οὐσ. φωστήρ.

Lumina'tion, οὐσ. φωτισμός, φωταχυσία.

Lu'minous, ἐπ. φωτεινός, λαμπρός.

Lungs, οὐσ. πνεύμων.

Lu're, ρ. ἐν. θέλγω, δელιάζω.

Lust, οὐσ. σαρκική ἐπιθυμία.

Lustre, οὐσ. στιλπνότης, λάμψις.

Lute, οὐτ. χέλυς (μουσικὸν ὄργανον), κ. λαύτον, ποιητ. κιθάρα, βιολίον.

Luxe, οὐσ. πολυτέλεια.

Luxu'riance ἢ **Luxu'riancy**, οὐσ.

δαψίλεια, ἀφθονία, περίσσευμα.

Luxu'riante, ἐπ. δαψιλής, ἀφθονος.

Lu'xury, οὐσ. πολυτέλεια.

Lying, Μετ. τοῦ **Lie**.

Lyre, οὐσ. λύρα.

M.

Ma'chinal, ἐπ. μηχανικός.

Ma'chinate, ῥ. ἐν. μηχανῶμαι.

Machi'ne, οὐσ. μηχανή.

Machi'neery, οὐσ. μηχανεῦμα, δολίκευμα.

Mad ἢ **Ma'dman**, ἐπ. τρελλός, παράφρων, μανιακός.

Ma'dam, οὐσ. δέσποινα, κυρία.

Ma'dness, οὐσ. μανία, παραφροσύνη, τρέλλα.

Made, παρατ. ἢ Μετ. τοῦ **make**.

Magazi'ne, οὐσ. ἀποθήκη. χ. μαγαζεῖον.

Ma'gistrate, οὐσ. δικαστής, κριτής, ἄρχων. πλ. **Magistrates**, οἱ ἄρχοντες, αἱ ἀρχαί, οἱ προεσῶτες.

Magnani'mity, οὐσ. μεγαλοψυχία, γενναιότης.

Magna'nimous, οὐσ. μεγαλόψυχος, μεγαλόφρων, γενναῖος.

Magna'nimously, ἐπίρ. μεγαλοψύχως, μεγαλοφρόνως.

Ma'gnet, οὐσ. μαγνήτης.

Magne'tic ἢ **Magne'tical**, ἐπ. μαγνητικός.

Ma'gnetism, οὐσ. μαγνητισμός.

Magni'ficence, οὐσ. μεγαλοπρέπεια, λαμπρότης.

Magni'fic, **Magni'fical**, **Magni'ficient**, ἐπ. μεγαλοπρεπής, λαμπρός.

Magni'ficiently, ἐπίρ. μεγαλοπρεπώς, πολυτελώς, λαμπρώς.

Ma'gnify, ῥ. ἐν. μεγαλύνω, ἀνυψῶ, ἐκθειάζω. Μετ. **magnified**.

Ma'gnitude, οὐσ. μεγαλεῖον, μέγεθος, ἐπιστημότης.

Maid καὶ **Mai'den**, οὐσ. κόρη, παρθένος. **a—servant**, ὑπηρέτρια, δούλη. **a chamber—**, θαλαμηπόλος.

Mail, οὐσ. θώραξ, πανοπλία· κιώτιον, δισάκκιον. μετφ. ταχυδρόμος.

Main, οὐσ. ἡ πληθὺς, τὸ σύνολον· θάλασσα, πέλαγος· δύναμις.

Main, ἐπ. ἀρχικός, πρώτιστος, κυριώτατος, οὐσιώδης, ἐξάαιρετος.

Maintai'n, ῥ. ἐν. ἢ οὐδ. ὑποστηρίζω, ὑπερασπίζομαι, διατηρῶ.

Maje'stic καὶ **Maje'stical**, ἐπ. μεγαλοπρεπής. Ἐπίρ. **majestically**.

Majo'riety, οὐσ. τὸ πλειότερον μέρος, οἱ πλείστοι.

Majo'riety ἢ **Ma'jorship**, οὐσ. τὸ ἀξίωμα τοῦ συνταγματάρχου, ἀρχηγία, ὑπεροχή.

Ma'jesty, οὐσ. μεγαλειότης, μεγαλεῖον, μεγαλοπρέπεια.

Make, ῥ. ἐν. πράττω, ποιῶ, κάμνω, ἐκτελῶ, κατασκευάζω· δίδω, φερῶ· οὐδ. καθίσταμαι, γίγνομαι. Μετ. **made**.

Ma'ker, οὐσ. ποιητής, δημιουργός, πλάστης.

Ma'lady, οὐσ. νόσος, ἀσθένεια.

Maleadministra'tion, οὐσ. κακήκυβέρνησις.

Maledi'cted, ἐπ. ἐπάρατος, κατηραμένος.

Maledi'ction, οὐσ. κατάρα, βλασφημία.

Malefa'ctor, οὐτ. κακοῦργος, κακοποιός.

Male'volent, ἐπ. κακόνους, πονηρός, κακεντρεχής.

Ma'lice ἢ **Mali'ciousness**, οὐσ. κακία, κακόνοια, κακεντρέχεια.

Mali'cious, ἐπ. κακόνους, κακεντρεχής, φθονερός.

Mali'ciously, ἐπίρ. κακεντρεχῶς.

Mali'gn, ἐπ. κακοποιός, βλαβερός.
Ma'lmsey, οὗς. Κρητικὸς οἶνος.
Man, ἐπ. ἄνθρωπος.
Ma'nage & Ma'nagement, οὗς. δια-
 χείρισις, διεύθυνσις, κυβέρνησις.
Mane, οὗς. χαίτη.
Ma'nes, οὗς. πλ. αἱ ψυχαὶ τῶν τε-
 θνεώτων.
Ma'nful, ἐπ. γενναϊόψυχος, θαρρά-
 λeos, ἀνδρείος.
Ma'nfully, ἐπίρ. θαρράλως, ἀν-
 δρείως.
Ma'nhood, οὗς. ἀνδρική ἡλικία.
Ma'niac, ἐπ. μανιακός.
Ma'nifest, οὗς. διακήρυξις, δήλω-
 σις, ἐπίσημος διακοίνωσις.
Ma'nifest, ῥ. ἐν. διακηρύττω, δια-
 δηλῶ, διακοινώνω.
Manifesta'tion, οὗς. δήλωσις, δια-
 κήρυξις, θελοποιήσις.
Manife'sto, οὗς. δημοποιήσις, δη-
 λωτικὸν γράμμα.
Manki'nd, οὗς. τὸ ἀνθρώπινον γέ-
 νος, οἱ ἄνθρωποι.
Ma'nly, ἐπ. ἀνδρείος, γενναῖος.
Ma'nly, ἐπίρ. ἀνδρείως, γενναίως.
Ma'nnor, οὗς. τρόπος, ἔθος, μέθο-
 dos· ἔθιμα, συνήθεια.
Ma'nners, οὗς. πληθ. ὁ τρόπος τοῦ
 ζῆν, ἥθη.
Ma'nsion, οὗς. οἶκημα, κατοικία.
Mantle, οὗς. μανδύας, ἐπενδύτης,
 χλαμύς, ἐπανωφόριον.
Mantle, ῥ. ἐν. καλύπτω διὰ μανδύα.
Manufa'cture, οὗς. χειροτέχνημα,
 βιομηχάνημα.
Manufa'cture, ῥ. ἐν. κατεργάζομαι,
 ἐπεξεργάζομαι. **M. Manufactured**,
Manufa'cturer, οὗς. ἐργασιαρχής,
 βιομήχανος.
Ma'nuscript, οὗς. χειρόγραφον.
Ma'ny, ἐπ. πολλοί, αἱ, ἅ.
Map, οὗς. γεωγραφικὸς χάρτης.
Map, ῥ. ἐν. σχεδιάζω ἐπὶ γεωγρα-
 φικοῦ χάρτου, περιγράφω.
Mar, ῥ. ἐν. θραύω, συντρίβω, βλά-
 πτω· τύπτω, ἀφανίζω. **M. mared**.
Ma'rble, οὗς. μάρμαρον.
March, οὗς. Μάρτιος (μήν).

March, οὗς. βάδισμα, πορεία.
March, ῥ. οὐδ. βαδίζω, πορεύομαι.
Marches, οὗς. πλ. ὅρια, σύνορα.
Mare, οὗς. ἡ ἵππος, κ. φοράδα.
Ma'rgin, οὗς. περιθώριον, ἄκρον.
Marine, οὗς. τὸ ναυτικόν.
Marine, ἐπ. θαλασσίος, ναυτικός.
Ma'riner, οὗς. ναύτης.
Mark, οὗς. σημεῖον, σκοπός, ση-
 μάδιον· τεκμήριον, δείγμα, ἀπο-
 δειξίς·—**of ignominy**, οτίγμα.
Mark, ῥ. ἐν. σημειώνω, σημαδεύω,
 παρατηρῶ, διακρίνω· **to—within-
 fainty**, ἀτιμάζω, στιγματίζω.
Ma'rket, οὗς. ἀγορά, χ. παζάριον·
 ἐμπορεῖον, ἐμποριον.
Ma'rriage, οὗς. γάμος, ὑπανδρεία.
Ma'rry, ῥ. ἐν. νυμφεύω, ὑπανδρεύω·
 οὐδ. στεφανένομαι, νυμφεύομαι, ὑ-
 πανδρεύομαι. **Met. married**.
Mars, οὗς. Ἄρης.
Marsh, οὗς. ἐλος, λίμνη.
Ma'rshal, οὗς. καταλυματίας, ἀξι-
 ωματικός.
Ma'rshal, ῥ. ἐν. (δια)τάττω, διοικῶ.
Ma'rshy, ἐπ. ἐλώδης, βαλτωδής, λι-
 μνώδης.
Mart, οὗς. ἀγορά, παντοπωλεῖον.
Mart, ῥ. ἐν. ἐμπορευομαι, πωλῶ &
 ἀγοράζω.
Ma'rtial, ἐπ. μάχιμος, πολεμικός.
Ma'rvel, οὗς. θαῦμα.
Ma'rvellous, ἐπ. θαυμάσιος, θαυ-
 μαστός, τεράστιος.
Ma'sculine, ἐπ. ἄρρην, ἀρσενικός.
Mask, οὗς. προσωπεῖον.
Mask, ῥ. ἐν. μετασχηματίζω· οὐδ.
 μετασχηματίζομαι, ὑποκρίνομαι.
Masquera'de, οὗς. προσωπιδοφόρος.
Mass, οὗς. λειτουργία.
Ma'ssacre, οὗς. σφαγή, φόνος.
Ma'ssive καὶ **Ma'ssy**, ἐπ. στερεός,
 ὀγκώδης, βαρύς.
Ma'ster, οὗς. κύριος, ἀρχηγός· δι-
 εθωντής, διοικητής· αὐθέντης· δι-
 δάσκαλος, τεχνοδιδάσκαλος.
Ma'ster, ῥ. ἐν. ἄρχω, ἐξουσιάζω,
 κυριεύω, κρατῶ· ὑπερτερῶ, μανθά-
 νω· ἐπιτυχάνω. **Met. mastered**.

Ma'sterless, ἐπ. ἀδέσποτος, ἀπόλυτος.

Ma'sterly, ἐπίρ. δεσποτικῶς, αὐθεντικῶς· διδασκαλικῶς, ἐπιστημονικῶς.

Match, οὐσ. θρυελλίς, φυτίλιον, φωσφορίνιον.

Match, οὐσ. μέρος, ἀγών· συνοικέσιον· ζεῦγος.

Match, ἐπ. ὅμοιος, ἴσος.

Match, ῥ. ἐν. ἔξ οὐδ. ἐξισῶ, συζευγνύω· ἀνθίσταμαι, ἐναντιοῦμαι· συζευγνύομαι. Μετ. *matched*.

Ma'tchless, ἐπ. ἀπαρομοίωτος, ἀσύγκριτος.

Mate, οὐσ. σύντροφος, ἑταῖρος, συνήθης, βοηθός· ὑπασπιστής.

Mate'rial, ἐπ. ὑλικός, σωματικός, οὐσιώδης, πραγματικός.

Mate'rials, οὐσ. ὕλη.

Mate'rialist, οὐσ. ὑλιστής.

Materia'lity, οὐσ. ὑλικότης.

Mate'rially, ἐπίρ. ὑλικῶς.

Mathema'tic ἔξ **Mathema'tical**, ἐπ. μαθηματικός.

Mathemati'cian, οὐσ. μαθηματικός, ὁ περὶ τὰ μαθηματικά.

Mathema'tics, οὐσ. τὰ μαθηματικά.

Ma'tin, ἐπ. ἐωθινός, πρωϊνός.

Ma'tron, οὐσ. οἰκοδέσποινα· προδεδηκυῖα γυνή· μαῖα.

Ma'tter, οὐσ. ὕλη, οὐσία· συμφέρον, ὑπόθεσις, ὑποκείμενον, ἔργον· βόρβορος, ἰλὺς· *what is the—*, τί εἶναι; τί τρέχει; τί συμβαίνει; *what is the— with you?* τί ἔχεις; τί σοὶ συνέβη;

Ma'tterless, ἐπ. ἄϋλος.

Matu're, ἐπ. ὥριμος, μεστωμένος.

Matu'rely, ἐπίρ. ὥριμως, ἐντελῶς.

Ma'turate, ῥ. ἐν. ὠριμάζω· Μετ. *matured*, ὠριμασμένος, ὥριμος.

Matu'rity, οὐσ. ὠριμότης.

Ma'xim, οὐσ. ἀξίωμα, γνωμικόν, ἀπόφθεγμα.

May, παρατ. *might*, ῥ. βοηθ. δύναμαι, ἐμπορῶ.

May, οὐτ. Μάϊος (μήν).

Maze, οὐσ. σύγχυσις, ἀπορία, ἔκ-

πληξίς, θαυμασμός, λαβύρινθος.

Maze, ῥ. ἐν. "Ορ. *Amaze*.

Me, ἀντων. (αἰτ. τῆς I), ἐμέ.

Mea'dow, οὐσ. λειμῶν, λειβάδιον.

Mea'ger, ἐπ. ἰσχνός, ἀδύνατος.

Mea'gerly, ἐπίρ. ἀδυνάτως.

Mea'gerness, οὐσ. ἰσχνότης.

Meal, οὐσ. τροφή, φαγητόν· εὐθυμία.

Meal, οὐσ. ἀλεύριον.

Mean, ἐπ. εὐτελής, ταπεινός, χαμέρπης, ἀγενής.

Mean, οὐσ. ταπεινο(μετριο)φροσύνη· μέσον, ὄργανον.

Mean, ῥ. ἐν. καὶ οὐδ. προτίθεμαι, διανοοῦμαι, θέλω, σκοπεύω, ἐννοῶ, καταλαμβάνω, σημαίνω· *what does it—? τί σημαίνει; τί θὰ εἶπῃ;* Μετ. *meant*.

Mea'ning, οὐσ. γνώμη, ἔννοια, διάνοις, σημασία· σκοπός, θέλησις.

Mea'nness, οὐσ. εὐτέλεια, χαμέρπεια.

Means, οὐσ. πλ. μέσα, τρόπος τοῦ ζῆν, ὑπάρχοντα· *by all—*, πρὸ πάντων, μάλιστα· *by no—*, οὐδόλως, οὐδετελῶς.

Meant, Μετ. τοῦ *Mean*.

Meanti'me, ἐπίρ. ἐν τῷ μεταξύ, ἐν τούτοις.

Meanwhi'le, ἐπίρ. ἐν τούτοις.

Mea'sure, οὐτ. μέτρον, καταμέτρητις.

Mea'sure, ῥ. ἐν. μετρῶ, καταμετρῶ, ἐκτιμῶ.

Meat, οὐσ. τροφή, φαγητόν.

Mecha'nic ἔξ **Mecha'nicat**, ἐπ. μηχανικός· χειροτέχνης, βάναντος.

Me'diate, ἐπ. ἑμμεσος.

Me'diate, ῥ. ἐν. καὶ οὐδ. ἐπεμβαίνω, μεσολαβῶ, μεσιτεύω.

Me'diatelý, ἐπίρ. ἑμμέσως.

Media'tion, οὐσ. ἐπέμβασις, μεσολάβησις.

Me'dical, ἐπ. ἱατρικός, θεραπευτικός.

Me'dicine, οὐσ. ἱατρική· ἱατρικόν, φάρμακον.

Me'ditate, ῥ. ἐν. καὶ οὐδ. μελετῶ, διανοοῦμαι, σκέπτομαι.

Medita'tion, οὐσ. μελέτη, σκέψις.

Me'dium, οὐσ. μέσον, τὸ μεταξύ· τρόπος, ἕξις, συμβιβασμός.
Meet, ἐπ. κατάλληλος, ἀρμόδιος.
Meet, ῥ. ἐν. καὶ οὐδ. συναντῶ, λαχάινω, εὐρίσκω· συνέρχομαι, συνεδριάζω.
Mee'ting, οὐσ. συνάντησις, συναπάντησις· σύνοδος, συνάθροισις, συναναστροφή.
Mee'tly, ἐπίρ. καταλλήλως, ἀρμόδιως.
Me'lancholy, ἐπ. μελαγχολικός.
Me'lancholy, οὐσ. μελαγχολία.
Melo'dious, ἐπ. μελωδικός.
Me'lody, οὐσ. μελωδία.
Melt, ῥ. ἐν. τήκω, ἀναλύω, διαλύω· οὐδ. τήκομαι, διαλύομαι· μεταφ. συγκινῶ, θέλγω. Μετ. melted.
Me'mber, οὐσ. μέλος.
Meme'nto, οὐσ. ὑπόμνημα, ἐνθύμησις.
Me'moirs, οὐσ. πλ. ἀπομνημονεύματα.
Me'morable, ἐπ. ἀείμνηστος, ἀξιολύγιος, ἀξιόλογος.
Me'mory, οὐσ. μνήμη, μνημονικόν, ἐνθύμησις· by —, ἐκ στήθους· to repeat from— ἀποστηθίζω.
Men, πλ. τοῦ man, ἄνθρωποι.
Me'nace, οὐσ. ἀπειλή, φοβερισμός.
Me'nace, ῥ. ἐν. ἀπειλῶ, φοβερίζω.
Me'nial, ἐπ. οἰκιακός· θεράπων.
Me'ntal, ἐπ. νοερός, ψυχικός.
Me'ntally, ἐπίρ. νοερῶς.
Me'ntion, οὐσ. μνεῖα, ἀναφορά.
Me'ntion, ῥ. ἐν. μνημονεύω, ἀναμνησκω, ἀναφέρω. M. mentioned.
Me'rcenary, ἐπ. μισθοφόρος, μισθωτός.
Me'rchant, οὐσ. ἔμπορος.
Me'rciful, ἐπ. οἰκτίρων, ἐλεήμων, εὐσπλαγχνός.
Me'rciless, ἐπ. ἀνελεήμων, ἄσπλαγχνος, σκληρός.
Me'rcilessness, οὐσ. ἀσπλαγχνία, σκληρότης.
Me'rcy, οὐσ. οἶκτος, ἔλεος, εὐσπλαγχνία, οἰκτιρμός· to the—of..., εἰς τὴν διάκρισιν τινός.

Mere, οὐσ. λειμὼν, λειβάδιον· λίμνη· ὄριον.
Mere, ἐπ. ἄγνος, καθαρὸς, ἀπλοῦς.
Me'rely, ἐπ. ῥ. ἄγνως, καθαρῶς· ἀπλῶς, μόνον.
Meretri'cious, ἐπ. ἐταιρικός.
Meri'dian, οὐσ. μεσημβρία, μεσημέριον· ἐπ. μεσημβρινὸς (κύκλος).
Me'rit, οὐσ. ἀξία, τιμή.
Me'rit, ῥ. ἐν. ἔξ οὐδ. ἀξίζω, χρήζω· ἀξιοῦμαι.
Me'rmaid, οὐσ. σειρήν, χάρις.
Me'rry, ἐπ. παιδρὸς, εὐθυμος, περιχαρής, ἀστεῖος· γελοῖος.
Me'rriement, οὐσ. χαρὰ, εὐθυμία.
Me'ssenger, οὐσ. ἀπεσταλμένος, ἄγγελος.
Met, παρ. τ. ἔξ Μετ. τοῦ meet.
Me'tal, οὐσ. μέταλλον.
Me'taphor, οὐσ. μεταφορά.
Me'teor, οὐσ. μετέωρον.
Me'thod, οὐσ. μέθοδος· τρόπος.
Metho'dical, ἐπ. μεθοδικός.
Metho'dically, ἐπίρ. μεθοδικῶς.
Methou'ght, ὅρ. Methinks.
Methi'nks, ῥ. ἐν. παρ. methought, ἀντὶ I think, I thought, μοι φαίνεται, μοι ἐφαίνετο ἢ μοι ἐφάνη, νομίζω, ἐνόμιζον ἢ ἐνόμισα.
Metre, οὐσ. μέτρον.
Mew, οὐσ. λάρος, κ. γλάρος· κλωδίον.
Mew, ῥ. ἐν. ἐγκλείω, περιορίζω.
Mewl, ῥ. οὐδ. γρυλλίζω, φωνάζω.
Mice, πλ. τοῦ Mouse.
Mid, ἐπ. μεσαῖος, ἡμισυς· **Mid-day**, μεσημβρία· **Mid-day sun**, ὁ κατὰ μεσημβρίαν ἥλιος.
Middle, ἐπ. μεσαῖος, μέτριος.—οὐσ. τὸ μέσον, τὸ κέντρον· **Middle-aged**, μεσόκοπος.
Mi'dwife, οὐσ. μαῖα, μαμμή.
Might, παρ. τ. τοῦ may.
Might, οὐσ. δύναμις, ἰσχύς.
Mien, οὐσ. θεωρία, ὄψις, σχῆμα, χαρακτήρ, συμπεριφορά.
Mi'ghty, ἐπ. ἰσχυρὸς, δυνατός· παρ. mightier—est.
Mi'dnight, οὐσ. μεσονύκτιον.
Midst, οὐσ. τὸ μέσον, τὸ κέντρον,

τὸ μεταξύ in the—of winter, εἰς τὴν καρδίαν τοῦ χειμῶνος.

Migra'tion, οὐσ. μετοικεσία, μετανάστευσις.

Mild, ἐπ. πραῦς, ἡμερος, εὐπροσήγορος.

Mile, οὐσ. μίλιον.

Mili'tia, οὐσ. ἡ στρατιωτικὴ δύναμις, ὁ στρατός.

Mi'litary, ἐπ. πολεμικός, στρατιωτικός.

Milk, οὐσ. γάλα — white, λευκὸς ὡς τὸ γάλα.

Mi'lken, ἐπ. γαλακτώδης.

Mi'lkiness, οὐσ. τὸ γαλακτώδες.

Mill, οὐσ. μύλος. a water—, νερόμυλος a wind—, ἀνεμόμυλος.

Mill, ῥ. ἐν. ἀλέθω.

Mi'llion, οὐσ. ἑκατομμύριον.

Mi'mic, οὐσ. ὑποκριτής, μῖμος.

Mi'mic καὶ Mi'mical, ἐπ. ὑποκριτικός.

Mi'mic, ῥ. ἐν. μιμοῦμαι.

Mind, οὐσ. νοῦς, γνώμη· ἡσυχασμός, θέλησις· κλίσις, φρόνημα, σκοπός.

Mind, ῥ. ἐν. καὶ οὐδ. σημειῶ, παρατηρῶ, φροντίζω, προσφέρω, μελετῶ· ἀγρυπνῶ· ἐνθυμοῦμαι· ἐπιθυμῶ, θέλω· never—, δὲν πειράζει. Met. minded.

Mine, ἀντων. κτητ. ἐμός (ἰδικός μου), ἐμῇ, ἐμόν.

Mine, οὐσ. μεταλλεῖον· ὑπόνομος.

Mine, ῥ. ἐν. ὑπορύττω, ὑπονομεύω. Met. mined.

Mi'ner, οὐσ. μεταλλευτής, ὑπονομευτής.

Mi'neral, ἐπ. μεταλλικός, δρυκτός.

Mi'ngle, οὐσ. μῖγμα.

Mingle, ῥ. ἐν. ἔ. οὐδ. ἀναμιγνύω, ἐνόνω. Met. mingled.

Mi'nion, οὐσ. εὐνοούμενος, προσφιλής, ἀγαπητός.

Mi'nister, οὐσ. ὑπουργός· ἱερεύς.

Mi'nister, ῥ. ἐν. ὑπουργῶ, ὑπηρετῶ, διακονῶ· οὐδ. συντρέχω, βοηθῶ. Met. ministered.

Mi'nor, ἐπ. ἐλάσσων, μικρότερος· νεώτερος, ἀνῆλιξ.

Mi'nstrel, οὐσ. κιθαριστής, κιθαρωδός, αὐλητής.

Mi'nstrely, οὐσ. μουσική, ἁρμονία μουσικῶν ὀργάνων· κιθαρισταί.

Mi'nute, οὐσ. λεπτόν (ἐξηκοστὸν τῆς ὥρας), στιγμή.

Minu'te, ἐπ. ἰσχνός, λεπτός, ὀλίγος· ὑπερθ. mi'nutest.

Mi'nutely, ἐπίρ. ἀνὰ πᾶσαν στιγμήν.

Minu'tely, ἐπίρ. λεπτομερῶς.

Mi'nuteness, οὐσ. λεπτότης, μικρότης.

Mire, οὐσ. βόρβορος, ἵλος, λάσπη.

Mire, ῥ. ἐν. ῥίπτω εἰς τὸν βόρβορον, λασπώνω.

Mi'rrow, οὐσ. καθρέπτης.

Mirth, οὐσ. χαρὰ, εὐθυμία, ἱλαρότης.

Mi'rthful, ἐπ. εὐθυμος, χαρίεις.

Misapplica'tion, οὐσ. κακὴ ἐφαρμογή.

Miscalcula'te, ῥ. ἐν. λογαριάζω κακῶς.

Miscalcula'tion, οὐσ. ψευδὴς λογαριασμός.

Mi'schief, οὐσ. βλάβη, ζημία.

Mi'schief, ῥ. ἐν. ἀδικῶ, βλάπτω, κακοποιῶ.

Mi'schievous, ἐπ. κακοποιός, βλαβερός, ὀλέθριος.

Mi'sconduct, οὐσ. ἀνάγωγον ἥθος, κακὴ διαγωγή.

Mi'sconstruct, ῥ. ἐν. διαστρέφω. M. misconstructed.

Mi'serable, ἐπ. ἄθλιος, ταλαίπωρος, δυστυχής.

Mi'serableness, οὐσ. ἀθλιότης, ταλαιπωρία.

Mi'serably, ἐπίρ. ἀθλίως, δυστυχῶς.

Mi'sery, οὐσ. ἀθλιότης, πτωχεία.

Misfo'rm, ῥ. ἐν. παραμορφόνω, κακοσχηματίζω. Met. misformed.

Misfo'rtune, οὐσ. ἀ(δυσ)τύχημα, συμφορὰ, πταῖσμα, κακοτυχία.

Misha'ppen, ῥ. οὐδ. ἀποβαίνω κακῶς.

Misju'dge, ῥ. ἐν. κρίνω, ἀποφασίζω κακῶς.

Misma'nage, ῥ. ἐν. οἰκονομῶ κακῶς, κακοδιαθέτω.

Misma'nagement, οὐσ. κακή διεύθυνσις, ἀταξία.

Misna'me, ῥ. ἐν. κακονοματίζω, ὀνειδίζω, ὑβρίζω. Μετ. misnamed.

Misno'mer, οὐσ. ψευδὲς ὄνομα.

Mispe'nd, ῥ. ἐν. ἐξοδεύω κακῶς, ἀφωτεύω, σπαταλῶ. Μετ. mispent.

Mispla'ce, ῥ. ἐν. θέτω κακῶς.

Miss, οὐσ. νέη κόρη, δεσποσύνη, τίτλος ἀγάμου γυναικός.

Miss, ῥ. ἐν. ἔ. οὐδ. ἀφίνω, ἐλλείπω, ἀποτυγχάνω, ἀπατῶμαι.

Mist, οὐσ. ὁμίχλη, καταχνία, νέφος, ἀχλὺς· to be in a —, εὐρίσκομαι εἰς ἀμηχανίαν.

Mista'ke, οὐσ. λάθος, σφάλμα, ἀμάρτημα, ἀπάτη.

Mista'ke, ῥ. ἐν. καὶ οὐδ. ἀμαρτάνω, σφάλλω, παρεξηγῶ, ἀπατῶμαι· Μετ. mistaken.

Mistleto'e, οὐσ. ἱξός.

Mi'stress, οὐσ. δέσποινα, οἰκοδέσποινα, κυρία.

Mi'stress, οὐσ. ἐρωμένη· παλλακή.

Mi'strust, οὐσ. δυσπιστία.

Mi'strust, ῥ. ἐν. δυσπιστῶ.

Mistru'stless, ἐπ. ἀναμφίβολος, πιστευτός, ἀνύποπτος.

Mi'tigate, ῥ. ἐν.πραῦνω, παρηγορῶ, ἀνακουφίζω, ἐλαττόνω.

Mitiga'tion, οὐσ. καταπραΰνσις, μετρίασις· συγκερασμός.

Mix, ῥ. ἐν. μιγνύω, συγχιρνῶ.

Moan, οὐσ. παράπονον, θρήνος, στεναγμός, θλίψις.

Moan, ῥ. ἐν. ἔ. οὐδ. θρηνῶ, κλαίω, ὀδύρομαι, παραπονοῦμαι.

Mob, οὐσ. ὄχλος, ὁ κοινὸς λαός.

Mock, οὐσ. σκῶμμα, χλεύασμα.

Mock, ἐπ. σκωπτικός, περιπαικτικός, χλευαστικός.

Mock, ῥ. ἐν. σκώπτω, χλευάζω.

Mode, οὐσ. τρόπος, παράδειγμα, καινοφάνεια ἢ συρμός (χ. μόδα).

Mo'del, οὐσ. πρότυπον, σχέδιον, παράδειγμα.

Mo'derate, ἐπ. μέτριος.

Mo'derate, ῥ. ἐν. μετριάζω, συγχιρνῶ, κατα(περι)στέλλω.

Mo'derately, ἐπίρ. μετρίως, σωφρόνως.

Moderation, οὐσ. μετριότης.

Mo'dern, ἐπ. νεώτερος, μεταγενέστερος.

Mo'dest, ἐπ. σώφρων, ἐγκρατής, κόσμιος, αἰδήμων.

Mo'destly, ἐπίρ. σωφρόνως, μετρίως, κοσμίως, σεμνῶς.

Mo'destly, οὐσ. μετριο(σω)φροσύνη.

Mo'dish, ἐπ. νεωτερίζων, καινοφανής, ὁ τοῦ συρμοῦ (χ. τῆς μόδας).

Moist, ῥ. ἐν. ὑγραίνω, διαδρέχω.

Moi'stness ἔ. **Moi'sture**, οὐσ. ὑγρότης, ὑγρασία, νοτὶς.

Molten, Μετ. τοῦ Melt.

Mo'ment, οὐσ. στιγμή· ῥοπή, δύναμις.

Mome'ntally, ἐπίρ. στιγμιαίως, ἐν ἀκαρεΐ.

Momenta'neous ἔ. **Mo'mentary**, ἐπ. στιγμιαίος, ὀλιγοχρόνιος.

Mome'ntous, ἐπ. σπουδαῖος, ὠφέλιμος, λυσιτελής.

Mo'narch, οὐσ. μονάρχης, βασιλεύς.

Mo'narchy, οὐσ. μοναρχία, βασιλεία.

Mo'nastery, οὐσ. μοναστήριον.

Mona'stic καὶ **Mona'stical**, οὐσ. μοναστικός, μοναχικός.

Mo'nday, οὐσ. Δευτέρα (ἡμέρα ἐβδομάδος).

Mo'ney, οὐσ. νόμισμα, χρήματα.

Mo'nitor, οὐσ. σύμβουλος, μηνύτωρ.

Monk, οὐσ. μοναχός, καλογηρικός.

Mo'nkey, οὐσ. πίθηξ, χ. μαϊμού.

Mo'nkish, ἐπ. μοναστικός, μοναχικός.

Mono'tonous, οὐσ. μονότονος.

Mono'tony, οὐσ. μονοτονία.

Mo'nster, οὐσ. τέρας, θηρίον.

Mo'nstrous, ἐπ. τερατώδης, θηριώδης, ὑπερβολικός, ἀλλόκοτος.

Month, οὐσ. μήν.

Mo'nthly, ἐπ. μηνιαίος.

Mo'nument, οὐσ. μνημεῖον, μνῆμα, τάφος· ὑπόμνημα, σημεῖον.

Monume'ntal, ἐπ. αξιομνημόνευτος.

Moon, οὐσ. σελήνη· full—, πανσέληνος.

Moo'night, οὐσ. τὸ φῶς τῆς σελήνης· ἐπ. ὁ φωτιζόμενος ὑπὸ τῆς σελήνης, σελήνοφώτιστος.

Moo'nshine, οὐσ. ἡ λάμψις, τὸ φῶς τῆς σελήνης.

Moog, οὐσ. ἔλος, βάλτος, λειμών.

Moog, οὐσ. "Δραψ (κ. 'Αράπης), μαῦρος.

Mo'ral, ἐπ. ἠθικός· οὐσ. 'Επιμύθιον (εἰς τοὺς μύθους).

Mo'ral καὶ **Mo'ralize**, ῥ. ἐν. ἠθολογῶ, ἠθοποιῶ.

Mora'lity, οὐσ. ἠθικὴ, ἀρετή.

Mo'raly, ἐπίρ. ἠθικῶς.

Mo'rials, οὐτ. πλ. τὰ ἠθ.

Mo'ralist καὶ **Mo'ralizer**, οὐσ. ἠθολόγος, ἠθικολόγος.

More, ἐπ. πλείων, πλειότερος, περισσότερος, οἱ, αἱ.

More, ἐπίρ. μᾶλλον, πλειότερον, περισσότερον, ἔτι, πρὸς τοῦτοις.

Morn ἢ **Mo'orning**, οὐτ. πρωΐα, αὐγή· **this** —, σήμερον (τὸ πρωτὶ)· **good** —, καλὴ ἡμέρα.

Moro'se, ἐπ. δύστροπος, παράξενος, λυπηρὸς, ὀχληρὸς, δυσάρεστος, δύσκολος.

Mo'rgow, οὐσ. ἡ ἐπαύριον· **to** —, αὐριον· **the day after to** —, μεθαύριον· **on the** —, τὴν ἐπαύριον.

Mo'rsel, οὐτ. τεμάχιον, κομμάτιον.

Mo'rtal, ἐπ. ἀνθρώπινος, ὁ ἀνήκων εἰς τὸν ἄνθρωπον· θανάσιμος, θανατηφόρος.

Mo'rtal, οὐτ. θνητὸς, ἄνθρωπος.

Morta'lity, οὐσ. θνητότης, τὸ θνήσκειν, ἐπιδημία, θανατηφόρος ἀσθένεια.

Mo'rtar, οὐσ. ὄλμος, ἰγδῖον.

Mortifica'tion, οὐσ. νέκρωσις, ἀπονέκρωσις· σκληραγωγία, πειρασμός, θλίψις.

Mo'rtify, ῥ. ἐν. νεκρόνω· πειράζω, θλίβω. Μετ. **mortified**.

Mo'rtgage, οὐσ. ὑπο(παρακατα)θήκη, ἐνέχυρον.

Mo'sque, οὐσ. τζαμίον, τουρκικὸν τέμενος.

Moss, οὐσ. βρύον, φύκιον.

Moss, ῥ. ἐν. καλύπτω διὰ φυκίων.

Moss-grown, ἐπ. σχεπασμένος με βρύα, παλαιὸς, ἀρχαῖος.

Mo'ssy, ἐπ. βρυώδης.

Most, ἐπ. πλεῖστος, μέγιστος· οὐσ. τὸ πλεῖστον μέρος, οἱ πλειότεροι· ἡ μεγαλειτέρα ἀξία.

Most, ἐπίρ. λίαν, πολύ.

Mo'ther, οὐσ. μήτηρ· **a** — **in law**, πενθερά· **a step** —, μητρυιὰ· **a grand** —, προμήτωρ, μάμμη.

Mo'tion, οὐσ. κίνησις, κίνημα· κλίσις, ῥοπή, θέλησις, διάθεσις, πρότασις, γνώμη, συζήτησις.

Mo'tion, ῥ. ἐν. προβάλλω, προτείνω, συζητῶ.

Mo'tionless, ἐπ. ἀκίνητος.

Mo'tive, οὐσ. αἰτία, αἷτιον, σκοπός.

Mo'tley, ἐπ. ποικίλος, ποικιλόχρυσ.

Mo'tto, οὐτ. γνωμικόν, ῥῆσις.

Mould, οὐσ. τύπος, χ. καλούπι· σχῆμα· γῆ, ἀγρός.

Mould, ῥ. ἐν. χωνεύω (εἰς καλούπιον), σχηματίζω, μορφώνω.

Mou'lder, οὐσ. χύτης.

Mou'lder, ῥ. ἐν. καὶ οὐδ. τήκω, χωνεύω, ἀναλύω· τήχομαι, σθείρομαι.

Mount καὶ **Mou'n'tain**, οὐσ. ὄρος, βουνόν.

Mount, ῥ. ἐν. ἢ οὐδ. ἀναβαίνω· ἀναβιβάζω· ἀνυψοῦμαι.

Mou'n'tain ἢ **Mou'n'tainous**, ἐπ. ὄρεινός, βουνώδης.

Mou'n'ting, οὐσ. ἀνάβασις.

Mourn, ῥ. ἐν. καὶ οὐδ. θρηνῶ, πενθῶ, ὀδύρομαι, κλαίω.

Mou'rner, οὐτ. θρηνῶν, μοιρολόγος, συγγενὴς ἀποθανόντος.

Mou'rnful, ἐπ. θλιβερός, πένθιμος, γοερὸς, θρηνώδης.

Mou'rnfully, ἐπίρ. πενθίμως, θρηνωδῶς, μετὰ δακρύων.

Mouse, οὐσ. μῦς, ποντικός· πληθ. mice.

Mouth, οὐτ. στόμα, γόμιον ποταμοῦ.

Mouth, ῥ. ἐν. ἢ οὐδ. ἀρπάζω, βάλω εἰς τὸ στόμα· μεγαλοφωνῶ.

Mou'thful, οὐτ. βῶλος, κ. ἐμβουκιά, χαψιά.

Move, ῥ. ἐν. κινῶ, σείω, ἐνοχλῶ, ταραττώ, λυπῶ· προβάλλω, προτείνω· ὑποκινῶ· οὐδ. κινουμαι. **M. moved.**

Mo'veable, ἐπ. εὐκίνητος, κινητός, εὐμετάβολος.

Mo'ving, ἐπ. συγκινητικός, θελκτικός· ισχυρός.

Mow, οὐσ. χορτοβολών.

Mow, ῥ. ἐν. θερίζω, σωρεύω χόρτα. **Μετ. mow n.**

Much, ἐπ. πολὺς, πολλή, πολύ.

Much, ἐπίρ. πολύ.

Mud, οὐσ. πηλός, βόρβορος, ἱλύς, λάσπη.

Mu'ddy, οὐσ. βορβορώδης, λασπώδης.

Muffle, ῥ. ἐν. καλύπτω, κουκολώνω. **Μετ. muffled.**

Mule, οὐσ. ἡμίονος.

Mu'ltiform, ἐπ. πολύμορφος, πολύσχημος.

Multiplica'tion, οὐσ. πολυπλασιασμός.

Mu'ltiply, ῥ. ἐν. πολυπλασιάζω, πληθύνω, αὐξάνω.

Mu'ltiplying, οὐσ. πολλαπλασιάσεις, αὐξήσεις.

Mu'ltitude, οὐσ. πλῆθος, ὄχλος, ὁ κοινὸς λαός.

Multitu'dinous, ἐπ. πολυάριθμος, ἀθρόος.

Muni'ficent, ἐπ. ἐλευθέριος, μεγαλόδωρος.

Mu'rder, οὐσ. φόνος, σφαγή, δολοφονία.

Mu'rder, ῥ. ἐν. φονεύω, σκοτόνω, σφάζω.

Mu'rderer, οὐσ. φονεὺς, δολοφόνος.

Mu'rmur, οὐσ. ψιθυρισμός, μορμυρισμός· ψιθύρισμα.

Nail, οὐσ. ἥλος, καρφίον.

Na'ked, ἐπ. γυμνός· ἄοπλος· δῆλος, φανερός, ἀπλοῦς, καθαρός.

Na'kedness, οὐσ. γύμνωσις, γυμνότης.

Mu'rmur, ῥ. ἐν. ψιθυρίζω, γογγύζω, μορμυρίζω.

Muse, οὐσ. μουσα.

Muse, οὐσ. ῥεμβασμός, ὄνειροπόλησις.

Muse, ῥ. οὐδ. μελετῶ, σκέπτομαι.

Mu'sic, οὐσ. μουσική.

Mu'sical, ἐπ. μουσικός, μελωδικός, ἁρμονικός.

Musi'cian, οὐσ. μουσικός.

Musketee'r, οὐσ. πυροβολιστής (στρατιώτης).

Must, ῥ. ἀπρ. δεῖ, πρέπει.

Musta'che, οὐσ. μύσταξ.

Mu'sty, ἐπ. σαθρός, μουχλιασμένος.

Mu'sulman, οὐσ. μουσουλμάνος.

Muta'tion, οὐσ. μεταβολή.

Mute, ἐπ. ἄφωνος, ἄλαλος.

Mu'tilate, ῥ. ἐν. ἀκρωτηριάζω, κολοβόνω.

Mutila'tion, οὐσ. ἀκρωτηρίασις, κολόβωσις.

Mu'tinuous, ἐπ. στασιαστικός, ἐπανάστατικός.

Mu'tton, οὐσ. πρόβατον καὶ τὸ κρέας αὐτοῦ.

Mu'tual, ἐπ. ἀμοιβαῖος.

Mutua'lity, οὐσ. ἀμοιβαιότης.

Mu'tually, ἐπίρ. ἀμοιβαίως.

My, κτητ. ἐπ. ἐμός, ἡ, ὃν, ἰδικός· ἡ· ὃν μου.

My'riad, οὐσ. μυριάς.

Myrtle, οὐσ. μύρτος, μυρσίνη.

Myse'lf, ἀντων. σύνθ. ἐγὼ αὐτός.

Myste'rious, ἐπ. μυστηριώδης, ἀπόκρυφος.

My'stery, οὐσ. μυστήριον· μυσικόν, ἀπόκρυφον.

My'stic & My'stical, ἐπ. μυστικός.

Mytho'logy, οὐσ. μυθολογία.

N.

Name, οὐσ. ὄνομα, ὀνομασία· φήμη, ὑπόληψις· πρόφασις, αἰτία, φαινόμενον.

Na'me, ῥ. ἐν. καλῶ, ὀνομάζω. **Μετ. named.**

Na'meless, ἐπ. ἀνώνυμος.
 Na'mely, ἐπὶ. ὀνομαστί· ἦτοι, ἡ-
 γουν, δηλονότι.
 Nap, οὐσ. ὕπνος ἐλαφρὸς, κ. ὕπνα-
 ράχι.
 Na'pkin, εὐτ. ὀθόνιον, χειρόμα-
 κτρον, περίζωμα, κ. πετσέτα.
 Na'rgrow, ἐπ. στενὸς, στενόχωρος·
 φιλάργυρος, εὐτελής, χαμερπής·
 ἄγρυπνος, προσεκτικός.
 Na'rgrow, ῥ. ἐν. στενεύω, μαζεύω.
 Μετ. narrowed.
 Na'rgrowly, ἐπὶ. στενῶς, στενόχω-
 ρα· φιλαργύρως· προσεκτικῶς.
 Na'rgrownness, οὐσ. στενότης, στενο-
 χωρία, πτωχία.
 Na'tion, οὐσ. ἔθνος.
 Na'tional, ἐπ. ἐθνικός.
 Na'tionally, ἐπὶ. ἐθνικῶς.
 Na'tive, πλ. natives, ἐπ. ἐγχώριος,
 ἐντόπιος, ἰθαγενής, κάτοικος.
 Nati'vity, οὐσ. γέννησις.
 Na'tural, ἐπ. φυσικὸς, ἔμφυτος.
 Na'turally, ἐπὶ. φυσικῶς, φυσικῶ
 τῷ λόγῳ.
 Na'ture, οὐσ. φύσις.
 Na'val, ἐπ. ναυτικός.
 Na'vy, οὐσ. τὸ ναυτικόν, ἡ ναυτικὴ
 δύναμις.
 Nay, ἐπὶ. οὐχί· ἔτι, προσέτι, ἀλ-
 λά μὴν.
 Near, ῥ. οὐδ. πλησιάζω, προσεγγί-
 ζω. Μετ. neared.
 Near, πρόθ. καὶ ἐπὶ. παρὰ, πρὸς,
 ἐγγύς. πλησίον.
 Nea'rer-est, παραθ. τοῦ Near, πλη-
 σιέστερος, πλησιέστατος.
 Nea'rly, ἐπὶ. ὅρ. Near.
 Neat, ἐπ. κομψὸς, καθαρὸς, εὐπρε-
 πής· ἐπιτήδειος.
 Ne'cessarily, ἐπὶ. ἀναγκαίως, ἀνα-
 ποφεύκτως.
 Ne'cessary, ἐπ. ἀναγκαῖος, ἀπαραί-
 τητος, ἀναπόφευκτος.
 Nece'ssity, εὐτ. ἀνάγκη.
 Neck, εὐτ. τράχηλος, λαιμός.
 Ne'ctar, οὐσ. νέκταρ.
 Need, οὐσ. ἀνάγκη, ἀπορία, πτω-
 χεία.

Need, ῥ. οὐδ. ἔχω ἀνάγκην, χρειά-
 ζομαι, στεροῦμαι.
 Nee'dless, ἐπ. ἄχρηστος, περιττός.
 Ne'gative, ἐπ. ἀρνητικὸς, ἀποφα-
 τικός.
 Negle'ct, οὐσ. ἀμέλεια, ὀλιγωρία.
 Negle'ct, ῥ. ἐν. ἀμελῶ, ὀλιγωρῶ.
 Μετ. neglect.
 Negle'ction & Ne'gligence, οὐσ. ἀ-
 μέλεια, ῥαθυμία, ὀλιγωρία, ἀπροσ-
 εξία, ἀδιαφορία.
 Ne'gligent, ἐπ. ἀμελής, ῥαθυμος,
 ὀκνηρὸς, ἀκσμάτης.
 Nego'ciate, ῥ. ἐν. καὶ οὐδ. ἐμπο-
 ρεύομαι, πραγματεύομαι.
 Negocia'tion, οὐσ. διαπραγμάτευ-
 σις, διαχειρίσις· ἀγορὰ ἢ πώλησις
 συναλλαγμάτων.
 Ne'gociator, οὐσ. ἔμπορος, πραγ-
 ματευτής.
 Ne'gro, οὐσ. ἄραψ, μαῦρος, αἰθίοψ.
 Neigh, ῥ. οὐδ. χρεμετίζω, χιλιμην-
 τρῶ.
 Nei'ghbouring & Nei'ghbourhood,
 οὐσ. γειτονία, οἱ γείτονες.
 Nei'ghbourly, ἐπ. γείτων, ὁ πλη-
 σίον.
 Nei'ghbourly, ἐπὶ. ἐγγύς, πλησίον.
 Nei'ghbour & Nei'ghbor, οὐσ. γεί-
 των· ὁ πλησίον.
 Nei'ghbour, ῥ. εὐτ. γειτονεύω.
 Nei'ther, ἐπ. οὐδέτερος, οὔτε ὁ εἷς,
 οὔτε ὁ ἄλλος· ἐπὶ. οὔτε..., μήτε...
 Ne'pew, εὐτ. ἀνεψιός.
 Ne'reid, οὐσ. νηρηΐς.
 Nerve, οὐσ. νεῦρον· ἰσχύς.
 Ne'rvous, ἐπ. νευρώδης, ἰσχυρός.
 Nest, οὐσ. φωλεά.
 Ne'ver, ἐπὶ. οὐδέποτε, ποτέ· —
 mind, μὴ σὲ μέλη· δὲν πειράζει.
 New, ἐπ. νέος, καινός, καινούργιος·
 —year, νέον ἔτος, πρωτοχρονία.
 New & Newly, ἐπὶ. νεωστὶ, προσ-
 φάτως, ἐσχάτως, ἄρτι· new-fangl-
 ed, καινοφανής, ὁ τοῦ συρμού·
 new-fledged, ὁ ἄρτι πτερωθεὶς·
 newly-elected, νεωστὶ ἐκλεχθεὶς.
 New'spaper, εὐτ. ἐφημερίς.
 News, οὐσ. εἰδησις.

Next, ἐπ. προσεγγίζων, πλησιάζων· ἐπόμενος· the — day, ἡ ἐπαύριον.
 Next, ἐπίρ. εἶτα, ἔπειτα, ἀκολουθῶς.
 Nice, ἐπ. ἀκριβής, λεπτός, ἀβροφύης, τρυφερός, ὠραῖος· γλαφυρός, δυσμεταχείριστος· Ἐπίρ. nicely.
 Niece, οὗς. ἀνεψιά.
 Nigh, πρόθ. καὶ ἐπίρ. παρὰ, πρὸς, πλησίον, ἐγγύς.
 Ni'ght, οὗς. νύξ.
 Ni'ghtly, ἐπίρ. διὰ νυκτός, ἐκάστην νύκτα.
 Ni'ghtingale, οὗς, ἀηδών.
 Ni'mble, ἐπ. εὐκίνητος, ταχύς, εὐστροφος, ἐπιτήδειος.
 Nine, ἀριθ. ἑννέα. Nineteen, δέκα ἑννέα.
 Ni'nefold, ἀριθ. ἐπ. ἑννεαπλάσιος.
 Ninesco're, ἀριθ. ἑκατὸν ὀγδοήκοντα.
 Ninetee'nth, ἀριθ. δέκατος ἑννατος.
 Ni'netieth, ἀριθ. ἑννενηκοστός.
 Ni'nety, ἀριθ. ἑννενηκόντα.
 Ninth, ἀριθμ. ἑννατος.
 No, ἐπίρ. οὐ, οὐχί, ὅχι, μή· — one οὐδεὶς· — body, οὐδεὶς· — where οὐδαμοῦ.
 Noble, ἐπ. εὐγενής· παραθ. nobler — est.
 No'bleman, οὗς. εὐγενής.
 No'bleness, οὗς. εὐγένεια.
 No'bly, ἐπίρ. εὐγενῶς.
 Nip, οὗς. δῆγμα, κέντημα, τσίμπημα· μεταφ. σαρκασμός· ἐπίγραμμα.
 Nip, ῥ. ἐν. ἀποκνίζω, ἀμύσσω, κ. τσουγκρανίζω.
 Noctu'rnal, ἐπ. νυκτερινός.
 Nod, οὗς. κλίσις, νεῦμα κεφαλῆς.
 Nod, ῥ. οὐδ. κάμνω νεῦμα ἢ σχῆμα διὰ κεφαλῆς· μεταφ. νυσάζω, ἀποκοιμῶμαι.
 No'ddy, ἐπ. χυδαῖος, ἰδιώτης.
 Noise, οὗς. ἤχος, θόρυβος, ταραχή, κρότος, πάταγος.
 Noise, ῥ. οὐδ. θορυβῶ, κάμνω κρότον, θόρυβον.
 Noi'seful, ἐπ. ἡχητικός, θορυβώδης.
 Noi'seless, ἐπ. ἀτάραχος, ἥσυχος.
 Noi'sely, ἐπίρ. θορυβωδῶς.

Noi'sy, ἐπ. θορυβώδης, ἡχώδης, ταραχώδης.
 None, ἀντων. οὐδεὶς (κάνεις), οὐδμία, οὐδέν.
 No'nsense, οὗς. ἀλογία, ἀνοητολογία, ἀβελτηρία, κουφόνοια, παραλογισμός· φλυαρία, λῆρος.
 Nook, οὗς. μυχός, γωνία.
 Noon, οὗς. μεσημβρία, μεσημέριον· before —, πρὸ μεσημβρίας· after —, μετὰ μεσημέριαν.
 Noo'nday & Noonti'de, ἐπ. μεσημβρινός· οὗς. μεσημέριον.
 Nor, σύνδ. οὔτε, μήτε.
 North, οὗς. βορρᾶς.
 No'rthern, ἐπ. βόρειος.
 Nose, οὗς. ῥίς, μύτη.
 No'segay, οὗς. ἀνθοδέσμη.
 No'seless, οὗς. ἄνευ ῥινός.
 No'stril, οὗς. μυκτήρ, ῥώθων.
 Noi, ἐπίρ. οὐχί, ὅχι.
 No'table, ἐπ. ἐξαίρετος, ἀξιόλογος.
 Note, οὗς. σημείωσις· (μεσ.) τόνος.
 Note, ῥ. ἐν. σημειώνω, παρατηρῶ.
 No'thing, οὗς. οὐδέν, μηδέν.
 No'thingness, οὗς. μηδαμινότης.
 No'tice, οὗς. σημείωσις, παρατήρησις, σημείον, εἶδησις, γνώμη.
 No'tice, ῥ. ἐν. παρατηρῶ, γνωστοποιῶ.
 No'tion, οὗς. ἔννοια, ἰδέα, γνώμη.
 Noto'rious, ἐπ. πρόδηλος, γνωστός (ἐπὶ κακοῦ).
 Notwithsta'nding, σύνδ. εἰ καὶ, ἂν καὶ, καίτοι, μολονότι.
 Nought, οὗς. οὐδέν, μηδέν.
 Noun, οὗς. ὄνομα.
 Nou'rish, ῥ. ἐν. τρέφω, ἀνατρέφω.
 Nou'rishment, οὗς. τροφή, φαγητόν, θρέψιμον.
 Now, ἐπίρ. νῦν, τώρα, ἤδη.
 Nu'gatory, ἐπ. μάταιος, οὐτιδανός.
 Nu'mber, οὗς. ἀριθμός, πλῆθος.
 Number, ῥ. ἐν. ἀριθμῶ, μετρῶ.
 Nu'mberless, ἐπ. ἀναρίθμητος.
 Nu'merous, ἐπ. πολυάριθμος, ἑναρμόνιος.
 Nurse, οὗς. τροφός, κ. βυζάστρα, παραμάννα.

Nurse, ῥ. ἐν. βυζαίνω, τρέφω, ἀνα-
τρέφω.

Nu'rseling, οὐσ. τρόφιμος, ἀναθρε-
πτὸς, ἀγαπητός.

Nu'rserý, οὐσ. τιθήνημα, τιτθευ-
τήριον, φροντιστήριον· φυτευτήρι-
ον, δεινδροφυτεῖον· πλ. nurseries.

O, ἐπιφ. ὦ.

Oak, οὐσ. δρῦς, βαλανιδία.

Oa'ken, ἐπ. δρύϊνος.

Oar, οὐσ. κώπη, κωπίον.

Oath, οὐσ. ὅρκος.

Oats, οὐσ. βρώμη.

Obe'dience, οὐσ. ὑπακοή, εὐπειθεια.

Obe'dient, ἐπ. εὐπειθής.

Obe'diently, ἐπίρ. εὐπειθῶς.

Obey', ῥ. ἐν. ὑπακούω, ὑποτάσσο-
μαι, πείθομαι.

O'bject, οὐσ. ἀντικείμενον, ὑποκει-
μενον.

Obje'ct, ῥ. ἐν. ἀντιτείνω.

Obje'ction, οὐσ. ἑνστάσις, ἐναντί-
ωαις, ἀντιλογία.

O'bligatē, ῥ. ἐν. ὑποχρεῶ, ἀναγ-
κάζω.

Obliga'tion, οὐσ. ὑποχρέωσις.

Obli'gatory, ἐπ. ὑποχρεωτικός, πε-
ριποιητικός.

Obli'ge, ῥ. ἐν. ἀναγκάζω, βιάζω, ὑ-
ποχρεῶ· ὑποχρεῶ (δι' εὐεργεσίας),
χαρίζομαι, περιποιῶμαι.

Obli'ging, ἐπ. ὑποχρεωτικός, περι-
ποιητικός.

Obli'vion, οὐσ. λήθη, λησμονησία.

Obsce'ne, ἐπ. αἰσχρὸς, μιαρὸς, αἰ-
σχρολόγος.

Obscu're, ἐπ. σκοτεινὸς, ἀσαφής,
δύσληπτος.

Obscu're, ῥ. ἐν. σκοτίζω, ἐπισχι-
άζω.

Obscu'rity, οὐσ. σκότος· ἀβεβαιό-
της, ἀσάφεια.

Obsce'nity, οὐσ. αἰσχρότης, αἰσχρο-
λογία.

Nu'rture, οὐσ. τροφή, ἀνατροφή.

Nu'rture, ῥ. ἐν. τρέφω, ἀνατρέφω,
παιδεύω.

Nut, οὐσ. κάρυον, καρύδιον.

Nuzzle, ῥ. ἐν. διατρέφω.

Nymph, οὐσ. Νύμφη (τῆς μυθολο-
γίας).

O.

O'bsequies, οὐσ. κηδεία, ἐνταφια-
σμός.

Obse'quious, ἐπ. εὐπειθής, περι-
ποιητικός, ἀκριδής.

Obse'quiously, ἐπίρ. εὐπειθῶς, φι-
λοφρονητικῶς.

Obse'quiousness, οὐσ. πειθαρχία,
περιποιητικότητα, σέβας.

Obse'rvable, ἐπ. αξιοσημείωτος, ἀ-
ξιοπαρατήρητος· ἐπίρ. observably.

Obse'rvice, οὐσ. (παρα)τήρησις·
προσοχή· συνήθεια.

Obse'rvant, ἐπ. παρατηρητικός, ἐ-
πιμελής, προσεκτικός· εὐτελής· πε-
ριποιητικός.

Obse'rva'tion, οὐσ. παρατήρησις.

Obse'rve, ῥ. ἐν. παρατηρῶ, βλέπω.

Obse'rver, οὐσ. ἐπι(παρα)τηρητής.

O'bstacle, οὐσ. κώλυμα, πρόσκομ-
μα, ἐμπόδιον.

O'bstinacy, οὐσ. ἰσχυρογνωμία, ἐ-
πιμονή.

O'bstinate, ἐπ. ἰσχυρογνώμων, πεί-
σμων, ἐπίμονος.

O'bstinately, ἐπίρ. πεισματωδῶς, ἐ-
πιμόνως.

Obstru'ct, ῥ. ἐν. (ἐμ)φράττω, κω-
λύω, ἐμποδίζω. Met. obstructed.

Obstru'ction, οὐσ. ἐμπόδιον, ἐνό-
χλησις, ἐμφραξίς, πρόσκομμα.

Obtai'n, ῥ. ἐν. καὶ οὐδ. ἐπιτυχά-
νω, ἀπολαμβάνω, ἀποκτῶ, θεμελι-
οῦμαι. Met. obtained.

Obtai'ning, οὐσ. ἐπίτευξις, ἀπό-
κτησις.

Obtu'se, ἐπ. ἀμβλὺς· ὑπόκωφος,
κωφώδης. Ἐπίρ. obtusely.

O'bvious, ἐπ. φανερός, δῆλος, ἐν-
 αργής, κοινός.
 O'bviously, ἐπίρ. ἐναργῶς, πασιδή-
 λως, φανερώς.
 Occa'sion, οὐσ. περίστασις, ἀφορ-
 ρή, αἰτία, εὐκαιρία, καιρός· ἀνάγ-
 κη, χρεία.
 Occa'sion, ῥ. ἐν. προξενῶ, δίδω ἀ-
 φορμήν.
 Occa'sionally, ἐπίρ. περιστατικῶς,
 κατὰ τύχην, ἐνίοτε.
 Occident, οὐσ. δύσις.
 Occu'lt, ἐπ. ἄδηλος, κρύφιος.
 Occupy, ῥ. ἐν. κατέχω, ἔχω ὑπὸ
 κατοχὴν μου· ἐνασχολῶ.
 Occupa'tion, οὐσ. κατάληψις, κα-
 τοχή· ἐνασχόλησις, ἔργον.
 O'ccupy, ῥ. ἐν. κατέχω, καταλαμ-
 βάνω, κυριεύω, κρατῶ· ἐνασχολῶ.
 Occu'r, ῥ. οὐδ. συμπίπτω· ἀπαντῶ.
 Occu'rrence, οὐσ. συνάντησις, σύμ-
 πτωσις, συμβάν, περιστατικόν.
 O'cean, οὐσ. ὠκεανός, πέλαγος.
 O'cean & Ocea'nic, ἐπ. ὠκεάνιος.
 Octo'ber, οὐσ. Ὀκτώβριος (μῆν).
 Odd, οὐσ. ἄνισος, περισσός, ἀσυνή-
 θης, ἀλλόκοτος, παράξενος.
 Odds, οὐσ. ἀνισότης, περιττότης,
 ἀνομοιότης· ἔρις, φιλονεικία· ἀνώ-
 τερος ἀριθμός.
 Ode, οὐσ. ὠδή.
 O'dious, ἐπ. ἐπαχθής, μισητός, φορ-
 τικός.
 O'diously, ἐπίρ. ἀπεχθῶς, μιση-
 τῶς, φορτικῶς.
 O'diousness, οὐσ. ἀπέχθεια.
 O'dium, οὐσ. μῖσος, ἔχθρα.
 O'dor καὶ O'dour, οὐσ. ὀσφρησις,
 εὐωδία, μυρωδία.
 O'dorate, Odori'ferous & O'dorous,
 ἐπ. εὐώδης, ἀρωματικός.
 Of, πρόθ., δι' ἧς παριστᾶται ἡ Γεν.,
 οἷον — the father, τοῦ πατρός· —
 the mother, τῆς μητρός· — the
 shepherds, τῶν βοσκῶν. — περὶ, διὰ,
 ἐκ, ἀπό.
 Off, πρόθ. καὶ ἐπίρ. ἀπὸ, ἐντεῦθεν,
 μακράν.
 Offe'nce, οὐσ. βλάβη, ζημία, ἀμάρ-

τήμα, ὕβρις, προσβολή· πρόσθεμ-
 μα, σκάνδαλον.
 Offe'nceless, ἐπ. ἀθῶος, ἀβλαβής.
 Offe'nd, ῥ. ἐν. καὶ οὐδ. ζημιόνω,
 βλάπτω, πειράζω· σφάλλω, ἀμαρ-
 τάνω· ἀδικῶ, προσκρούω, λυπῶ,
 δυσαρεστῶ. Μετ. offended.
 Offe'nder, οὐσ. ὕβρις, κακοποιός.
 Offe'nsive, ἐπ. ὀργίλος, ὀρμητικός,
 προσβληματικός, περιφρονητικός,
 ἐπιζήμιος. Ἐπίρ. offensively.
 O'ffer, ῥ. ἐν. προσφέρω, δίδω, πα-
 réχω, προτείνω, ἐγχειρίζω· οὐδ.
 παρίσταμαι, προσέρχομαι, πειρῶ-
 μαι, ἐπιμένω.
 O'fferer, οὐσ. δοτὴρ, δωρητής.
 O'ffice, οὐσ. ἔργον, ἐπάγγελμα· κα-
 θήκον, χρέος· ἀκολουθία ἐκκλησι-
 αστική· πολιτική, ὑπηρεσία· the
 post —, τὸ ταχυδρομεῖον.
 O'ffice, ῥ. ἐν. ὑπηρετῶ, κάμνω.
 O'fficer, οὐσ. ἀξιωματικός.
 Offi'cial, ἐπ. δημόσιος, ἐπίσημος·
 οὐσ. ἐκκλησιαστικός δικαστής.
 Offi'cially, ἐπίρ. δημοσίως, ἐξ ἐπαγ-
 γέλματος.
 Offi'cious, ἐπ. ὑπηρετικός, ὑποχρε-
 ωτικός, περιποιητικός, περίεργος.
 Offi'ciously, ἐπίρ. περιποιητικῶς,
 περιέργως.
 O'ffspring, οὐσ. γέννημα, τέκνον, οἱ
 ἀπόγονοι.
 Oft & O'ften, ἐπίρ. πολλάκις, συ-
 χνάκις, συνεχῶς· παραθ. often,
 oftener-est.
 O'ftentimes, ἐπίρ. ὅρ. Often.
 Ogle, οὐσ. ὑπόβλεμμα, ὀμματία.
 Ogle, ῥ. ἐν. σκαρδαμύσσω, ὑπο-
 βλέπω, ὀμματιάζω, γλυκοκυττάζω.
 Oil, οὐσ. ἔλαιον.
 Oint, ῥ. ἐν. χρίω, ἀλείφω, μυρόνω.
 Μετ. ointed.
 Oi'nting, οὐσ. χρίσις.
 Oi'ntment, οὐσ. χρίσμα, ἀλοιφή,
 μύρον.
 Old, ἐπ. ἀρχαῖος, παλαιός, γέρων·
 — woman, γραῖα· how — are you?
 πόσων ἐτῶν εἶσαι; παραθ. older,
 -est.

O'live, οὐσ. ἐλαία· olive-tree, ἐλαιόδενδρον.
O'men, οὐσ. οἰωνός.
O'minous, ἐπ. ὁ ἔχων κακὸν οἰωνόν, τερατώδης, ἀπαίσιος· σημαντικός.
Omi'ssion, οὐσ. παράβλεψις, παραλείψις, παραδρομή.
Omi't, ῥ. ἐν. παραλείπω, παραβλέπω, παρατρέχω, ἀφίνω.
Omni'potence καὶ **Omni'potency**, οὐσ. παντοδυναμία.
Omni'potent, ἐπίθ. παντοδύναμος, παντοκράτωρ.
Omnipre'sent, ἐπ. πανταχοῦ παρών.
Omni'sceint καὶ **Omni'scious**, ἐπ. πάνσοφος.
On, πρόθ. ἐπὶ, ἐπάνω, διὰ, κατὰ, ἀπό. Μετὰ τῶν ῥημάτων, ἐξακολουθήσιν, to go —, ἐξακολουθεῖν νὰ πηγαίνω· to play —, ἐξακολουθεῖν νὰ παίζω.
O'only, ἐπ. μόνος, ἐγκαταλελειμμένος.
O'only, ἐπίρ. μόνον.
One, ὄν. ἀριθ. εἷς, μία, ἓν.
Once, ἐπίρ. ἅπαξ, μίαν φοράν, ἅλλοτε, πάλαι ποτέ· at —, all at —, διὰ μιᾶς, συγχρόνως, εὐθύς· — more, ἀκόμη μίαν φοράν.
Ope καὶ **O'pen**, ἐπ. ἀνοικτός, προφανής.
Ope ἔ· **O'pen**, ῥ. ἐν. ἀνοίγω, ἀνακαλύπτω, φανερόνω· ἐκθέτω· οὐδ. ἀνοίγω, φυτρώνω, φαίνομαι. Μετ. opened.
O'pening, οὐσ. ἀνοίγμα, πέρασμα.
O'penly, ἐπίρ. ἀνοικτά, φανερά.
O'pening, οὐσ. ἀνοιξιά, ἀνοίγμα· χάσμα· πέρασμα.
O'perate, ῥ. ἐν. ἐργάζομαι, ἐκτελῶ. Μετ. operated.
Opera'tion, οὐσ. ἐργασία, πράξις, ἔργον, κατόρθωμα· χειρουργική πράξις, ἐγχειρίσις.
Ori'nion, οὐσ. γνώμη, δοξασία, ἰδέα, κρίσις, νόησις.
Oppo'nent, ἐπ. ἀντίπαλος, ἀνταγωνιστής· ἐχθρός, πολέμιος.

Oppor'tu'ne, ἐπ. εὐ(ἐπί, ἔγ)καιρός, κατάλληλος, ἀρμόδιος.
Oppor'tu'nely, ἐπίρ. ἐγκαίρως, ἀρμόδιως, καταλλήλως.
Oppor'tu'nity, οὐσ. ἀφορμή, εὐκαιρία, κατάλληλος καιρός.
Oppo'se, ῥ. ἐν. καὶ οὐδ. ἀντιτάττω, ἀντικρούω, ἀντιτείνω, ἐναντιοῦμαι, ἐμποδίζω· ἀντιμάχομαι. Μετ. opposed.
Oppo'ser ἔ· **Oppo'site**, ἐπ. ἐναντίος, πολέμιος, ἐχθρός, ἀνταγωνιστής.
O'pposite ἔ· **O'ppositely**, ἐπίρ. ἀντίκρου, ἐχθρικῶς, εἰς ἀμυντικὴν θέσιν.
Opposi'tion, οὐσ. ἐναντιότης, ἀντίθεσις· δια(ἀσυμ)φωνία· ἀντιπολίτευσις· κώλυμα, ἐμπόδιον.
Oppre'ss, ῥ. ἐν. θλίβω, πειράζω, στενοχωρῶ, καταδυναστεύω.
Oppre'ssion, οὐσ. κατάθλιψις, καταπίεσις.
Oppre'ssive, ἐπ. τυραννικός, δεσποτικός, βίαιος.
Oppre'ssor, οὐσ. τύραννος, δεσπότης.
O'pulence ἔ· **O'pulency**, οὐσ. πλοῦτος, δαψίλεια, ἀφθονία.
O'pulent, ἐπ. δαψιλής, ἀφθονός, πλουσιопάροχος· Ἐπίρ. opulently.
Or, σύνδ. διαζ. ἡ, εἴτε.
O'range, οὐσ. χρωσόμεηλον, πορτογάλλιον.
Ora'tion, οὐσ. λόγος, δημηγορία, ἀγόρευσις.
O'rator, οὐσ. ῥήτωρ.
O'ratory, οὐσ. ῥητορικὴ, εὐγλωττία.
Orb, οὐσ. σφαῖρα, κύκλος· τροχιά, δρόμος πλανήτου.
O'rbis, οὐσ. ὁ κύκλος ἐν ᾧ κινεῖται ἡ σφαῖρα, τροχιά, δρόμος πλανήτου· κοίλωμα τοῦ ὀφθαλμοῦ.
Ordai'n, ῥ. ἐν. διευθετῶ, διατάττω, διορίζω· ἐκκλ. χειροτονῶ.
O'rder, οὐσ. τάξις, ἀρμονία, διαταγή, πρόσταγμα, παραγγελία· χειροτονία (to confer —, χειροτονῶ)· τάγμα μοναχῶν· in — to, ἐπὶ σκοπῶ τοῦ..., ὥς νὰ..., διὰ νὰ...

O' order, ῥ. ἐν. τακτοποιῶ· διατάττω, προστάζω, παραγγέλλω. Μετ. **ordered**.
O' rdening, οὐσ. διάταξις.
O' rderly, ἐπ. εὐτακτος, κανονικός, μεθοδικός.
O' rderly, ἐπίρ. εὐτάκτως.
O' rdinance καὶ **O' rdonance**, οὐσ. (διά)ταξις, δια(ἐπι)ταγή, κανονισμός.
Ordina' tion, οὐσ. διάταξις, προσαγή· ἐκκλ. χειροτονία.
O' rdinary, ἐπ. τακτικός, κοινωνικός, μεθοδικός· συνήθης, κοινός, πρόστυχος.
O' rgan, οὐσ. ὄργανον.
O' rient, οὐσ. ἀνατολή.
O' rigin καὶ **Ori' ginal**, οὐσ. ἀρχή, καταγωγή, ἀξία.
Ori' ginal, ἐπ. ἀρχικός, πρωτότυπος.
Origina' lity, οὐσ. ἀρχικότης, ἀρχαιότης, προκαρχτικότης.
Ori' ginally, ἐπίρ. κατὰ πρῶτον, ἀπ' ἀρχῆς.
Ori' ginate, ῥ. ἐν. γεννῶ, προξενῶ, σχηματίζω, παράγω. Μετ. **originated**.
Ori' gina' tion, οὐσ. ἀρχή, γένεσις.
O' rison, οὐσ. δέησις, ἱκεσία, λόγος.
O' rnement, οὐσ. κόσμος, ζολισμός, καλλωπισμός.
O' rnement, ῥ. ἐν. στολίζω, ὠραίζω. Μετ. **ornamented**.
Orname' ntal, ἐπ. κοσμητικός, ζολιστικός, εὐπρεπής.
O' rphan, οὐσ. ὀρφανός.
Ostenta' tion, οὐσ. ἀλαζογεία, ματαιφροσύνη, κομπασμός.
O' ther, ἀντων. ἕτερος, ἄλλος.
O' therwise καὶ **O' therways**, ἐπίρ. ἄλλως.
Ought, ῥ. βοηθ. ἀπ. πρέπει, ἔπρεπε.
OUNCE, οὐσ. οὐγγία.
Our, ἀντων. κτητ. ἡμέτερος (α, ον), ἰδικός (ή, όν) μας.
Ours, κτητ. ἐπ. ἰδικός μας.
Ourse' lves, ἀντ. σύνθ. ἡμεῖς αὐτοί.
Out, ἐπίρ. καὶ πρὸθ. ἔξω, ἐκτός, ἐκ, ἀπο.

Ou' tcast, ἐπ. ἀπερρίμμενος, ἀποβεβλημένος.
Outdo', ῥ. ἐν. ὑπερβαίνω, πράττω ὑπὲρ τὸ δέον.
Ou' ter, ἐπ. ἐξωτερικός.
Outfly', ῥ. ἐν. ἔξ οὐδ. ὑπερτερῶ εἰς τὴν πτησιν. ἵπταμαι ὑψηλὰ, φεύγω. Μετ. **outflown**.
Outso' rm, οὐσ. τὸ ἐξωτερικόν.
Outgi' ve, ῥ. ἐν. δίδω ὑπὲρ τὸ δέον, μεγαλοδωρῶ.
Ou' tthouse, οὐσ. παράπηγμα, καλύβη.
Outhe' rod, ῥ. ἐν. ὑπερβαίνω (ἐπὶ κακοῦ). Μετ. **outheroded**.
Ou' tlaw, ἐπ. ἀποβεβλημένος, ἐξοριστος, ἀρματωλός.
Ou' tline, οὐσ. περίγραμμα, περιγραφή.
Ou' trage, οὐσ. ὕβρις, ἀτιμία.
Outrie', ῥ. ἐν. ὑπερβαίνω.
Outsi' de, οὐσ. τὸ ἐξωτερικὸν μέρος.
Outstri' p, ῥ. ἐν. ὑπερ(προ)βαίνω. Μετ. **outstripped**.
Outwo' rk, ῥ. ἐν. ὑπερβαίνω εἰς τὴν ἐργασίαν. Μετ. **outworked**.
O' ver, πρόθ. καὶ ἐπίρ. ἐπὶ, ὑπὲρ, ἐπάνω.
Overar' ch, ῥ. ἐν. σχηματίζω, κατασκευάζω θόλους.
O' veract, ῥ. ἐν. ὑπερπηδῶ τὰ ὅρια, πράττω τι ὑπὲρ τὸ δέον.
Overba' lance, οὐσ. ὑπερτέρησις, ὑπεροχή.
Overba' lance, ῥ. ἐν. ὑπερβαρῶ, ὑπερζυγίζω· ὑπερισχύω.
Overbea' t, ῥ. ἐν. ὑπερτερῶ, καταστέλλω· καταδαμάζω, νικῶ.
Overbu' rden, ῥ. ἐν. ὑπερφορτόνω, ἐπιβαρύνω, σιεζω, στενοχωρῶ. Μ. **overburdened**.
Overca' st, ῥ. ἐν. σκοτίζω.
Overcha' rge, ῥ. ἐν. καταθλίβω, πιέζω, θλίβω.
Overco' me, ῥ. ἐν. ὑπερέχω, ὑπερτερῶ.
Overdo', ῥ. ἐν. παρακάμνω, κάμνω ὑπὲρ τὸ δέον, ἐνεργῶ καθ' ὑπερβολὴν· ψήγω πολὺ. Μετ. **overdone**.

Overflow', ρ. έν. και ούδ. πλημμυ-
ρῶ, κατακλύζω.

Overflow'ing, ούσ. πλημμύρα, δα-
ψίλεια.

Overgo', ρ. ούδ. υπερβαίνω, υπερ-
τερῶ.

Overgrow', ούσ. υπεραύξεις.

Overgrow', ρ. έν. και ούδ. υπερ-
αυξάνω. Μετ. overgrewed.

Overhang, παρατ. του overhung.

Overhea'r, ρ. έν. ακούω εκ περι-
στάσεως, τυχαίως.

Overhu'ng, ρ. ούδ. επικρέμαμαι,
έξέγω. Μετ. overhung.

Overjoy', ρ. ούδ. υπερχαίρω, παρα-
φέρομαι εκ χαρᾶς.

Overloo'k, ρ. έν. άμελῶ· επιθεωρῶ·
καταφρονῶ· επιστατῶ· παραβλέ-
πω· υπερορῶ. Μετ. overlooked

Overpa'y, ρ. έν. πληρόνω υπέρ τδ
δέον, υπερπληρόνω. M. overpaid.

Overpa'ss, ρ. έν. υπερπηδῶ, υπερ-
τερῶ, υπερέχω.

Overpi'cture, ρ. έν. ζωγραφίζω ἡ
παρασταίνω λίαν ζωηρῶς ἡ κατά
φύσιν. Μετ. overpictured.

Overran, παρατ. του overrun.

Overru'le, ρ. έν. δεσπόζω, κρατῶ.

Overru'n, ρ. έν. διατρέχω, κατα-
στρέφω, λεηλατῶ. M. overrunned.

Overse'e, ρ. έν. επιβλέπω, επιτηρῶ,
παρατρέχω, παραβλέπω.

Oversee'r, ούσ. επιτηρητής, επι-
στάτης.

Overse't, ρ. έν. άνα(κατα)στρέφω, ά-
ναποδογυρίζω, άφανίζω.

O'versight, ούσ. έπιστασία, επιθεώ-
ρησις· παραδρομή, άπάτη.

Overslee'p, ρ. ούδ. υπερυπνῶ, πα-
ρακοιμῶμαι· I overslept myself,
έκοιμήθην πλέον ἡ συνήθως.

Oversprea'd, ρ. έν. έπεκτείνομαι,
στρώνω, έξαπλόνω.

Overta'ke, ρ. έν. λαμβάνω, κατα-
λαμβάνω έπαυτοφῶρ, προφθάνω.

O'verthrow, ούσ. άνατροπή, κατα-
στροφή, ὄλεθρος, άφανισμός.

Overthrow' ρ. έν. άνατρέπω, κατα-
στρέφω, έξολοθρεύω, άφανίζω.

Overtu'rn, ρ. έν. άνατρέπω, κατα-
στρέφω, άφανίζω.

Overwei'gh, ρ. έν. υπερβαρύνω, ύ-
περζυγίζω.

Overwhe'lm, ρ. έν. βυθίζω· άνατρέ-
πω, καταρρίπτω, καταδυναστεύω,
θλίβω. Μετ. overwhelmed.

O'wal, έπ. ώσειδής, επιμήκης.

Owe, ρ. έν. ὀφείλω, χρεωστῶ.

Owl, ούσ. γλαυξ, κ. κικυδάγία.

Own, έπ. ὁ αὐτός, ὁ ἴδιος (Γραμ.).

Own, ρ. έν. ὁμολογῶ· έχω ιδικόν
μου, κατέχω, έξουσιάζω.

Oy'ster, ούσ. ὀστρείδιον.

Ox, ούσ. βοῦς· πλ. Oxen.

P.

Pace, ούσ. βῆμα, βάδισμα, περιπά-
τημα· ἵχνος.

Pace, ρ. έν. και ούδ. μετρῶ δια βη-
μάτων· βαδίζω, περιπατῶ, διευθύ-
νομαι. Μετ. paced.

Pacifica'tion, ούσ. εἰρηνοποιήσις,
συνδιαλλαγή, συμφιλίωσις.

Pa'cify, ρ. έν. εἰρηνοποιῶ, συνδι-
αλλάσσω, καθησυχάζω.

Pa'cket, ούσ. δέμα, δεμάτιον, φά-
κελλος· ταχυδρομεῖον.

Pact & Pa'ctiou, ούσ. συνθήκη, συμ-
φωνία.

Pa'gan, αὐσ. έθνικός, είδωλολάτρης.

Page, ούσ. σελίς· υπηρέτης, άκό-
λουθος εύγενοῦς.

Pa'geant, ούσ. θέαμα, επίδειξις,
πομπή.

Paid, παρατ. & Μετ. του Pay.

Pain, ούσ. πόνος, λύπη, θλίψις, γε-
νοχωρία· κακόν, άδίκημα· ποινή,
τιμωρία.

Pai'nful, έπ. λυπηρός, έλεεινός, δυσ-
τυχής, δύσκολος.

Pai'nfully, επίρ. λυπηρῶς, δυσαρ-
στως, έπιπόνως.

Paint, οὗτ. ζωγραφία, βαφή, χρώμα, χρωματισμός.
 Paint, ῥ. ἐν. ζωγραφίζω, χρωματίζω, βάφω, περιγράφω, παριστῶ.
 Painted, μετ. τοῦ paint.
 Painter, οὗσ. ζωγράφος.
 Painting ὃ Painter, οὗτ. ζωγραφία, ζωγράφημα, εἰκὼν.
 Pair, οὗσ. ζεύγος, ζευγάριον.
 Palace, οὗσ. ἀνάκτορα, παλάτιον, βασιλεία.
 Pale, ἐπ. ὠχρὸς, χλωμὸς, κίτρινος.
 Palefrey, οὗτ. ἵππος πρὸς χρῆσιν τῶν εὐγενῶν.
 Pall, οὗσ. ἀρχιερατικὸς μανδύας· νεκρικὴ σινδὼν, ἐπίδλημα, σκέπασμα.
 Pall, ῥ. ἐν. καὶ οὐδ. ἐξασθενῶ, ἀδυνατίζω, γίγνομαι ἀνόσιος.
 Palled, οὗσ. ὠχρὸς, χλωμός.
 Palliate, ῥ. ἐν. λεπτύνω, (ἀπο)κρύπτω, συγκαλύπτω, ἐπισκιάζω· μεταφ. ὑποκρίνομαι, προσποιούμαι.
 Palliation, οὗσ. λέπτυνσις, προσποίησις, ὑπόκρισις.
 Palm, οὗσ. παλάμη, σπιθαμή.
 Palm ὃ Palmtree, οὗσ. φοινικία· —Sunday, ἡ Κυριακὴ τῶν Βατίων.
 Palmy, ἐπ. φοινικοφόρος.
 Palpable, ἐπ. ψηλαφητὸς, αἰσθητός.
 Palpably, ἐπὶ ῥ. ψηλαφητῶς.
 Palpitation, οὗσ. παλμὸς, καρδιοκτύπημα.
 Palpitate, ῥ. οὐδ. πάλλω, ἀσπαίρω, τρέμω.
 Palsy, οὗσ. παραλυσία (τῶν μελῶν).
 Palsy, ἐπ. ῥυπαρὸς, οὐτιδανὸς, ἄθλιος.
 Pamper, ῥ. ἐν. περιποιούμαι, καλομεταχειρίζομαι, χαλῶ μὲ χάδια. Μετ. pampered.
 Pamphlet, οὗσ. φυλλάδιον, σάτυρα, λίβελλος.
 Panegyric, οὗσ. λόγος πανηγυρικός, ἐγκώμιον.
 Panegyric, ἐπ. πανηγυρικός.
 Panegyrist, οὗσ. πανηγυριστής.

Pang, οὗσ. ἀδημονία, θλίψις, στενοχωρία, πόνος.
 Pang, ῥ. ἐν. καὶ οὐδ. στενοχωρῶ, θλίβω, ἀδημονῶ.
 Pant ὃ Pantoon, ὄρ. Pantaloon.
 Pant, οὗσ. παλμὸς, καρδιόκτυπος.
 Pant, ῥ. οὐδ. πάλλω, ἀσθμαίνω, τρέμω, φοβοῦμαι· ἐποφθαλμιῶ, ἐπιθυμῶ.
 Pantaloon, οὗσ. περισκελίδες, ἀναξυρίς, κ. βρακί(ον), πανταλόνι(ον).
 Parity, οὗσ. κἀνιστρον, ἀποθήκη, ταμεῖον, χ. κελλάριον.
 Parol, ἐπ. παπικός.
 Parer, οὗτ. χάρτης, χαρτίον.
 Paraclete, οὗσ. ὁ παρακλητός, τὸ ἅγιον Πνεῦμα.
 Parade, οὗτ. ἐπίδειξις.
 Paradise, οὗσ. παράδεισος.
 Parallel, ἐπ. παράλληλος· οὗσ. παραλληλισμός, σύγκρισις.
 Paramount, ἐπ. ἀνωτερος.
 Parcel, οὗσ. δέμα, δεσμὶς, φάκελος.
 Parch, ῥ. ἐν. καὶ οὐδ. καίω μὲ δίψαν ἢ καύσωνα, περικαίω, ξηροψήνω, προσκαίω· ξηραίνομαι, ζαρόνω. Μετ. parched, ξηρὸς, κεκαυμένος.
 Parchon, οὗσ. συγγνώμη, συγχώρησις.
 Parchon, ῥ. ἐν. συγγινώσκω, συγχωρῶ.
 Parchonable, ἐπ. συγγνωστός, ἀξιοσυγχώρητος.
 Pare, ῥ. ἐν. κόπτω τὰ ἄκρα, ἀπο(περι)κόπτω· ἐξουσιάζω.
 Parent, οὗτ. γονεὺς, συγγενής· πλ.
 Parents, γονεῖς.
 Parental, ἐπ. συγγενικός.
 Paring, οὗσ. πρό(περί)κομμα, προτομή, ἐκνύχισμα· λέπυρον, κ. φλοῦδα.
 Parish, οὗσ. παροικία, ἐνορία.
 Parliament, οὗσ. Κοιν. βούλιον.
 Parliamentary, ἐπ. ὁ ἀνήκων εἰς τὸ Κοινοβούλιον, βουλευτικός.
 Parlor, οὗσ. αἴθουσα συναναστροφῆς, ἐντευκτήριον.

Pa'rry, ῥ. ἐν. ἐκκλίνω, παραφέρω, ἀποφράσσω, ἐμποδίζω, ἀναποδογυρίζω, ἀνατρέπω. *Met. parried.*
Pa'rson, οὐσ. ποιμὴν, βοσκός· ἐφημέριος τῆς ἐνορίας.
Part, οὐσ. μέρος, τμήμα, τεμάχιον, μέλος.
Part, ῥ. ἐν. διανέμω, διαμοιράζω, χωρίζω· οὐδ. μετέχω.
Parta'ke, ῥ. ἐν. διαμοιράζω· οὐδ. μετέχω, μεταλαμβάνω, συγκοινωνῶ. *Met. partaken.*
Parta'ker, οὐσ. συμμέτοχος, συγκοινωνός.
Pa'rtial, ἐπ. προσωπολήπτης, μερικός· ὁπαδός, βοηθός. *Ἐπίρ. partially.*
Partia'lity, οὐσ. προσωποληψία, ἀδικία, μεροληψία.
Parti'cipate, ρ. ἐν. μερίζω, μοιράζω· οὐδ. συμμετέχω, συγκοινωνῶ. *Met. participated.*
Pa'rticle, οὐτ. μόριον, μερίδον.
Parti'cular, ἐπ. μερικός, ἰδιαίτερος, ἐξαιρετός, πρόκριτος· εἰλικρινής, ἀκριβής.
Parti'cularly, ἐπίρ. ἐξαιρέτως, μερικῶς, λεπτομερῶς.
Pa'rting, οὐσ. (ἀπο)χωρισμός, μερισμός, διαίρεσις.
Pa'rtly, ἐπίρ. ἐν μέρει, μερικῶς, σχεδόν.
Pa'rtner, οὐσ. μέτοχος, κοινωνός· ἐταῖρος, σύντροφος.
Pa'rtnership, οὐσ. συντροφία, μετοχή, ἐταιρία.
Partook, πα. ατ. τοῦ partake.
Pa'rty, οὐσ. φατρία, μέρος, κόμμα· πλ. Parties.
Pass, οὐσ. δίοδος, διάβασις, πέρασμα.
Pass, ῥ. ἐν. καὶ οὐδ. περῶ, δια(ὑπερ)βαίνω, παρ(δι)έρχομαι, γίνομαι, συμβαίνω, μεταχειρίζομαι.
Pa'ssable, ἐπ. διαβατός· ἀνεκτός, ὑποφερτός.
Passage, οὐσ. ἐπί(διά)βασις, πόρος, πέρασμα· πορεία, ὁδός· χωρίον, κείμενον (συγγραφῆς).

Pa'ssenger, οὐσ. διαβάτης, ὁδοιπόρος, ταξειδιώτης.
Pa'ssing, ἐπ. ἐξαιρετός, ἔσοχος, ἐντελής.
Pa'ssion, οὐσ. πάθος, ταραχή, ψυχῆς· διάθεσις, κλίσις, ὀργή, θυμός, παραφορά· πείσμα, ἔχθρα.
Pa'ssionate, ἐπ. ἐμπαθής, ὀρμητικός.
Pa'ssionately, ἐπίρ. ἐμπαθῶς, ὀρμητικῶς.
Pa'ssive, ἐπ. παθητικός.
Pa'ssover, οὐσ. τὸ πάσχα.
Past, ἐπ. παρελθὼν, περασμένος, τελευταῖος· οὐσ. τὸ παρελθόν. Ὡς πρόθ. πέραν, ἐκεῖθεν, ἔξω, ἐκτός.
Pa'stime, οὐσ. διασκέδασις, τέρψις, εὐθυμία.
Pa'storal, ἐπ. ποιμενικός, βουκολικός.
Pa'sture, οὐσ. νομή, βοσκή, βορά.
Pat, ἐπ. ἱκανός, ἐπιτήδειος, πρόσφορος.
Pat, οὐσ. κολάφισμα, ράπισμα.
Pat, ῥ. ἐν. ψηλαφῶ, ραπίζω.
Patch, οὐσ. ράκος, κουρέλλιον, ἐμβάλλωμα· μεταφ. εὐτελής, ποταμός.
Patch, ῥ. ἐν. ἐπι(προσ)ράπτω, ἐμβαλόνω.
Pa'tchwork, οὐσ. ἀνα(συ)ρράφη, τὸ συρράπτομενον μέρος.
Pate'rnal, ἐπ. πατρικός.
Path, οὐσ. ὁδός, δρόμος.
Pa'thless, ἐπ. ἄδατος, ἀπάτητος, ἄθικτος.
Pathe'tic καὶ Pathe'tical, ἐπ. παθητικός.
Pathe'tically, ἐπίρ. παθητικῶς, συμπαθητικῶς.
Pa'tience, οὐσ. ὑπομονή.
Pa'tient, ἐπ. ὑπομονητικός.
Pa'tiently, ἐπ. ὑπομονητικῶς.
Patri'cian, οὐτ. εὐπατρίδης, εὐγενής, πλούσιος.
Pa'trimony, οὐσ. κληρονομία, περιουσία.
Pa'triot, οὐσ. πατριώτης, φιλόπατρις, πιστός πολίτης.

Pa'tron, οὐς. προστάτης, ὑπερα-
 σπιστής.
Pause, οὐς. παῦσις, κατάπαυσις, δια-
 κοπή.
Paue, ῥ. ἐν. καταπαύω.
Paye, ῥ. ἐν. σπρώνω τὸ ἔδαφος, λι-
 θοστρωνω, ἐτοιμάζω.
Pa'vement, οὐς. λιθοστρωτον ἔδαφος.
Pavi'lion, οὐς. σκηνή (στρατιωτι-
 κή)· σημαία.
Pay, οὐς. μισθός, πληρωμή, ἀμοιβή.
Pay, ῥ. ἐν. πληρόνω, ἀνταμείβω.
Pa'yable, ἐπ. πληρωτέος.
Pay'ing καὶ **Pay'ment**, οὐς. πλη-
 ρωμή, ἀμοιβή.
Pea, οὐς. πίссон, κ. πισσέλιον, ἀ-
 ραχᾶς.
Pea'ce, οὐς. εἰρήνη, ἀγάπη, φιλία,
 ὁμόνοια· συμβιβασμός.
Pea'ceful, ἐπ. εἰρηνικός.
Peach, οὐς. ροδάκινον.
Peach, ῥ. ἐν. ἐγκαλῶ, κατηγορῶ.
Pea'cock, οὐς. ταῶς, κ. παγώνιον.
Peak, οὐς. κορυφή, ἄκρα, λόφος.
Peal, οὐς. φλούδιον (ὀπωρικῶν)· ἦ-
 χος, πάταγος, βροντή.
Peal, ῥ. ἐν. καὶ οὐδ. ἐκβάλλω τὸ
 φλούδιον· ἦχῶ, κροτῶ, καταθορυβῶ.
Pearl, οὐς. μαργαρίτης, μαργαρι-
 τάριον.
Pea'sant, οὐς. γεωργός, χωρικός.
Pe'bble, οὐς. ψηφίς, χάλις, λιθί-
 διον.
Pecu'liar, ἐπ. ἴδιος, ἰδιαίτερος, μο-
 ναδικός.
Peculia'rity, οὐς. ιδιότης, εἰδικό-
 της.
Pecu'liarly, ἐπίρ. ἰδιαιτέρως, με-
 ρικῶς, ἐξαιρέτως.
Pe'dantry, οὐς. σχολαστικότης, δυσ-
 ἀρεστος ἀκρίβεια.
Peer, ῥ. ἐν. καὶ οὐδ. καθορῶ, πα-
 ρατηρῶ· φαίνομαι, παρατηροῦμαι·
 τό—in, ἐνορῶ, κατασκοπεύω.
Pen, οὐς. φωλεά, μάνδρα, εἰρκτή·
 γραφίς, κάλαμος.
Pen, ῥ. ἐν. ἐγκλείω, περιφράσσω·
 γράφω.
Peer, οὐς. ἄπιον, ἀπίδιον.

Peer, οὐς, ὁμότιμος, πατρίκιος.
Peer, ῥ. οὐδ. ἐμβαίνομαι. κρυφο-
 ρλέπω, ἐνεδρεύω.
Pelf, οὐς. πλοῦτος, περιουσία.
Pe'nalty, οὐς. παινή, πρόστιμον.
Pe'nance, οὐς. μεταμέλεια, μετάνοια.
Pe'ncil, οὐς. μολυβδοκόνδυλον, χρω-
 στήρ, γραφίς, γραφικός κάλαμος.
Pe'ndant, οὐς. ἐνώτιον.
Pe'ndent, ἐπ. ἐξαρτώμενος, ἐπικεί-
 μενος, κρεμαστός· ἀναποφάσιτος.
Pe'ndulum, οὐς. κρεμαστόν ὥρο-
 λόγιον· τὸ ἐκκρεμές· ῥοπή.
Penetra'tion, οὐς. διαχωρητικότης·
 ὀξύ(ἀγχί)νοια.
Pe'neirate, ῥ. ἐν. καὶ οὐδ. διαπε-
 ρῶ, χωρῶ, προ(εἰς)χωρῶ.
Pe'nný, οὐς. πέννιον (νόμισμα Ἀγ-
 γλικόν), πλ. pence.
Pe'nsion, οὐς. τροφεῖα, μισθός τρο-
 φῆς καὶ κατοικίας, συσαίτιον, κα-
 τάστημα ὑποτρόφων.
Pe'nsive, ἐπ. σκεπτικός, μελαγχό-
 λικος, σκυθρωπός.
Pe'nsively, ἐπίρ. σκεπτικῶς· λυ-
 πηρῶς.
People, οὐς. λαός, ἔθνος· οἱ ἄνθρω-
 ποι, ὁ κόσμος· ὁ ἀπλοῦς λαός, οἱ
 χυδαῖοι.
Peradve'nture, ἐπίρ. κατὰ τύχην,
 τάχα, ἴσως.
Percei'ne, ῥ. οὐδ. διορῶ, κατανοῶ,
 αἰσθάνομαι, διακρίνω. Μετ. per-
 ceived.
Perch, ῥ. οὐδ. φωλεύω, κοιτάζω.
Percha'nce, ἐπίρ. τυχαίως, κατὰ
 τύχην.
Pe'rfect, ἐπ. τέλειος, ἐντελής.
Perfe'ct, ῥ. ἐν. συμπληρῶ, τελειο-
 ποιῶ, τελειόνω, ἐξεργάζομαι.
Perfe'ction, οὐς. τελειοποίησις.
Perfi'dious, ἐπ. ἄπιστος, προδότης.
Perfi'diousness καὶ **Pe'rfidy**, οὐς.
 ἀπιστία, προδοσία.
Perfo'rm, ῥ. ἐν. πράττω, ἐκτελῶ,
 ἐκπληρῶ, ἐνεργῶ.
Perfo'rmance, οὐς. ἐκτέλεσις, πρᾶ-
 ξις.

Perfu'me, οὐσ. ἄρωμα, εὐωδία.
 Perfu'me, ῥ. ἐν. εὐωδιάζω, ἀρωμα-
 τίζω. Μετ. perfumed.
 Perha'ps, ἐπίρ. ἴσως.
 Pe'ril, οὐσ. κίνδυνος.
 Pe'rilous, ἐπ. κινδυνώδης, ῥιψοκίν-
 δυνος.
 Pe'riod, οὐσ. περίοδος.
 Perio'dical, ἐπ. περιοδικός.
 Pe'rish, ῥ. οὐδ. χάνομαι, κινδυ-
 νεύω. Μετ. perished.
 Pe'rishable, ἐπ. φθαρτός.
 Pe'riwig, οὐσ. φενάκη, πρόσθετος
 κόμη.
 Pe'riwig, ῥ. ἐν. βάλλω φενάκην.
 Pe'riwinkle, οὐσ. κληματῖς, κλη-
 ματίτης· χοχλίας (χ. σάλιαγκος),
 χήμη, κ. ἀχηδάδα.
 Pe'rmanent, ἐπ. μόνιμος, διαρκής,
 σταθερός.
 Permi'ssion καὶ Pe'rmit οὐσ. συγ-
 χώρησις, ἄφεςις, ἄδεια.
 Permi't, ῥ. ἐν. ἐπιτρέπω, συγχω-
 ρῶ, δίδω ἄδειαν. Μετ. permitted.
 Pe'rpetrate, ῥ. ἐν. διαπράττω, κά-
 μνω, ἐκτελῶ.
 Pe'rpetretor, οὐσ. ὁ διαπράττων,
 ἐκτελεστής (ἐπὶ κακοῦ).
 Perpe'tual, ἐπ. αἰώνιος, διαρκής.
 Perpe'tually, ἐπίρ. διηνεκῶς, ἀκα-
 ταπαύστως.
 Pe'rpetuate, ῥ. ἐν. διαιωνίζω.
 Perpetua'tion, οὐσ. διαιωνισμός.
 Perple'x, ῥ. ἐν. ἐμπεριπλέκω, ἐμπε-
 ριδεύω, ἐνοχλῶ, ταραττώ.
 Perple'xity, οὐσ. περιπλοκή, ἐμπε-
 ρίδευμα.
 Perseve'rance, οὐσ. καρτερία, ἐπι-
 μονή.
 Perseve're, ῥ. ἐν. ἐγκαρτερῶ, ἐμ-
 μένω.
 Pe'rson, οὐσ. πρόσωπον, ἄτομον, ὑ-
 ποκείμενον· in—, προσωπικῶς, αὐ-
 τοπροσώπως.
 Pe'rsonage, οὐσ. ὑποκείμενον, ἄτο-
 μον.
 Pe'rsonal, ἐπ. προσωπικός, ἴδιος.
 Pe'rsonally, ἐπίρ. προσωπικῶς, ἄ-
 τομικῶς.

Pe'rsonate, ῥ. ἐν. παριστῶ, ὑπο-
 κρίνομαι. Μετ. personated.
 Perspe'ctive, ἐπ. ἀποπτικός· οὐσ.
 σκηνογραφία· ὄψις, θέα· τηλεσκό-
 πιον, δίοπτρον.
 Persua'de, ῥ. ἐν. πείθω, καταπεί-
 θω, παρακινῶ.
 Persua'sion, οὐσ. πειθῶ, πεποίθη-
 σις, κατάπεισις.
 Persua'sive, ἐπ. καταπειστικός, πα-
 ραινετικός.
 Perturba'tion, οὐσ. θόρυβος, σύγ-
 χυσις, ταραχή.
 Peru'sal, οὐσ. ἀνάγνωσις, ἀνάγνω-
 σμα.
 Peru'se, ῥ. ἐν. ἀναγινώσκω, ἐξετά-
 ζω, μελετῶ.
 Perve'rse, ἐπ. κακεντρεχής, διε-
 γραμμένος, κακοήθης.
 Perve'rteness, Perve'rsion & Per-
 ve'rsity, οὐσ. διαφθορά, κακεντρέ-
 χεια, κακοήθεια.
 Perve'rt, ῥ. ἐν. δια(ἀνα)στρέφω, δια-
 φθείρω, κακουργῶ.
 Perve'rter, οὐσ. διαφθρεὺς, λυ-
 μεών.
 Pe'stilence, οὐσ. λοιμός, φθορά.
 Pe'stilent, Pestile'ntial & Pesti-
 ferous, ἐπ. λοιμικός, λοιμώδης,
 φθοροποιός.
 Pe'tition, οὐσ. αἴτησις, ἀπαίτησις,
 ἀναφορά.
 Pe'tticoat, οὐσ. ἐσωφόριον γυναι-
 κεῖον, κ. φουστάνι(ον).
 Pe'tty, ἐπ. ἀσήμαντος, μικρός, τα-
 πεινός, κατώτερος.
 Pe'tulent, ἐπ. προπέτης, αὐθάδης,
 ἀκόλαστος.
 Pha'ntom, οὐσ. φάντασμα.
 Phea'sant, οὐσ. φασιανός.
 Phial, οὐσ. φιάλη.
 Philo'sopher, οὐσ. φιλόσοφος.
 Philoso'phic & Philoso'phical, ἐπ.
 φιλοσοφικός.
 Philo'sophy, οὐσ. φιλοσοφία.
 Phlegm, οὐσ. φλέγμα.
 Phrase, οὐσ. φράσις, ἰδίωμα.
 Phy'sic, οὐσ. ἱατρικόν, φάρμακον,
 καθαρτικόν.

Physics, οὐσ. ἡ φυσική.
Phy'sical, ἐπ. φυσικός, σωματικός.
Pick, ῥ. ἐν. καὶ οὐδ. συλλέγω, συν-
 ἄγω, καθαρίζω· τρυπῶ, διαπερῶ,
 ῥίπτω· σκαλίζω, τσιμπῶ· το—υρ,
 παίρνω, ἀναλαμβάνω.
Pi'cture, οὐσ. ζωγραφία, εἰκὼν. —
 frame, περιθώριον, περιβάσιον (εἰ-
 κόνος).
Pi'cture, ῥ. ἐν. ζωγραφίζω, εἰκο-
 νίζω.
Piece, οὐσ. τμήμα, τεμάχιον, κομ-
 μάτιον.
Pierce, ῥ. ἐν. καὶ οὐδ. τρυπῶ, δια-
 τρυπῶ· διαπερῶ· κεντῶ· εἰσδύω,
 εἰσέρχομαι.
Pi'ety, οὐσ. εὐσέβεια, εὐλάβεια·
 στοργή.
Pig, οὐσ. χοιρίδιον· ποσότης ἡ εἴ-
 δος μολύβδου.
Pi'llar, οὐσ. στήλη, στύλος.
Pi'laster, οὐσ. κιονίσκος, στυλί-
 σκος, στυλίσ.
Pile, οὐσ. πάσσαλος· σωρός· σειρά.
Pi'lgrim, οὐσ. ξένος, περιηγητής·
 προσκυνητής.
Pi'lgrimage, οὐσ. ἀποδημία διὰ
 προσκύνησιν), ὁδοιπορία, περιή-
 γησις.
Pill, οὐσ. καταπότιον, κ. χάπιον.
Pi'lot, οὐσ. πλωτὴς, κ. πιλότος.
Pi'lot, ῥ. ἐν. πηδαλιουχῶ, κυβερ-
 νῶ πλοῖον.
Pi'llow, οὐσ. προσκεφάλαιον.
Pi'llow, ῥ. ἐν. καὶ οὐδ. ἐπερείδω·
 ἀκουμπῶ· ἡσυχάζω· ἀναπαύομαι.
Pine, οὐσ. πίκυς, πεύκη.
Pine, ῥ. ἐν. καὶ οὐδ. μαρμαίνω, φθεί-
 ρω, καταστρέφω· φθείρομαι, μα-
 ραίνομαι, ταλαιπωροῦμαι.
Pi'nnacle, οὐσ. ἀέτωμα, κορυφή,
 στέγη· ἐπαλξίς.
Pint, οὐσ. μέτρον ὑγροῦ περίπου ἑ-
 κατὸν δράμια.
Pi'ous, ἐπ. εὐλαβής, εὐσεβής.
Pipe, οὐσ. καπνοσωλήν, χ. τσιμπού-
 χιον, πίπα.
Pi'racy, οὐσ. πειρατεία, ληστεία.
Pit, οὐσ. λάκκος.

Pitch, οὐσ. πίσσα· βαθμὸς, ὕψος.
Pitch, ῥ. ἐν. καὶ οὐδ. πισσόνω· ἐκ-
 τείνω, ὀρίζω, ἐμπήγω· ἀπορρίπτω,
 ἀποβάλλω. Μετ. pitched.
Pi'teous, ἐπ. ἄθλιος, δυστυχής, ἐ-
 λεεινός.
Pi'tfall, οὐσ. πάγη, εἶδος παγίδος
 διὰ τὰ πουλῖα.
Pith, οὐσ. μυελός· μεταφ. ἔννοια,
 ἄνθος, ἐνέργεια, δύναμις,
Pi'thy, ἐπ. μυελώδης.
Pi'tiful, ἐπ. οἰκτρὸς, ἐλεεινός, δυσ-
 τυχής, ἄθλιος,
Pi'tifully, ἐπὶ ῥ. οἰκτρῶς, ἐλεεινῶς.
Pi'tiless, ἐπ. ἀνιλεής, ἀσπλαγχνος.
Pi'ty, οὐσ. οἶκτος, ἔλεος, εὐσπλαγ-
 χνία, συμπάθεια.
Pi'ty, ῥ. ἐν. οἰκτεῖρω, ἐλεῶ, εὐ-
 σπλαγχνίζομαι, συμπαθῶ.
Pla'cable, ἐπ. εὐδιάλλακτος, συμ-
 βιβαστικός, ἐπεικής.
Place, οὐσ. τόπος.
Place, ῥ. ἐν. θέτω, βάλλω, τοπο-
 θετῶ.
Pla'cid, ἐπ. εἰρηνικός, γαληνιαῖος,
 χαρίεις.
Plague, οὐσ. λοιμὸς, πανώλης· πλη-
 γή, μάστιξ, ἀθλιότης, δυστυχία.
Plain, οὐσ. πεδῖον, πεδιάς.
Plain, ἐπ. ὁμαλὸς, λεῖος, ἐπίπεδος,
 ἴσος· φανερός, καθαρὸς· ἄδολος, ἀ-
 πλοῦς, εἰλικρινής· παραθ. plainer,
 -est.
Plain, Ὁρ. Complain.
Plain, ῥ. ἐν. λειαίνω, ἐξομαλίζω.
Plainly, ἐπὶ ῥ. ὁμαλῶς, καθαρῶς, εἰ-
 λικρινῶς.
Pla'i'ntive, ἐπ. θρηνώδης.
Plan, οὐσ. σκοπὸς, σχέδιον, γνῶ-
 μη, ἰδέα, μέθοδος.
Plan, ῥ. οὐδ. σχεδιάζω, σκιαγραφῶ.
 Μετ. planned.
Pla'net, οὐσ. πλανήτης.
Pla'ne-tree, οὐσ. πλάτανος.
Plank, οὐσ. σανίς, πλάξ.
Plant, οὐσ. φυτὸν.
Plant, ῥ. ἐν. φυτεύω· μεταφ. θεμε-
 λιώνω.
Pla'tane, οὐσ. πλάτανος.

Pla'tter, οὐσ. κύμβα, καγκίον, πή-
λινον ἀγγεῖον.
Play, οὐσ. παιγνίδιον, ἄθυρμα, δια-
σχέδασις· παράστασις θεατρική.
Play, ῥ. οὐδ. παίζω· —away, ἐξα-
κολουθῶ νὰ παίζω.
Pla'yer, οὐσ. ὑποκριτής, θεάτρου.
Play'fellow, οὐσ. συμπράκτωρ.
Playing, ἐνεργ. Μετ. τοῦ Play.
Play'thing, οὐσ. ἀθυρμάτιον, παι-
γνίδιον.
Plea, οὐσ. ἀπολογία, λόγος, παρά-
κλησις· αἰτία, πρόφασις.
Plead, ῥ. ἐν. δημηγορῶ, ἀγορεύω.
Plea'der, οὐσ. συνήγορος, δικηγό-
ρος, ὑπερασπιστής.
Plea'sant, ἐπ. ἀξιέραστος, τερπνός,
χαρίεις· παραθ. *pleasanter-est*.
Please, ῥ. ἐν. καὶ οὐδ. τέρπω, ἡδύ-
νω, εὐφραίνω, Μετ. *pleased*.
Plea'sing, ἐπ. εὐάρεστος.
Plea'singly, ἐπίρ. εὐχαρίστως, ἡδέ-
ως, ἐκουσίως.
Plea'sure, οὐσ. ἡδονή, εὐχαρίστη-
σις, χαρὰ, διασχέδασις.
Plebe'ian, ἐπ. δημοτικός, δημώ-
δης, χυδαῖος.
Pledge, οὐσ. ἐνέχυρον, ἐχέγγυον.
Pledge, ῥ. ἐν. ἐνεχυρίζω, ὑποθη-
κεύω· προπίνω, πίνω εἰς ὑγείαν.
Plei'ad & Plei'ade, οὐσ. πλειάς.
Ple'nteous, ἐπ. ἄφθονος, δαψιλής,
πλουσιοπάροχος.
Ple'ntiful, ἐπ. ἄφθονος, δαψιλής,
πλουσιοπάροχος. Ἐπίρ. *plentifully*.
Ple'nty, οὐσ. ἀφθονία, εὐπορία, δα-
ψίλεια, περίσσεια, πλοῦτος, περι-
ουσία.
Plod, ῥ. οὐδ. προσκαρτερῶ, ὑπο(ἐ-
πι-παρα)μένω, ἀνέχομαι.
Plot, οὐσ. μέρος, γῆ, ἀγρὸς, φυ-
τεία· σχέδιον, σχῆμα· στάσις, φα-
τρία, συνωμοσία.
Plot, ῥ. οὐδ. συνωμοτῶ, κάμνω συν-
ωμοσίαν, στασιάζω· ἐν. σχεδιάζω.
Plough, οὐσ. ἄροτρον.
Plough, ῥ. ἐν. ἄροτριῶ, γεωργῶ.
Plou'ghshare, οὐσ. ὕνις, ὕνιον (ἀ-
ρότρου).

Plou'ner, οὐσ. χαραδριδὲς (θαλάσιον
πτηνόν).
Pluck, ῥ. ἐν. τίλλω, μαδῶ, συνά-
γω· κόπτω, ἀφαιρῶ, ἀρπάζω. Μετ.
plucked & pluckt.
Plu'mage, οὐσ. πτέρωμα, πτερὰ.
Plu'me, οὐσ. πτίλον, πτερόν.
Plump, ῥ. οὐδ. βυθίζομαι.
Plunder, οὐσ. λεία, ἄφυρον.
Plu'nder, ῥ. ἐν. λεηλατῶ, λυφουρα-
γωγῶ, ἀ-πάζω, κλέπτω.
Plunge, ῥ. ἐν. καὶ οὐδ. βυθίζω, κα-
ταποντίζω.
Ply, οὐσ. καμπή, πτυχή, διπλω-
ματία, ῥυτίς.
Ply, ῥ. ἐν. καὶ οὐδ. κάμπω, διπλό-
νω, στρέφω· σπεύδω, βιάζω, ἐνο-
χλῶ, ἐργάζομαι, κοπιάζω, κατα-
γίνομαι. Μετ. *plied*.
Po'cket, οὐσ. θυλάκιον, πήρα, βα-
λάντιον, δισάκκιον.
Poet, οὐσ. ποιητής.
Poe'tic & Poetical, ἐπ. ποιητικός.
Po'etry, οὐσ. ποίησις.
Po'ets co'gner, οὐσ. τοῦ ποιητοῦ ἡ
ἐστία, μέρος ὅπου τίθενται ποιή-
ματα.
Poh! ἐπιφ.
Poi'gnant, ἐπ. ὀξύς, δριμύς, δη-
κτικός.
Point, οὐσ. ἀκμή, ἄκρα, σημεῖον.
Point, ῥ. ἐν. ὀξύνω· δεικνύω· to —
out, κατα(ἀπο)δεικνύω.
Poi'son, οὐσ. δηλητήριο, φαρμά-
κιον.
Poi'son, ῥ. ἐν. δηλητηριάζω, φαρ-
μακεύω· φθείρω, καταστρέφω, ἀφρα-
νίζω. Μετ. *poisoned*.
Pole, οὐσ. πόλος· ῥάβδος.
Pole'mic & Pole'mical, ἐπ. μαχη-
τικός, πολτμικός, γενναῖος.
Pol'icy, οὐσ. πολιτική, τέχνη.
Pol'ish, οὐσ. στίλβωσις, σιλπνότης,
κομψότης.
Pol'ish, ῥ. ἐν. στιλπνῶ, λαμπρύνω,
τελειοποιῶ. Μετ. *polished*.
Pol'ite, ἐπ. ὁμαλὸς, λείος, στιλ-
πνός· εὐγενής, κομψός, πολιτικός,
περιποιητικός.

Poli'tely, ἐπίρ. πολιτικῶς, εὐγενῶς, περιποιητικῶς, κοσμίως.
Poli'teness, οὐσ. στιλπνότης· κομψότης.
Po'litic, ἐπ. πολιτικός, περιποιητικός, ἐπιδέξιος.
Poli'tical ἢ **Poli'tician**, οὐσ. πολιτικός.
Po'litics, οὐσ. ἡ πολιτικὴ, τὰ πολιτικά.
Pollu'te, ῥ. ἐν. μολύνω, μιάινω.
Pomp, οὐσ. πομπή, παράταξις· ἐπίδειξις, μεγαλοπρέπεια.
Pomp, ῥ. ἐν. κάμνω παράταξιν, πομπεύω.
Po'mprous, ἐπ. πομπώδης.
Po'nderous, ἐπ. βαρὺς, ὑπερμεγέθης, ὑπέρογκος.
Po'ntif, οὐσ. ἀρχιερεὺς.
Poor, οὐσ. πρῦμνη.
Poor, ἐπ. πένης, πτωχὸς, ἄθλιος, δυστυχὴς, κακόμοιρος.
Por, οὐσ. ὑπόκωφος ἢ δέξυς ἤχος.
Por, ῥ. οὐδ. ἐπέρχομαι.
Pore, οὐσ. πᾶπας.
Po'pular, ἐπ. δημοτικός, δημοφιλής.
Popula'rity, οὐσ. δημοτικότης.
Popula'tion, οὐσ. πληθυσμὸς, πολυανθρωπία.
Po'pulous, ἐπ. πολυάνθρωπος.
Po'rcupine, οὐσ. ἀκανθόχοιρος.
Pore, οὐσ. πόρος.
Pore, ῥ. οὐδ. βλέπω μετὰ προσοχῆς, θεωρῶ.
Po'rous, ἐπ. πορώδης.
Port, οὐσ. λιμὴν.
Por'tal, οὐσ. πυλῶν, πύλη, θύρα. —arch, ἀψὶς πύλης.
Porte'tuous, ἐπ. ἀπαίσιος, τερατώδης.
Porte'tuously, ἐπίρ. ἀπαισίως, τερατωδῶς.
Por'ter, οὐσ. θυρωρὸς· ἀχθοφόρος· ἀγγελιαφόρος.
Por'tico, οὐσ. στοά.
Por'tion, οὐσ. μερίς, μέρος (κληρονομία).
Por'tly, ἐπ. μεγαλοπρεπῆς· σωματώδης.

Portma'nteau, οὐσ. δισάκχιον τῶν φορεμάτων.
Por'trait, οὐσ. εἰκονογραφία.
Posi'tion, οὐσ. θέσις.
Po'sitive, ἐπ. θετικός, ἀπόλυτος.
Po'sitively, ἐπίρ. θετικῶς, βεβαίως.
Po'sitiveness, οὐσ. θετικότης.
Posse'ss, ῥ. ἐν. ἀποκτῶ, ἀπολαύω, χαίρω.
Posse'ssion καὶ **Posse'ssing**, οὐσ. κτήσεις, ἀπόλαυσις, κατοχή.
Posse'sser ἢ **Posse'ssor**, οὐσ. κτήτωρ, ἰδιοκτήτης.
Possi'bility, οὐσ. πιθανότης, τὸ ἐνδεχόμενον, τὸ δυνατόν.
Po'ssible, ἐπ. δυνατός, πιθανός.
Po'ssibly, ἐπίρ. πιθανῶς, ἴσως, κατὰ τὸ ἐνδεχόμενον.
Post, οὐσ. ὁδοιπορία, τυχυδρομία — house, ἡ — office, ταχυδρομεῖον.
Poste'rity, οὐσ. οἱ ἀπόγονοι, οἱ μεταγενέστεροι.
Po'sture, οὐσ. θέσις, στάσις, τάξις.
Pot, οὐσ. ἀγγεῖον, δοχεῖον, λέβης, χύτρα (κ. τσουκάλι).
Po'tent, ἐπ. ἰσχυρὸς, δυνατός.
Po'tentate, οὐσ. δυνάστης, κυριάρχης.
Pouch, οὐσ. θυλάκιον, βαλάντιον, δισάκχιον.
Pouch, ῥ. ἐν. βάλλω εἰς θυλάκιον.
Pou'cher, οὐσ. λαθροθήρας, ὀρνιθοθήρας.
Poult, οὐσ. ὀρνίθιον, κοττοπούλιον.
Pou'ltry, οὐσ. ὄρνις, κ. κόττα.
Pounce, ῥ. ἐν. φωλεύω, ἐμφωλεύω.
Pound, οὐσ. λίτρα, λίρα· περίφραγμα.
Pound, ῥ. ἐν. κοπανίζω, τιμωρῶ.
Pour, ῥ. ἐν. ἐκ(δια)χέω. M. poured.
Po'verty, οὐσ. πτωχεῖα, πένια, ἐνδεια.
Pow'er, οὐσ. δύναμις, ἰσχύς, ἐξουσία.
Pow'erful, ἐπ. ἰσχυρὸς, δυνατός.
Powe'rfully, ἐπίρ. ἰσχυρῶς, δυνατῶς.
Po'werless, ἐπ. ἀνίσχυρος, ἀδυνατός, ἀνίκανος.
Pra'ctic ἢ **Pra'ctical**, ἐπ. πρακτικός. Ἐπίρ. practically.

Pra'ctice, οὐσ. πράξις, συνήθεια, ἐμπειρία.
Pra'ctice, ῥ. ἐν. ἐνεργῶ, πράττω, ἐκτελέω.
Pragma'tic καὶ Pragma'tical, ἐπ. πραγματικός· αὐθάδης, ταραξίας.
Praise, οὐτ. ἔπαινο, δόξα, ὑποληψίς, εὐφημία.
Prai'se, ῥ. ἐν. ἐπαινῶ, ἐγκωμιάζω· δοξολογῶ, ὕμνῶ.
Prai'seful, ἐπ. ἐπαινετός, ἀξιέπαινος.
Prance, ῥ. οὐδ. καλπάζω.
Prate & Prattle, ῥ. οὐδ. ἀδολεσχῶ, φλυαρῶ. Μετ. prattled.
Pray, ῥ. ἐν. δέομαι, ἱκετεύω, παρακαλῶ, προσεύχομαι.
Pra'yer, οὐσ. δέησις, ἱκεσία, παῖ· ἀχλήσις.
Preca'rious, ἐπ. πρόσκαιρος, ἀδύβαιος, ἀδηλός. Ἐπίρ. precariously.
Precau'tion, οὐσ. προφύλαξις, πρόνοια, προσοχή.
Prece'de, ῥ. οὐδ. προηγούμεναι, προχωρῶ.
Pre'cedent, ἐπ. προηγούμενος, προλαβών.
Pre'cept, οὐσ. παράγγελμα, ἐνταλμα.
Pre'cious, ἐπ. πολύτιμος.
Pre'cipice, οὐσ. κρημνός, βράθρον.
Preci'pitate, ῥ. ἐν. κατακρημνίζω, ῥίπτω· οὐδ. ἐπιπίπτω, ὀρμῶ, ἐπέρχομαι.
Preci'se, ἐπ. ὠρισμένος, ἀκριδής.
Preci'sely, ἐπίρ. ἀκριδῶς, λεπτομερῶς.
Precu'rsor, οὐσ. πρόδρομος.
Predece'ssor, οὐσ. προκάτοχος, προηγητής, πρόγονος.
Predete'rmine & Predete'rminate, ῥ. ἐν. προσδιορίζω.
Predi'cament, οὐσ. κατηγορία, τὸ κατηγορούμενον (λογικ.)· θέσις, κατὰστασις, ὑπόληψις.
Pre'e'minent, ἐπ. ἔξοχος, ὑπέρτερος.
Pre'e'minence, οὐσ. ὑπεροχή, ὑπερτέρησις.
Pre'face, οὐσ. πρόλογος, προοίμιον.

Pre'face, ῥ. ἐν. καὶ οὐδ. προλέγω, προοιμιάζω.
Prefe'r, ῥ. ἐν. προτιμῶ, προκρίνω.
Prefe'rment, οὐσ. προδιδοσμός, προαγωγή· θέσις.
Pre'gnant, ἐπ. ἔγκυος.
Pre'judice, οὐσ. προληψίς, προκατ'ληψίς· ἀδίκημα, ζημία, βλάβη.
Pre'judice, ῥ. ἐν. προκαταλαμβάνω.
Prejudi'cial, ἐπ. βλαβερός, ἐπιζήμιος, ἐπιβλαβής.
Pre'mature, ἐπ. πρόωρος, ἄωρος.
Pre'maturely, ἐπίρ. ἄωρως, πρόωρα.
Pre'mium, οὐσ. βραβεῖον, ἀρισεῖον, δῶρον, ἀνταμοιβή.
Prepara'tion καὶ Prepa'rative, οὐτ. π. οπ'· ρασκευή, προετοιμασία.
Prepa'rative καὶ Prepa'ratory, ἐπ. προπαρασκευαστικός, προετοιμαστικός.
Prepa'ratively, ἐπίρ. ἐκ προπαρασκευῆς.
Prepa're, ῥ. ἐν. παρασκευάζω, ἐτοιμάζω, π. οετοιμάζω.
Prepo'se, ῥ. ἐν. προτείνω, προβάλλω.
Preposse'ss, ῥ. ἐν. προκατέχω, προκαταλαμβάνω.
Preposse'ssion, οὐσ. προκατοχή, πρό(προκατά)ληψις.
Prero'gative, οὐσ. δικαίωμα, προνόμιον (βασιλέως).
Pre'sage, οὐτ. προμήνυμα, οἰωνός.
Presa'ge, ῥ. ἐν. προμηνύω, προμαντεύω.
Prescri'be, ῥ. ἐν. προγράφω.
Prescri'ption, οὐσ. προγραφή, παραγραφή.
Pre'sence, οὐσ. παρουσία· in —, ἐπὶ παρουσία· — of mind, ἀγχίνοια, ὀξύνοια.
Pre'sent, ἐπ. παρὼν, ὑπάρχων· at —, κατὰ τὸ παρόν· οὐσ. (γραμ.) ὁ ἐνεστώς.
Prese'nt, ῥ. ἐν. παρουσιάζω, προτείνω, προσφέρω.
Prese'ntiment, οὐσ. προαίσθησις, πρόγνωσις, προνόησις.
Pre'sently, ἐπίρ. ἐπὶ τοῦ παρόντος.

Preserva'tion, οὐσ. διατήρησις, προ-
 φύλαξις.
Prese'rve, ῥ. ἐν. φυλάττω, προφυ-
 λάττω.
Prese'rver, οὐσ. δια(ἐπι)τηρητής,
 προφυλακτής.
Presi'de, ῥ. οὐδ. προεδρεύω.
Pre'sident, οὐσ. πρόεδρος, ἄρχων.
Press, ρ. ἐν. θλίβω, πιέζω, σφίγγω,
 στενοχωρῶ. Μετ. pressed.
Pre'ssing, οὐσ. πίεσις, θλίψις.
P.e'ssure, οὐσ. πίεσις, βάρος, θλί-
 ψις.
Presu'me, ῥ. ἐν. ἔ. οὐδ. συμπεραίνω,
 κομπάζω, ἀλαζονεύομαι.
Presu'mption, οὐσ. συμπέρασμα,
 οἷησις, ἀλαζονεία, κομπασμός.
Pre'text, οὐσ. πρόφασις, ἀφορμή.
Prete'nce, οὐσ. ἀξιώσις, θέλησις.
Prete'nd, ῥ. ἐν. ἀξιῶ, ἀπαιτῶ, δι-
 ἰσχυρίζομαι.
Prete'nder, οὐσ. ὁ ἀντιποιούμενος,
 ὁ ἀξιῶν.
Prete'ntion, οὐσ. προκατάληψις.
Pre'tty, οὐσ. κομψός, ὡραῖος, χα-
 ρίεις.
Prevai'l, ῥ. οὐδ. ἰσχύω· ὑπερισχύω,
 ὑπερτερῶ.
Pre'valent, ἐπ. ἐπικρατῶν, ἐνεργός·
 κοινός.
Preve'nt, ῥ. ἐν. προλαμβάνω, προ-
 καταλαμβάνω, προφθάνω.
Pre'vious, ἐπ. προηγούμενος, πρό-
 τερος.
Pre'viously, ἐπίρ. προηγουμένως,
 προλαβόντως.
Prey, οὐσ. λεία, λάφυρον, ἄγρα.
Prey, ῥ. ἐν. λαφυραγωγῶ, λεηλα-
 τῶ, ἀρπάζω.
Price, οὐσ. τιμὴ, ἀξία, ἀμοιβή.
Prick, οὐσ. κέντημα, ἀγκύλωμα·
 μεταφ. θλίψις, στενοχωρία, τύψις
 συνειδότος.
Prick, ῥ. ἐν. κεντῶ, στίζω· μεταφ.
 θλίβω, λυπῶ, στενοχωρῶ, διερεθίζω.
Pride, οὐσ. ὑπερηφάνεια, ὑπεροψία,
 ἀλαζονεία, ἔπαρσις.
Pride, ῥ. οὐδ. ὑπερηφανεύομαι, ἐ-
 παίρομαι, κομπάζω.

Priest, οὐσ. ἱερεύς.
Pri'mative, ἐπ. πρωτότυπος, ἀρ-
 χαῖος.
Prime, οὐσ. τὸ πρῶτ', ἡ ἀνοιξίς· ἀκ-
 μὴ, ἡ ἀρχή, τὸ ἄνθος.
Prime, ἐπ. κυριώτερος, ἐξαίρετος,
 πρῶτος.
Pri'mrose, οὐσ. ἱριανθές (φυτόν).
Prince, οὐσ. ἡγεμῶν, π. ἰγκηψ. Τὸ
 θηλ. princess, ἡγεμονίς, πριγκι-
 πέσσα.
Pri'ncely, ἐπ. ἡγεμονικός, βασιλι-
 κός.
Pri'ncipal, ἐπ. ἀρχικός, πρώτιστος,
 κυριώτερος· προὔχων, προϊστώς, ἡ-
 γεμονικός.
Principa'lity, οὐσ. ἡγεμονία, κυρι-
 αρχία, δυναστεία.
Pri'ncipally, ἐπ. ἐξαιρέτως, κυρίως.
Pri'nciple, οὐσ. ἀρχή.
Print, ῥ. ἐν. τυπώνω.
Pri'nter, οὐσ. πριντήρ· τυπογράφος.
Pri'son, οὐσ. φυλακή.
Pri'son, ῥ. ἐν. φυλακίζω.
Pri'soner, οὐσ. δεσμώτης, φυλαχι-
 σμένος.
Pri'vacy, οὐσ. μυστικότης, μοναξία.
Pri'vate καὶ **Pri'vateness**, οὐσ. μυσ-
 τικότης.
Pri'vate, οὐσ. μυστικόν, ἀπόκρυ-
 φον, ἰδιαιτέρα ὑπόθεσις, ἡ ἰδιαί-
 τερον μήνυμα ἀπλοῦς στρατιώτης,
 πολίτης· ἰδιώτης.
Pri'vate, ἐπ. ἀπόκρυφος, μυστικός·
 ἴδιος, ἰδιαιτέρος, παράμερος, με-
 ρικός.
Pri'vately, ἐπίρ. κρυφίως, μυστικῶς.
Priva'tion, οὐσ. στέρησις, ἔλλει-
 ψις, ἔνδεια.
Pri'vative, ἐπ. στερητικός.
Pri'vilege, οὐσ. προνόμιον, προτέ-
 ρημα.
Prize, οὐσ. βραβεῖον, ἀνταμοιβή.
Probabi'lity, οὐσ. πιθανότης, τὸ ἐν-
 δεχόμενον.
Pro'bable, ἐπ. πιθανός, ἐνδεχόμενος.
Pro'bably, ἐπίρ. πιθανῶς.
Pro'bity, οὐσ. σωφροσύνη, χρηστό-
 της, τιμιότης, καλωσύνη.

Procee'd, ῥ. οὐδ. προβαίνω, προχωρῶ· λαμβάνω ἀρχήν, παράγεται, προκύπτω, πηγάζω· ἐξακολουθῶ, ἐπιδιώκω· (νομικ.) ἐγκαλῶ, προβαίνω εἰς δικαστικὴν πρᾶξιν. Μετ. *preceeded*.
Procee'ding, οὐσ. διαγωγή, τρόπος, φέρτερον.
Pro'cess, οὐσ. προχώρησις, πρόοδος.
Proce'ssion, οὐσ. λιτανεία, παράταξις.
Proclai'm, ῥ. ἐν. ἀναγορεύω, δημοσιεύω, ἀνακυρήττω.
Proclama'tion, οὐσ. ἀναγόρευσις, ἀνακήρυξις.
Procrastina'tion, οὐσ. βραδύτης, χρονοτριβή, ἀναβολή.
Procu'rator, οὐσ. προμηθευτής, ἐπιστάτης, ἐπίτροπος.
Procu're, ῥ. ἐν. προμηθεύω, χορηγῶ, ἐπιστατῶ.
Prodi'gious, ἐπ. τεράστιος, πελώριος, ἐξάίσιος, ὑπερμεγέθης.
Pro'digal, ἐπ. ἄσματος.
Pro'digality, οὐσ. ἀσωτεία, σπατάλη.
Pro'duce, οὐσ. προαγωγή.
Produ'ce, ῥ. ἐν. γεννῶ, προάγω.
Produ'ct & Produ'ction, οὐσ. προϊόν, γέννημα.
Produ'ctive, ἐπ. γόνιμος, εὐφορος.
Profa'ne, ἐπ. βέβηλος, ἀνίερος, ἀσεβής, μιαιφός.
Profa'nely, ἐπίρ. βεβήλως, ἀσεβῶς, μιαιφῶς.
Profe'ss, ῥ. ἐν. ὁμολογῶ, πρεσβεύω, ἐπαγγέλλομαι, μετέρχομαι.
Profe'ssion, οὐσ. ἐπάγγελμα, ἐπιτήδευμα, ἔργον.
Profe'ssion, οὐσ. καθηγητής.
Pro'ffer, οὐσ. πρότασις.
Pro'ffer, ῥ. ἐν. προτείνω, προβάλλω. Μετ. *proffered*.
Pro'fligate, ἐπ. ἄσματος, ἀλιτῆριος, κακοήθης.
Pro'fit, οὐσ. ὠφέλεια, κέρδος.
Pro'fit, ῥ. ἐν. ὠφελῶ, εὐεργετῶ οὐδ. ὠφελοῦμαι, ἀπολαμβάνω.
Pro'fitable, ἐπ. ὠφέλιμος.

Profou'nd, ἐπ. βαθύς· δυσκατάληπτος, δυσνόητος.
Profou'nd, ῥ. ἐν. βαθύνω, ἐμβαθύνω, εἰσχωρῶ.
Profou'ndly, ἐπίρ. κατὰ βάθος, βάθως.
Profu'se, ἐπ. δαψιλῆς, ἄφθονος, δαπανηρὸς, ἄσματος.
Profu'sion καὶ Profu'seness, οὐσ. δαψίλεια, ἀφθονία, ἀφειδία, σπατάλη.
Pro'gress, οὐσ. πρόοδος, ἐπίδοσις.
Progre'ss, ῥ. οὐδ. προοδεύω, προβαίνω, προχωρῶ.
Progre'ssion, οὐσ. πρόοδος, ἐπαύξησης, ἐπίδοσις.
Progre'ssive, ἐπ. προοδευτικός.
Progre'ssively, ἐπίρ. προοδευτικῶς.
Prohibi'tion, οὐσ. ἀπαγόρευσις, κώλυσις· πρόσκομμα.
Pro'ject, οὐσ. σκοπὸς, σχέδιον.
Proje'ct, ῥ. ἐν. καὶ οὐδ. μελετῶ, σκοπεύω, σχεδιάζω· ἐξέχω.
Proje'cting, ἐπ. ἐξέχων.
Proli'fic, ἐπ. γόνιμος, εὐφορος.
Prolo'ng, ῥ. ἐν. παρα(ἐκ)τείνω, ἀναβάλλω, χρονοτριβῶ.
Pro'minence & Pro'minency, οὐσ. προβολὸς, ἐξοχή, περιφάνεια.
Pro'minent, ἐπ. προ(κατα)φανής, ἐξέχων, προέχων.
Pro'mise, οὐσ. ὑπόσχεσις.
Promi'scuous, ἐπ. συγκεχυμένος, σύμμικτος, ἀκανόνιστος, ἀχαλινάγώγητος, ἄτακτος.
Pro'mise, ῥ. ἐν. & οὐδ. ὑπόσχομαι.
Pro'mising, οὐσ. παρέχων ἐλπίδα, εὐελπίς.
Promo'te, ῥ. ἐν. προάγω, προβιβάζω, προεκτείνω.
Promo'tion, οὐσ. προαγωγή, προβιβασμός.
Prompt, οὐσ. πρόθυμος, ἔτοιμος.
Prompt, ῥ. ἐν. ὑποβάλλω. ὑπομνήσκω, παρακινῶ, προτρέπω, διερεθίζω, παρορμῶ.
Promptitude & Pro'mptness, οὐσ. προθυμία, ταχύτης.
Pro'noun, οὐσ. ἀντωνυμία.

Propon'nce, ῥ. ἐν. προφέρω, ἀπαγγέλλω, ἀποφασίζω.
Proponcia'tion, οὐσ. προφορά, ἐκφώνησις.
Proof, οὐσ. ἀπόδειξις, ἔλεγχος· σημεῖον, δείγμα, μαρτυρία· τυπογραφ. ἡ διορθώσις (χ. π. ὅδα).
Prop, οὐσ. βάσις, ἔρεισμα.
Prop, ῥ. ἐν. ἐρείδω, βασιζώ, στηρίζω.
Pro'pagate, ῥ. ἐν. διαδίδω, πολυπλασιάζω.
Prope'nsion καὶ **Prope'nsity** οὐσ. τάσις, ῥοπή, κλίσις.
Pro'per, ἐπ. ἴδιος, οἰκεῖος, κατάλληλος, ἀκριβής.
Pro'perly, ἐπίρ. ἰδίως, καταλλήλως.
Pro'perty, οὐσ. ιδιοκτησία, προτέρημα.
Pro'phesy, οὐσ. προφητεία.
Pro'phet, οὐσ. προφήτης.
Prophe'tic καὶ **Prophe'tical**, ἐπ. προφητικός.
Propi'tiate, ῥ. ἐν. ἐξιλεένω.
Propitia'tion, οὐσ. ἐξλέωσις, ἐξιλασμός.
Propi'tious, ἐπ. εὖνους, ἴλεος.
Propi'tiously, ἐπίρ. εὖνοικῶς.
Propo'rtion, οὐσ. σχέσις, ἀναλογία.
Propo'rtionable καὶ **Propo'rtional**, ἐπ. ἀνάλογος, σύμμετρος.
Propo'sal, οὐσ. πρῶτες, πρότασις.
Propo'se, ῥ. ἐν. προβάλλω, προτείνω.
Proposi'tion, οὐσ. πρότασις, ὑπόθεσις.
Proprie'ty, οὐσ. ιδιοκτησία, ιδιότης.
Proscri'be, ῥ. ἐν. ἐξορίζω, καταδικάζω.
Prose, οὐσ. πεζογραφία, πεζός.
Pro'secute, ῥ. ἐν. ἐπιδιώκω, ἐνάγω, ἐγκαλῶ· ἐξακολουθῶ.
Prosecu'tion, οὐσ. ἐγκλησις, ἀγωγή, καταδίωξις.
Pro'secutor, οὐσ. κατήγορος.
Pro'spect, οὐσ. θέα, ἄποψις.
Prospe'ct, ῥ. ἐν. προβλέπω, προορῶ.
Prospe'rity, οὐσ. εὐδαιμονία, εὐτυχία.
Pro'sperous, ἐπ. εὐτυχής, εὐδαίμων.

Pro'stitute, ἐπ. ἄσεμνος, ἀναιδής.
Prostra'te, ῥ. ἐν. καταβάλλω, ταπεινῶ.
Prote'ct, ῥ. ἐν. προστατεύω, ὑπερασπίζομαι.
Prote'ction, οὐσ. ὑπεράσπισις, προστασία.
Prote'ctor, οὐσ. προστάτης, ὑπερασπιστής.
Pro'test, οὐσ. διαμαρτύρησις, διακοίνωσις, ἐπίσημος διακήρυξις.
Pro'test, ῥ. ἐν. διαμαρτύρομαι, κηρύττω ἐπισήμως· ἀντιτείνω.
Pro'testant, οὐσ. διαμαρτυρόμενος, προτεστάντης.
Pro'testantism, οὐσ. Προτεσταντισμός.
Protru'de, ῥ. ἐν. ὠθῶ, προωθῶ, σπρώχνω.
Proud, ἐπ. ἀλαζών, ὑπεροπτικός· παραθ. prouder-est.
Prou'dly, ἐπίρ. ὑπερηφάνως, ἀλαζονικῶς.
Prove, ῥ. ἐν. δεικνύω, δοκιμάζω.
Pro'verb, οὐσ. παροιμία.
Prove'rbial, ἐπ. παροιμιώδης.
Provi'de, ῥ. ἐν. προβλέπω, προετοιμάζω, προμηθεύω.
Pro'vidence, οὐσ. πρόνοια, πρόγνωσις· ἡ θεία Πρόνοια.
Provi'der, ἐπ. προνοητικός, προβλεπτικός.
Provi'ding (— that), σύνδ. εἰάν.
Pro'vince, οὐσ. ἐπαρχία· ἔργον.
Provi'sion, οὐσ. προμήθεια· ἄρθρον συνθήκης ἢ συμφωνίας· πλ. ζωτροφία, φαγητά.
Pro'voca'tion, οὐσ. πρόσκλησις, ἐρεθισμός.
Provo'ke, ῥ. ἐν. προσκαλῶ.
Grow, οὐσ. πῶρα.
Grow'ler, οὐσ. ἀλύτης, λαφυραγωγῆτής.
Pru'dence, οὐσ. φρόνησις, σύνεσις.
Pru'dent, ἐπ. σώφρων, φρόνιμος, γνωστικός.
Prune, οὐσ. δαμάσκηνον.
Prune, ῥ. ἐν. κλαδεύω, ἐγκέντριζω, ἀποκόπτω.

Psalm, οὐσ. ψαλμός.
Pu'blic, οὐσ. τὸ δημόσιον, τὸ κοινόν.
Pu'blic, ἐπ. δημόσιος, κοινός, γενικός.
Publica'tion, οὐσ. δημοστέυσις, διακήρυξις.
Pu'blicly, ἐπ. δημοσίως.
Pu'blish, ῥ. ἐν. δημοσιεύω, διακηρύττω, κοινοποιῶ.
Pu'blisher, οὐσ. ὁ δημοσιεύων, ἐκδότης ἢ συγγραφεύς.
Puff, οὐσ. πνοή, πνεῦμα (ἀέρος), φύσημα.
Puff, ῥ. ἐν. καὶ οὐδ. πνέω, ἐμπνέω, φυσῶ, φουσκόνω, κομπάζω.
Puke, ῥ. οὐδ. κάμνω ἐμετόν, ξερνῶ ἀποβάλλω, ἀπορρίπτω.
Pull, οὐσ. ἑλκυσμα.
Pull, ῥ. ἐν. ἑλκω, ἀποσπῶ, σύρω —down, καταβάλλω, κατεδαφίζω.
Pulse, οὐσ. σφυγμός· ὄσπρια.
Pun, οὐσ. παρήχησις, ἀμφιβολία, παρονόμιον.
Pun, ῥ. οὐδ. παίζω διὰ τῶν λέξεων, παρονοματίζω.
Puncti'liousness καὶ Punctua'lity. οὐσ. ἀκρίβεια, λεπτομέρεια, προσοχή.
Pu'nish, ῥ. ἐν. κολάζω, τιμωρῶ, παιδεύω.
Pu'nisher, οὐσ. τιμωρός.
Pu'nishment, οὐσ. ποινή, τιμωρία.
Pu'ny, ἐπ. νεώτερος, ἀδύνατος, μικρός, οὐτιδανός, ἀσήμαντος, ἀδόκιμος.
Pu'rchase, οὐσ. ἀγορά, ἀπόκτησις.
Pu'rchase, ῥ. ἐν. ὠνεῖμαι, ἀγοράζω, ἀποκτῶ.
Pure, ἐπ. καθαρός, ἀληθής, ἀγαθός, εἰλικρινής.
Pu'rely, ἐπ. καθαρῶς.

Purge καὶ Purger, οὐσ. καθάρσιον, καθαρτήριο.
Purge, ῥ. ἐν. καθαρίζω.
Pu'rgative, ἐπ. καθαρτικός.
Pu'ri'ly, οὐσ. καθαριότης, ἀγνότης, εἰλικρίνεια.
Purple, οὐσ. πορφύρα.
Purple, ἐπ. πορφυροῦς.
Purloi'n, ῥ. ἐν. ἀρπάζω, σφετερίζομαι, κλέπτω.
Pu'rt, οὐσ. σημασία, ἔννοια, σκοπός.
Pu'rt, οὐσ. πρόθεσις, σκοπός, ἰδέα.
Pu'rt, ῥ. ἐν. καὶ οὐδ. προτίθεμαι, μελετῶ, σκοπεύω.
Purse, οὐσ. βαλάντιον, πουγγεῖον· χρηματιστήριο.
Pursu'ance, οὐσ. συνέχεια, συνέπεια, ἀκολουθία· in—u'f, ὅθεν, ἐξ οὗ, κατὰ.
Pursu'e, ῥ. ἐν. ἐπιδιώκω, ἐπακολουθῶ.
Pursui't, οὐσ. ἐπιδιώξεις, ἀναζητήσεις, ἐξακολουθήσεις, σπουδαρχία.
Pu'rsy, ἐπ. ἀσθμαίνων, ἀσθματικός.
Push, οὐσ. ὤθησις, σπρώξιμον· προσβολή.
Push, ῥ. ἐν. ὠθῶ, σπρώχνω.
Put, ῥ. ἐν. τίθημι, θέτω, βάλλω· on, ἐνδύω, φορῶ· to—forth, προάγω, γεννῶ.
Put, παρατ. καὶ Μετ. τοῦ put, ἑβαλλον, βαλμένος.
Pu'tting, μετ. ἐν. τοῦ put, βάλλων.
Pu'zzle καὶ Pu'zzling, οὐσ. πρόσκομμα, κώλυμα, ἀνησυχία, δυσκολία, ἐμπόδιον.
Puzzle, ῥ. ἐν. ἐμπεριδεύω, ἐνοχλῶ, πειράζω. Μετ. puzzled.
Py'ramid, οὐσ. πυραμῖς.

Q.

Qua'druped, ἐπ. τετράπους, τετράποδον.
Quake, ῥ. οὐδ. πρέμω, σείομαι.
Qualifica'tion, οὐσ. ποιότης.

Qua'lify, ῥ. ἐν. συγκρίνω, προσδιορίζω, ἐξηγῶ, τροποποιῶ, συσέλλω. Μετ. qualified.
Qua'lity, οὐσ. ποιότης, ιδιότης.

Qua'ntity, οὐσ. ποσότης.
Qua'rrel, οὐσ. ἔρις, φιλονεικία.
Qua'rrel, ῥ. οὐδ. ἐρίζω, φιλονεικῶ.
Qua'rry, οὐσ. λατομεῖον, λιθοτο-
 μεῖον.
Quate'rnion, οὐσ. τετρακτύς.
Qua'rter, οὐσ. τέταρτον, τεταρτη-
 μόριον· μέρος, τμήμα· συνοικία,
 γειτονία.
Quarters, οὐσ. σταθμός, στρατόπε-
 δον, ὀρμητήριον.
Qua'rto, οὐσ. τέταρτον.
Queen, οὐσ. ἄνασσα, βασίλισσα.
Quench, ῥ. ἐν. σβύω, ἀποσβύω.
Que'stion, οὐσ. ἐρώτησις, ζήτημα,
 πρόβλημα· ἔρις, φιλονεικία, συζή-
 τησης.
Que'stion, ῥ. ἐν. καὶ οὐδ. ἐξετάζω,
 ἐρευνῶ, συζητῶ, προβάλλω, προ-
 τείνω, ἀνακρίνω.
Que'stionable, ἐπ. ὑποπτος, ἀμφί-
 βολος.
Que'stor, οὐσ. ταμίας.
Quick, ἐπ. ζῶν, ζωντανός.

Rabble & **Ra'bblement**, οὐσ. τύρ-
 ρη, πλῆθος, ὄχλος, λαός.
Race, οὐσ. γενεά, γένος, καταγωγή·
 τρέξιμον, δρόμος, ζάδιον.
Rack, οὐσ. βάσανος, βασανιστήριον.
Rack, ῥ. ἐν. βασανίζω, στενοχωρῶ,
 καταπιέζω· ὠθῶ, ἐκτείνω· τρέχω,
 φεύγω. Μετ. racked.
Ra'diant, ἐπ. ἀκτινοβόλος, λαμπρός.
Ra'diance & **Ra'diancy**, οὐσ. ἀκτίς,
 λάμψις, λαμπρότης.
Ra'diate, ῥ. οὐδ. λάμπω, ἀκτινοβολῶ.
Ra'dical, ἐπ. ῥιζικός, πρωτότυπος,
 θεμελιώδης.
Ra'dically, ἐπίρ. ῥιζικῶς, ἀρχι-
 κῶς, πρωτοτύπως.
Radica'lity, οὐσ. ῥιζικότης, ῥίζα,
 ἀρχή.
Rag, οὐσ. ῥάκος, παλαιόρουχον.
Rage & **Ra'ging**, οὐσ. λύσσα, μα-
 νία, παραφορά.

Quick & **Qui'ckly**, ἐπίρ. ταχέως,
 εὐθύς· παραθ. quicker-est.
Qui'ckness, οὐσ. ταχύτης.
Qui'et, ἐπ. ἥσυχος, εἰρηνικός, γα-
 λήνιος.
Qui'et, ῥ. ἐν. ἡσυχάζω, εἰρηνεύω.
Quietness, οὐσ. γαλήνη, ἡσυχία,
 ἡρεμία, ἀνάπαυσις.
Qui'etude, οὐσ. ἡσυχία, γαλήνη.
Quill, οὐσ. πτερόν, γραφίς, κονδύ-
 λιον, κάλαμος.
Quire, οὐσ. ἁρμονία χοροῦ· τὸ κ.
 καδέρνον (χαρτίου).
Quit, ῥ. ἐν. ἐγκαταλείπω, ἀφίνω,
 παραιτῶ.
Quite, ἐπίρ. σχεδόν.
Qui'ttance, οὐσ. ἐξοφλήσις· ἐξοφλη-
 τικόν.
Qui'ttance, ῥ. ἐν. πληρόνω, ἐξοφλῶ.
Qui'ver, ῥ. οὐδ. τρέμω.
Quiz, οὐσ. φανακισμός.
Quiz, ῥ. ἐν. φανακίζω, ἐξαπατῶ.
Quoth, ῥ. ἐλ. Quoth I, λέγω.—he
 & she, ἔλεγεν ἢ εἶπεν.

R.

Rage, ῥ. οὐδ. μαίνομαι, λυσσῶ, πα-
 ραφέρομαι.
Rain, οὐσ. ὑετός, βροχή.
Rain, ῥ. ἐν. & οὐδ. βρέχω, ῥαντίζω·
 it rains, βρέχει.
Rai'nbow, οὐσ. ἡ Ἴρις, τὸ οὐρά-
 νιον τόξον.
Rai'ny, ἐπ. βροχερός.
Raise, ῥ. ἐν. ἐγείρω, σηκώνω, ἀνυ-
 ψώνω, οἰκοδομῶ. Μετ. raised.
Rai'sin, οὐσ. σταφίς-ίδος.
Ramble, οὐσ. περίοδος, πλάνη.
Ramble, ῥ. οὐδ. πλανῶμαι, περι-
 τρέχω.
Ra'mpart, οὐσ. ἔρυμα, ὀχύρωμα.
Ran, παρατ. τοῦ Run.
Ra'ndom, οὐσ. συμβεβηκός, συμ-
 βάν, τύχη.
Ra'ndom, ἐπ. ὁ κατὰ τύχην, κατὰ
 συμβεβηκός, ἀπρομελέτητος.
Rang, παρατ. τοῦ Ring.

Range, οὐσ. βαθμός.
 Range, ρ. ἐν. διευθετῶ, τακτοποιῶ, διακοσμῶ.
 Rank, οὐσ. τάξις, βαθμός.
 Rank, ρ. ἐν. τακτοποιῶ, διευθετῶ. Μετ. ranked.
 Rankle, ρ. οὐδ. ἐλκόνομαι, ἐμπυάζω, σήπομαι.
 Ra'nkling, οὐσ. ἐλκωσις, ἐμπύωσις.
 Ra'nkly, ἐπίρ. χονδροειδῶς, ἀγροίκως.
 Ra'nsack, ρ. ἐν. ἐκπορθῶ, λεηλατῶ, ἀρπάζω, κλέπτω.
 Ra'nsacking, οὐσ. λεηλασία, ἀρπαγή.
 Ra'nsom, οὐσ. λύτρον, ἐξαγορά.
 Rap, ρ. ἐν. καὶ οὐδ. κρούω, πατάσσω, κτυπῶ· ἀρπάζω, παίρνω.
 Rapa'cious, ἐπ. ἄρπαξ.
 Ra'pid, ἐπ. ταχύς, κατεσπευσμένος.
 Rapi'dity, οὐσ. ταχύτης.
 Ra'pidly, ἐπίρ. ταχέως, κατεσπευμένως.
 Ra'pine, οὐσ. ἀρπαγή, κλοπή.
 Ra'pping, οὐσ. κρούσις· ἀρπαγή.
 Rappo'rt, οὐσ. ἀναφορά, σχέσις.
 Rapt, ἐπ. ἐκστατικός, παράφορος.
 Ra'pture, οὐσ. ἔκστασις, ἡδονή· — speaking, ἐλκυστική ὁμιλία.
 Ra'pturous, ἐπ. ἐκστατικός, ἡδονικός, παράφορος.
 Rare, ἐπ. σπάνιος, ἀσυνήθης· λεπτός, ἐξαίρετος, ἡμίψητος.
 Ra'rely, ἐπίρ. σπανίως, ἀσυνήθως.
 Ra'scal, ἐπ. κακότης, κακότροπος, πανούργος, ἀπατεών.
 Rash, ἐπ. αὐθάδης, ὀρμητικός, θρασύς.
 Ra'shly, ἐπίρ. ἀπερισκέπτως, ἀκρίτως.
 Ra'shness, οὐσ. αὐθάδεια, ἀπερισχεψία, παραφορά, θρασύτης, προπέτεια.
 Rat, οὐσ. μῦς, ποντικός.
 Rate, οὐσ. ἀξία, τιμή, τίμημα· βαθμός, τάξις.
 Rate, οὐσ. φόρος, δασμός.
 Ra'ther, ἐπίρ. μᾶλλον, κάλλιον, προτιμότερον.

Ra'tional, ἐπ. λογικός, ἔμφρων, νοήμων.
 Ra'tionally, ἐπίρ. λογικῶς.
 Rattle, οὐσ. ψόφος, κρότος· μωρολογία.
 Rattle, ρ. οὐδ. ψοφῶ, κροτῶ· κραυγάζω, θορυβῶ.
 Ra'vage, οὐσ. λεηλασία, λαφυραγωγία.
 Ra'vage, ρ. ἐν. λεηλατῶ, διαρπάζω.
 Ra'ven, οὐσ. κόραξ.
 Ra'venous, ἐπ. ἀδωδηφάγος, ἀρπακτικός.
 Ra'vish, ρ. ἐν. ἀρπάζω, διαφθείρω, παρα(ἐκ)διάζω.
 Ra'visher, οὐσ. ἄρπαξ.
 Ra'vishing, οὐσ. ἀρπαγή, βία, παρὰβίαισις.
 Raw, οὐσ. ὠμός, ἀνέψητος· μεταφ. ἀπαίδευτος, ἀγροῖκος.
 Ray, οὐσ. ἀκτίς, λάμψις.
 Reach, οὐσ. ὁρμή, προσβολή, φθάσιμον· ἰκανότης, δύναμις· σκοπός, σχέδιον, ἔκτασις.
 Reach, ρ. ἐν. πλησιάζω, ἐγγίζω, φθάνω· ἐπιτυγχάνω, καταλαμβάνω· οὐδ. ἐκτείνομαι, ἐξαπλοῦμαι.
 Read, ρ. ἐν. ἀναγινώσκω, διαβάζω.
 Rea'der, οὐσ. ἀναγνώστης.
 Rea'dily, ἐπίρ. ταχέως, ἐτοίμως, προθύμως.
 Rea'diness, οὐσ. ταχύτης, ἐτοιμότης, προθυμία.
 Rea'ding, οὐσ. ἀνάγνωσις.
 Rea'dy, ἐπ. ταχύς, ἐτοιμος, πρόθυμος.
 Rea'dy, ἐπίρ. ταχέως, προθύμως.
 Real, ἐπ. πραγματικός, ἀληθής.
 Rea'lity, οὐσ. πραγματικότης, θετικότης, ἀλήθεια.
 Re'alize, ρ. ἐν. πραγματοποιῶ, διαπράττομαι.
 Re'ally, ἐπίρ. πραγματικῶς, θετικῶς, ἀληθῶς.
 Realm, οὐσ. βασίλειον, κράτος.
 Rea'nimate, ρ. ἐν. ἐνθαρρύνω, ἐγκαθιόνω.
 Reap, ρ. ἐν. καὶ οὐδ. θερίζω, συνάγω, ἀπολαύω. Μετ. reapen.

Rea'per, οὐσ. θεριστής.
 Rea'ping, οὐσ. θέρισμα.
 Rear, οὐσ. ὀπισθοφυλακή.
 Rear, ἐπ. ἡμιεψημένος· ὀπισθινός, τελευταῖος.
 Rear, ῥ. ἐν. ἐγείρω, σηκόνω, ἀνυψῶ.
 Reasce'nd, ῥ. οὐδ. ἀναβαίνω πάλιν.
 Rea'son, οὐσ. ἰρθὸς λόγος, τὸ λογικόν, κρίσις· αἰτία, ἀγορμή.
 Rea'son, ῥ. οὐδ. συλλογίζομαι, κρίνω.
 Rea'sonable, ἐπ. λογικός, κριτικός, ἔλλογος, δίκαιος.
 Rea'sonably, ἐπὶ ῥ. λογικῶς, δικαίως.
 Rea'soning, οὐσ. συλλογισμός.
 Re'bel, οὐσ. ἀντίρτης, ἐπαναστάτης.
 Rebe'l, ῥ. οὐδ. ἐπαναστατῶ, στασιάζω, ἀποστατῶ.
 Rebe'llion, οὐσ. ἐπανάστασις, ῥάσις.
 Rebe'llious, ἐπ. ἐπαναστατικός, ῥασιώδης.
 Rebou'nd, οὐσ. πῆδημα, ἀναγκίρτησις.
 Rebuil'd, ῥ. ἐν. ἀνακτίζω, ἀνοικοδομῶ. Μετ. rebuilt.
 Reca'll, οὐσ. ἀνάκλησις.
 Beca'll, ῥ. ἐν. ἀνακαλῶ, ἐπαναφέρω.
 Rece'de, ῥ. οὐδ. ὑποχωρῶ, ἀποσύρομαι, ἀπομακρύνομαι.
 Receipt, οὐσ. πραραλαβή, ἀπο(ὑπο)δοχή· ἀπόδειξις παραλαβῆς χρημάτων.
 Recei've, ῥ. ἐν. (παρα, ἀπο)δέχομαι, λαμβάνω. Μετ. received.
 Re'cent, ἐπ. νέος, νεαρός, τρυφερός.
 Re'cently, ἐπὶ ῥ. νεωστὶ, προσφάτως, ἐσχάτως.
 Receptabi'lity, οὐσ. (ἐπι)δεκτικότητα.
 Rece'ptacle, οὐσ. δοχεῖον· μεταφ. καταγώγιον.
 Rece'ption, οὐσ. πρόσληψις, παραλαβή, ὑποδοχή.
 Rece'ptive, ἐπ. δεκτικός, ἐπιδεκτικός· περιποιητικός.
 Recess, οὐσ. ἀπομάκρυνσις, ἀναχώ-

ρησις, παραίτησις, ἀπομόνωσις, ὀπισθοχώρησις· ἐρημία, μοναξία· καταφύγιον· πλ. recesses· — of the heart, τὰ φύλλα τῆς καρδίας· — of parliament, διακοπαὶ τοῦ τοῦ Κοινοβουλίου.
 Ré'cipe καὶ Reci'pe, οὐσ. συνταγή (ιατρική).
 Reciproca'tion, οὐσ. ἐναλλαγή, ὑπαμοιβή, ἀμοιβαιότης.
 Reci'tal, οὐσ. διήγησις, ἀναφορά.
 Recita'tion, οὐσ. διήγησις, ἔκθεσις.
 Reci'te, ῥ. ἐν. ἱστορῶ, διηγούμεαι, ἐκθέτω, ἀναγινώσκω, ἀποστηθίζω, ἐκφωνῶ. Μετ. recited.
 Re'ckon, ῥ. ἐν. ἀριθμῶ, ἀπαριθμῶ, λογίζομαι, ὑπολογίζομαι· ἐκτιμῶ, ὑπολήπτομαι· πισεύω, νομίζω, ὑπολογίζομαι. Μετ. reckoned.
 Re'ckoning, οὐσ. ὑπολογισμός, ἀριθμησις· ἐκτίμησις, ὑπόληψις.
 Reclai'm, ῥ. ἐν. δι(ἐπὶ)ορθώνω, μετασχηματίζω· κατακραυγάζω, καταβῶ, ἀπαιτῶ. M. reclaimed.
 Recli'ue, ῥ. οὐδ. ἐκκλίνω, (κατὰ)κείμαι, ἀνακλίνομαι, πλαγιάζω.
 Re'cogn'ze, ῥ. ἐν. ἀναγνωρίζω, ἐπιβεβαιῶ, ὁμολογῶ, εὐγνωμονῶ.
 Recoi'l, οὐσ. ὀπισθοδρομήσις, ὀπισθοπορεία.
 Recoi'l, ῥ. οὐδ. ὀπισθοπορῶ, ὀπισθοδρομῶ, ἐπιστρέφω, ἐπανερχομαι, ἀναπηδῶ. Μετ. recoiled.
 Recolle'ct, ῥ. ἐν. καὶ οὐδ. ἀνενηθιμῶμαι, ἀνακαλῶ εἰς τὴν μνήμην μου· συνάγω, συναθροίζω· ἀναλαμβάνω. Μετ. recollected.
 Recolle'ction, οὐσ. ἀνάμνησις, ἐνηθίμησις, συνάθροισις.
 Recomme'nce, ῥ. ἐν. ἐξαναρχίζω.
 Recomme'nd, ῥ. ἐν. συνιστῶ, συστήνω, ἐπαινῶ.
 Recomme'ndable, ἐπ. ἀξιοσύστατος, ἀξιέπαινος.
 Recommenda'tion, οὐσ. σύστασις, ἐπαινος.
 Recompensa'tion, οὐσ. ἀνταμοιβή.
 Re'compense, οὐσ. ἀνταμοιβή, ἀνταπόδοσις.

Re'compense, ρ. ἐν. ἀνταμείβω, ἀνταποδίδω.
 Re'concile, ρ. ἐν. συνδιαλλάττω, συμβιβάζω, φιλιόνω πάλιν, καταπραύνω.
 Re'concilement & Reconcilia'tion, οὗς. συνδιαλλαγή, συμβιβασμός, συμφιλίωσις.
 Recondu'ct, ρ. ἐν. ἐξαναοδηγῶ, ἐπανάγω.
 Re'cord, οὗς. πρᾶξις δημοσία, δημόσιον ἔγγραφον, πρωτόκολλον, ὑπόμνημα, ἐξιστόρησις, διήγησις· κατάστιχον.
 Reco'rd, ρ. ἐν. ἐγγράφω εἰς βιβλίον, σημειόνω εἰς κατάστιχον, ὑπομνηματίζω, ἐξιστορῶ, ἀναφέρω.
 Recou'ch, ρ. οὐδ. ἐξαναπλαγιάζω.
 Recou'nt, ρ. ἐν. διηγοῦμαι, ἐξιστορῶ λεπτομερῶς. Μετ. recounted.
 Recou'rse, οὗς. καταφυγή.
 Reco'ver, ρ. ἐν. ἀνακτῶ, ἀναλαμβάνω (συνήθως ἐκ τῆς ἀσθενείας).
 Reco'very, οὗς. ἀνάληψις, ἀνάρρωσις.
 Recrea'tion, οὗς. διάχυσις, διασχέδασις.
 Recrui't, οὗς. νεοσύλλεχτος.
 Recruit, ρ. ἐν. στρατολογῶ.
 Re'ctify, ρ. ἐν. βελτιῶ, ἐπαν(δι)ορθῶ, ἐπαναδιορθώνω.
 Re'ctitude, οὗς. ὀρθότης, εὐθύτης.
 Red, οὗς. τὸ ἐρυθρὸν χρῶμα.
 Red, ἐπ. ἐρυθρός, κόκκινος.
 Red-breast, οὗς. πυρρῶς, πετρίτης(πτην.), ἔχων ἐρυθρὸν στήθος.
 Redee'm, ρ. ἐν. ἀπολυτρώνω, ἐλευθερόνω.
 Rede'mption, οὗς. λύτρωσις, ἀπολύτρωσις.
 Redou'ble, ρ. ἐν. (ἀνα)διπλασιάζω, ἐπαυξάνω. Μετ. redoubled.
 Redre'ss, οὗς. ἐπανόρθωσις, βελτίωσις.
 Redre'ss, ρ. ἐν. ἀν(ἐπαν)ορθῶ, τακτοποιῶ, ἀνακουφίζω, παρηγορῶ, θεραπεύω.
 Redu'ce, ρ. ἐν. συστέλλω, περιστέλλω· καταντῶ, ἐλαττόνω.

Redu'cement καὶ Redu'ction, οὗς. ἐλάττωσις, ὀλιγόστευσις.
 Redu'cent καὶ Redu'ction οὗς. ἐλάττωσις, ὀλιγόστευσις.
 Redu'plicate, ρ. ἐν. διπλασιάζω.
 Reed, οὗς. κάλαμος, σύριγξ, γλωττίς μουσικὸν ὄργανον).
 Reek, οὗς. ἀτμός, ἀναθυμίασις.
 Reek, ρ. ἐν. ἐξατμίζω, καπνίζω, ἐκπέμπω ἀναθυμίασιν.
 Re-e'nter, ρ. οὐδ. εἰσέρχομαι ἐκ νέου, ἐξαναεμβαίνω.
 Ree'ntrance, οὗς. ἐξαναέμβασμα, δευτέρα εἴσοδος.
 Re-esta'blish, ρ. ἐν. συσταίνω ἐκ νέου, ἐπισκευάζω.
 Refe'r, ρ. ἐν. ἀναφέρω, ἀποδίδω, οὐδ. ἔχω σχέσιν, ἀναφέρομαι πρὸς τι.
 Re'ference, οὗς. ἀναφορά, παραπομπή.
 Re'fine, ρ. ἐν. καὶ οὐδ. καθαρίζω, τελειοποιῶ· καθαρίζομαι· γίνομαι πονηρότερος, πονηρεύω. Μετ. refined.
 Refinement, οὗς. καθάρισις.
 Refle'ct, ρ. ἐν. καὶ οὐδ. ἀντανακλιῶ ἀπο(ἀντι)κρούω, ἀπωθῶ, προσβάλλω, μέφομαι· μελετῶ, σκέπτομαι, ἐνθυμοῦμαι. Μετ. reflected.
 Refle'ction, οὗς. ἀντανάκλασις.
 Re'flex, οὗς. ἀντανάκλασις· σπουδῇ, μελέτῃ.
 Reflou'rish, ρ. οὐδ. ἀναθάλλω, ἀνθίζω πάλιν. Μετ. reflourished.
 Refo'rm & Reforma'tion, οὗς. ἀναμόρφωσις, μεταρρύθμισις.
 Refo'rm, ρ. ἐν. ἀναπλάττω, ἀναμορφώνω.
 Refrai'n, ρ. ἐν. χαλινόνω, καταστέλλω· οὐδ. κατέχω(κρατῶ) ἐμαυτὸν, ἐγκρατεύομαι.
 Refre'sh, ρ. ἐν. καὶ οὐδ. δροσίζω, καταψύχω· ἀνακουφίζω, παρηγορῶ· ἀνανεώνω· δροσίζομαι· ἀναλαμβάνω· ἀναπαύομαι.
 Refre'shing, οὗς. ἀναψυχή, ἀνάψυξις· παρηγορία, παραμυθία, ἀνάπαυσις.

Refu'lgence, οὐσ. λάμψις, λαμπρότης.
Refu'lgent, ἐπ. λαμπρός, φωτεινός.
Refre'shing, ἐπ. δροσερός.
Re'fuge, οὐσ. καταφυγή, καταφύγιον.
Refu'sal, οὐσ. ἄρνησις, παραίτησις.
Re'fuse, οὐσ. ἀπομεινάριον.
Refu'se, ῥ. ἐν. ἀπορρίπτω, ἀπαρνούμαι.
Refu'te, ῥ. ἐν. ἀναιρῶ, ἀνασκευάζω, (ἐξ)ελέγχω. Met. refuted.
Regai'n, ῥ. ἐν. ἀνακτῶμαι, ἀναλαμβάνω, κερδίζω ἐκ νέου.
Re'gal, ἐπ. βασιλικός.
Rega'le, ῥ. ἐν. ἐστιῶ, φιλεύω.
Rega'rd, οὐσ. βλέμμα, προσοχή, σέβας, ὑποληψίς· ἐπίσχεψις, φιλία· σχέσις, ἀναφορά.
Rega'rd, ῥ. ἐν. βλέπω, θεωρῶ.
Re'gent, οὐσ. κυβερνήτης, ἀντιβασιλεύς.
Re'giment, οὐσ. σῶμα, τάγμα, σύνταγμα στρατιωτῶν.
Re'gion, οὐσ. τόπος, γῆ, χώρα.
Re'gister, οὐσ. πρωτόκυλλον, ἀναγρὰφή, κατάλογος, κατάστιχον.
Regre't, οὐσ. λύπη, θλίψις, παράπονον, ἀγανάκτησις· ποθός.
Regre't, ῥ. ἐν. καὶ οὐδ. λυπῶ, δυσαρρεστῶ, ἀθυμῶ, ἀγανακτῶ· ποθῶ.
Re'gular, ἐπ. κανονικός, τακτικός, ὁμαλός.
Regula'rity, οὐσ. κανονικότης, εὐταξία, κοσμιότης.
Re'gularly, ἐπ. κανονικῶς, εὐτάκτως.
Re'gulate, ῥ. ἐν. κανονίζω, εὐθετῶ, τακτοποιῶ.
Regula'tion, οὐσ. κανονισμός, τάξις, διαταγή· διεύθυνσις· μεθοδός.
Reign, οὐσ. βασιλεία.
Reign, ῥ. οὐδ. βασιλεύω, κυβερνῶ.
Rein, οὐσ. ἥνιά· νεφρόν.
Reinfo'rcement, οὐσ. ἐπικουρία, βοήθεια, ἐνδυνάμωσις.
Rei'terate, ῥ. ἐν. ἐπαναλαμβάνω.
Reitera'tion, οὐσ. ἐπανάληψις.
Ri je'ct, ῥ. ἐν. ἀπορρίπτω, ἀποβάλλω.

Rejoi'ce, ῥ. ἐν. καὶ οὐδ. ἀγάλλομαι, τέρπομαι, εὐφραίνομαι, χαίρω.
Rejoi'ng, ῥ. ἐν. συνάπτω ἐκ νέου.
Rela'pse, οὐσ. ὑποτροπή, ἐξανακύλισμα.
Rela'ps, ῥ. οὐδ. ὑποτροπιάζω, ἐξανακυῶ.
Rela'te, ῥ. ἐν. καὶ οὐδ. ἀναφέρω, διηγοῦμαι· ἀναφέρομαι, ἔχω σχέσιν πρὸς τι, ἀνήκω.
Rela'tion, οὐσ. ἀναφορά, σχέσις· συγγένεια.
Re'lative, ἐπ. ἀναφορικός, σχετικός.
Rela'x, ῥ. ἐν. ἀπολύω, ἀφίνω, παραιτῶ, χαλαρῶ, καταπραΰνω· ἀνακουφίζω, εὐκολύνω, χορηγῶ, συγχωρῶ.
Relaxa'tion, οὐσ. ἄφεσις, ἀπόλυσις, χαλάρωσις, ἀνακούφισις.
Relea'se, ῥ. ἐν. ἀπαλλάττω, ἐλευθερόνω, λυτρόνω, διαπέμπω.
Relie'nt, ῥ. οὐδ. γλυκαίνω, μαλακύνω, ἀπαλύνομαι, ἐλαττοῦμαι. Met. relented.
Relie'ntless, ἐπ. ἀπηνής, ἀσυμπαθής, σκληρός.
Re'lic, οὐσ. λείψανον, ἀπομεινάριον· ἅγιον λείψανον.
Relie'f, οὐσ. ἀνακούφισις, ἐξελάφρωσις.
Relies, γ'. πρ. ἐν. Ὁρ. τοῦ Rely.
Relie've, ῥ. ἐν. ἐξελαφρύνω, ἀνακουφίζω, παρηγορῶ, βοηθῶ.
Reli'gion, οὐσ. θρησκεία, πίστις.
Reli'gious, ἐπ. θρησκευτικός, εὐσεβής, τίμιος.
Reli'giously, ἐπ. θρησκευτικῶς, εὐσεβῶς.
Re'lish, οὐσ. γεῦσις, εὐσμία, τέρψις· πᾶν ὅ,τι ἐρεθίζει τὴν ὄρεξιν, κασαλάτα.
Re'lish, ῥ. ἐν. καὶ οὐδ. κάμνω νόστιμον, γεύομαι, εὐρίσκω νόστιμον, τρώγω εὐχαριστως· εὐχαριστοῦμαι, εὐφραίνομαι.
Relu'ctant, ἐπ. ἐναντίος, ἀντίπαλος.
Relu'ctance καὶ Relu'ctancy, οὐσ. ἐναντίωσις, ἀντιπάθεια, ἀποστροφή.
Rely', ῥ. οὐδ. πιστεύω, θαρρῶ, πέ-

ποιθα, ἔμπαναπαύομαι, ἔμπιστεύομαι. Μετ. relied.

Remai'n, οὐσ. διαμονή, διατριβή.

Remai'n, ρ. οὐδ. διαμένω.

Remai'nder, οὐσ. ἐπί(ὑπό, κατά)-λοιπον, περίσσευμα, λείψανον.

Rema'rk, οὐσ. σημείωσις, παρατήρησις.

Rema'rk, ρ. ἐν. σημειῶ, παρατηρῶ. Μετ. remarked.

Rema'rkable, ἐπ. αξιοσημείωτος, αξιοπαρατήρητος.

Rema'rkably, ἐπίρ. αξιοσημειώτως, αξιοπαρατηρήτως.

Re'medy, οὐσ. θεραπεία, ἱατρικόν.

Re'medy, ρ. ἐν. θεραπεύω, ἱατρεύω, βοηθῶ.

Reme'mber, ρ. ἐν. καὶ οὐδ. ἀναμνήσχομαι, ἐνθυμοῦμαι, ἐνθυμίζω.

Reme'mbrance, οὐσ. ἀνάμνησις, ἐνθύμησις.

Remi'nd, ρ. ἐν. ἀνενθυμίζω.

Remi't, ρ. ἐν. καὶ οὐδ. ἐλαττώνω, ὀλιγοστεύω· ἐξασθενῶ· συγχωρῶ·

ἐγχειρίζω· στέλλω· ἔμπιστεύομαι, ἀφίνω, ἐγκαταλιμπάνω. Μετ. remitted.

Remi'ssion, οὐσ. ἀδράνεια, ῥαθυμία.

Remo'ustrance, οὐσ. παράστασις, ἀπόδειξις.

Remo'ustrate, ρ. ἐν. ἀποδεικνύω, ἐξελέγχω.

Remo'rse, οὐσ. τύψις συνειδότος· μεταμέλεια.

Remo'le, ἐπ. μεμακρυσμένος, ξένος· from—times, ἔκπαλαι.

Remo'tion, οὐσ. ἀπομόνωσις, ἀποξένωσις.

Remo'val, οὐσ. μετάθεσις, μεταβάσεις, ἀπομάκρυνσις.

Remo've, ρ. ἐν. μεταθέτω, μετακινῶ, μεταφέρω.

Remu'rmur, ρ. οὐδ. ἐξαναμορμυρίζω, ἐξαναγογγύζω.

Rencou'nter, οὐσ. συν(ἀπ)άντησις, προσβολή, σύγκρουσις.

Rencou'nter, ρ. οὐδ. συν(ἀπ)αντῶμαι, συγκρούομαι, ἔρχομαι εἰς χεῖρας, ἀψιμαχῶ.

Rend, ρ. ἐν. διασχίζω, διασπάρασσω.

Re'nder, ρ. ἐν. δίδω, ἀποδίδω, ἀποκαθιστῶ, κάμνω· μεταφράζω, ἐξηγῶ.

Renew', ρ. ἐν. ἀνανεόνω, ἀνακαινῶ. Μετ. renewed.

Renova'tion, οὐσ. ἀνανέωσις, ἀνακαίνισις.

Renou'nce, ρ. ἐν. ἀπαρνοῦμαι, ἀπορρίπτω, ἀποβάλλω.

Renou'ncement, οὐσ. ἀποβολή, ἀπορρίψις.

Renow'n, οὐσ. φήμη, ὑπόληψις.

Renow'n, ρ. ἐν. φημίζω.

Repai'r, οὐσ. ἐπισκευή, διόρθωσις.

Repai'r, ρ. ἐν. ἐπισκευάζω, ἐπιδιορθώνω. Μετ. repaired.

Repara'tion, οὐσ. ἐπισκευή, ἐπιδιορθωσις.

Repantee', οὐσ. ἐτοιμολογία, ἀπόκρισις ταχεῖα.

Repa'st, οὐσ. τροφή, φαγητόν, γεῦμα.

Repa'st, ρ. οὐδ. γεύομαι, τρώω.

Repay', ρ. ἐν. ἐξαναπληρόνω, ἀνταμείβω, ἀποδίδω.

Repea'l, ρ. ἐν. ἀνακαλῶ, ἀκυρόνω.

Repea't, ρ. ἐν. ἐπαναλαμβάνω, ἐξαναλέγω.

Repea'tedly, ἐπίρ. ἐπανειλημμένως, συχνάκις.

Repea'ting, οὐσ. ἐπανάληψις.

Repe'l, ρ. ἐν. ἀπωθῶ, ἀπομακρύνω· ἀνασκευάζω, ἀναιρῶ.

Repe'nt, ρ. οὐδ. μετανοῶ, λυποῦμαι.

Repe'ntance, οὐσ. μετάνοια, μεταμέλεια.

Repeti'tion, οὐσ. ἐπανάληψις.

Rep'ine, ρ. οὐδ. οἰμώζω, γογγύζω· ἐνοχλοῦμαι, λυποῦμαι, δυσαρεσθῶμαι. Μετ. repined.

Repla'ce, ρ. ἐν. ἐπαναφέρω εἰς τὴν ἰδίαν τοῦ θέσιν, ἀντικαθιστῶ.

Replica'tion & Reply', οὐσ. ἐπανάληψις, ἀνταπόκρισις.

Reply', ρ. ἐν. & οὐδ. ἀπαντῶ, ἀνταποκρίνομαι. Μετ. replied.

Repo'rt, οὐσ. φήμη, ἀναφορά, διήγησις.

Repo'se, ρ. ἐν. ἀναπαύω, οὐδ. ἀναπαύομαι, ἡσυχάζω.
Repo'sitory, οὐσ. ἀποθήκη, ταμείον.
Represe'nt, ρ. ἐν. παρουσιάζω, ἐκθέτω.
Representa'tion, οὐσ. παράστασις, ἀπόδειξις.
Represe'ntative, ἐπ. παραστατικός.
Represe'nter, οὐσ. αντιπρόσωπος, βουλευτής.
Rep're'ss, ρ. ἐν. περι(κατα)στέλλω, καταπιέζω, καταθλίβω, ὑποτάσσω, ἐμποδίζω.
Reprie've, οὐσ. ἀναβολή, χρονοτριβή· ἄφεις, συγχώρησις.
Reprie'ver, ρ. ἐν. ἀναβάλλω, μακρύνω· οὐδ. χρονοτριβῶ.
Repri'sal & **Re'prise**, οὐσ. ἀνταξίχησις, ἀντίποινα.
Reproa'ch, οὐσ. μομφή.
Reproa'ch, ρ. ἐν. μέμφομαι, ἐλέγχω, ἐπιπλήττω.
Reproa'chful, ἐπ. ἐπονείδιστος, ὕβριστικός.
Reproa'chfully, ἐπίρ. ὕβριστικῶς.
Re'brobate, ρ. ἐν. ἀποδοκιμάζω, κατακρίνω, καταδικάζω. Μετ. **reprobated**.
Reproba'tion, οὐσ. ἀποδοκιμασία, κατάκρισις.
Reprodu'ction, οὐσ. ἀναγέννησις.
Reproo'f, οὐσ. ἐπιτίμησις, μέμψις.
Repro've, ρ. ἐν. ἀποδοκιμάζω, κατακρίνω, μέμφομαι.
Repro'ver, οὐσ. ἐλεγκτής, ἐπιμελητής.
Repu'blic, οὐσ. δημοκρατία.
Repu'blican, οὐσ. δημοκράτης.
Repu'gnance & **Repu'gnancy**, οὐσ. ἐναντιότης, ἀντιλογία, ἀποστροφή, ἀντιπάθεια.
Repu'gnant, ἐπ. ἀντιπαθητικός, ἐναντίος.
Repu'lse & **Repu'lsion**, οὐσ. ἀποβολή, ἀπόρριψις.
Repu'lse, ρ. ἐν. ἀπωθῶ, αποβάλλω. Μετ. **repulsed**.
Reputa'tion, οὐσ. φήμη, ὑπόληψις.
Reque'st, οὐσ. αἴτησις· the court of

requests; τὸ ἐπὶ τῶν ἀγωγῶν τμήμα.
Requi're, ρ. ἐν. ἀπαιτῶ, ζητῶ.
Re'quisite, ἐπ. κατεπειγών, ἀναγκαῖος, ἀναπόφευκτος.
Requi'tal, οὐσ. ἀνταπόδοσις, ἀνταμοιβή.
Requi'te, ρ. ἐν. ἀπο(ἀνταπο)δίδω, ἀνταμείβω.
Re'scue, οὐσ. ἐλευθέρωσις, ἀπολύτρωσις.
Re'scue, ρ. ἐν. ἀπελευθερόνω, σώζω.
Re'search, οὐσ. ἔρευνα, ἐξέτασις.
Rese'mblance, οὐσ. ὁμοιότης.
Rese'mble, ρ. οὐδ. ὁμοιάζω, παρομοιάζω.
Rese'nt, ρ. οὐδ. δυσανασχετῶ, δυσχεραίνω, ἀγανακτῶ.
Rese'nting & **Rese'ntment**, οὐσ. θυμὸς, ἀγανάκτησις.
Reserva'tion, οὐσ. ἐπιφύλαξις.
Rese'rve, οὐσ. συζολή, διαφύλαξις.
Rese'rve, ρ. ἐν. διαφυλάττω, συντηρῶ, σώζω.
Reside, ρ. οὐδ. διατρίβω, διαμένω, κατοικῶ.
Re'sidence, οὐσ. οἴκησις, διαμονή.
Re'sident, ἐπ. ὁ διαμένων, κάτοικος.
Resi'gn, ρ. ἐν. παραχωρῶ, ὑποχωρῶ, ἀφίνω.
Resigna'tion & **Resi'gnment**, οὐσ. παραίτησις.
Resi'st, ρ. ἐν. καὶ οὐδ. ἀντιτάττω, ἀντιτείνω.
Resi'stance & **Resi'sting**, οὐσ. ἀντίστασις, ἐναντίωσις.
Resi'stless, ἐπ. ἀήττητος, ἀκαταμάχητος.
Re'solute, ἐπ. τολμηρὸς, θρασύς.
Re'solutely, ἐπίρ. τολμηρῶς, ἀνδρείως.
Resolu'tion, οὐσ. ἀπόφασις.
Reso'lve, ρ. ἐν. καὶ οὐδ. ἀνα(δια)λύω, ἀποφασίζω, ἐξηγῶ, σαφηνίζω, γνωμοδοτῶ.
Reso'rt, οὐσ. καταφύγιον.
Reso'rt, ρ. οὐδ. καταφεύγω.
Resou'nd & **Resou'nding**, οὐσ. ἀντήχησις.

Resou'nd, ρ. οὐδ. ἀντηχῶ, ἀντι-
 βοῶ, ἐπαναλαμβάνω.
 Re'source, οὐσ. καταφύγιον.
 Respe'ct, οὐσ. σέβας, σεβασμός.
 Respe'ct, ρ. ἐν. σέδομαι, ὑπολή-
 πτομαι.
 Respe'ctable, ἐπ. ἀξιοσέβαστος, σε-
 βάσμιος.
 Respe'cting, πρόθ. περὶ, ὡς πρὸς.
 Respe'ctful, ἐπ. αἰδήμων, εὐλαδής.
 Respe'ctfully, ἐπίρ. εὐσεβάστως,
 εὐλαβῶς, αἰδημόνως.
 Respe'ctive, ἐπ. ἀμοιβαῖος, ἰδιαίτε-
 ρος, σχετικός.
 Respe'ctively, ἐπίρ. ἰδιαίτέρως,
 σχετικῶς, ὡς πρὸς.
 Respira'tion, οὐσ. ἀναπνοή, ἄνεσις,
 ἀναψυχή.
 Respi're, ρ. οὐδ. πνέω, ἀναπνέω.
 Μετ. respired.
 Re'spite, οὐσ. ἀναβολή, χρονοτριβή.
 Respi'te, ρ. ἐν. ἀναβάλλω, χρονο-
 τριβῶ.
 Respo'ndent, ἐπ. ἀποκριτικός, ἐγ-
 γρητικός.
 Responsibi'lity, οὐσ. εὐθύνη, ὑπό-
 χρέωσις, ἐγγύησις.
 Respo'nsible, ἐπ. ὑπεύθυνος, ὑπό-
 λογος, ὑπόχρεως.
 Rest, οὐσ. ἀνάπαυσις, ἡσυχία. ἐπ.
 τὸ ὑπόλοιπον ἢ ἐπίλοιπον. at —,
 ἐν εἰρήνῃ.
 Rest, ρ. οὐδ. ἐπερείδομαι, κ. ἀκμ-
 βῶ. ἀναπαύομαι (κοιμῶμαι), ἡσυ-
 χάζω, μένω.
 Restaura'tion, οὐσ. ἐπιδιόρθωσις,
 ἀνανέωσις.
 Re'sting, οὐσ. ἀνάπαυσις, κατάπαυ-
 σις, ἡσυχία.
 Re'stless, ἐπ. ἀνήσυχος, ἀνυπόμο-
 νος, ἄστατος.
 Restora'tion, οὐσ. ἀποκατάστασις.
 Resto're, ρ. ἐν. ἀποδίδω, ἀποκα-
 θιστῶ. Μετ. restored.
 Restrai'n, ρ. ἐν. ἀναχαιτίζω, συ-
 στέλλω.
 Restrai'nt, οὐσ. ἀναχαίτισις.
 Resu'lt, οὐσ. συνέπεια, ἀποτέλε-
 σμα, ἐξαγόμενον.

Resu'lt, ρ. οὐδ. προκύπτω, ἀκολου-
 θῶ. ἀναβρύω, ἀναβλύζω.
 Resu'me, ρ. ἐν. ἀναλαμβάνω, ἐπα-
 ναλαμβάνω.
 Resu'mption, οὐσ. ἀνάληψις, ἐπα-
 νάληψις, ἀνακεφαλαίωσις.
 Resuscita'tion, οὐσ. ἀνέγερσις, ἀ-
 νάστασις, ἀνανέωσις.
 Retain, ρ. ἐν. ἀναλαμβάνω, κρατῶ.
 Reta'rd, ρ. ἐν. βραδύνω, ἐμποδίζω.
 Reti're, ρ. οὐδ. ἀποσύρομαι, ἀπέρ-
 χομαι, ἀναχωρῶ, ἀπομακρύνομαι.
 Μετ. retired.
 Reti'rement, οὐσ. ἀποσυρμός, μο-
 ναξία.
 Retou'ch, ρ. ἐν. ἐπεξεργάζομαι, δι-
 ορθώνω τι (ἄγαλμα ἢ ζωγραφίαν).
 Retra'ce, ρ. ἐν. μετασχεδιάζω.
 Retra'ct, ρ. ἐν. ἀπολέγω, ἀνακα-
 λῶ, ἀρνοῦμαι. Μετ. retracted.
 Retrea't, οὐσ. καταφυγή, ἀναχώ-
 ρησις.
 Retrea't, ρ. οὐδ. ἀναχωρῶ, ἀπέρ-
 χομαι.
 Retu'rn, οὐσ. ἐπάνοδος, ἐπιστροφή,
 γύρισμα.
 Retu'rn, ρ. οὐδ. ἐπιστρέφω, ἐπαν-
 ἐρχομαι.
 Reu'nion, οὐσ. ἔνωσις, συνάφεια.
 Reuni'te, ρ. ἐν. συνδέω, συνάπτω.
 Revea'l, ρ. ἐν. ἀνα(ἀπο)χαλύπτω,
 φανε ὄνω. Μετ. revealed.
 Revela'tion, οὐσ. ἀνακάλυψις, ἀ-
 ποκάλυψις, ἐφεύρεσις.
 Re'veller, οὐσ. φιλήδονος, φιλοπό-
 τής.
 Reve'nge, οὐσ. ἐκδίκησις, τιμωρία.
 Reve'nge, ρ. ἐν. ἐκδικοῦμαι, τι-
 μωρῶ, παιδεύω. Μετ. revenged.
 Reve'ngeful, ἐπ. φιλέκδικος, ἐκδι-
 κητικός.
 Reve'ngefully, ἐπ. ἐκδικητικῶς.
 Re'venue, οὐσ. εἰσοδήμα, φόρος,
 πρόσοδος.
 Reverbera'tion, οὐσ. ἀντανάκλασις.
 Re'verence, οὐσ. σέβας, εὐλάβεια,
 ὑπόληψις.
 Reve'rse, ἐπ. ἐναντίος, ἀντίθετος, ἀ-
 νάστροφος, ἀνάποδος.

Reve'rse, οὐς. τὸ ἐναντίον, τὸ ἀνά-
στροφον· μεταφ. μεταβολή.
Reve'rt, οὐς. ἐπι(ὑπο)στροφή, ἐπ-
άνοδος.
Revert, ῥ. ἐν. καὶ οὐδ. μετα(ἐπι-
δια)στρέφω, μεταβάλλω, ἐπαναφέ-
ρω· ἐπανέρχομαι.
Re'very, οὐς. ὄνειρον, ματαία προσ-
δοκία.
Revi'sal & Revise, οὐς. ἀναθεώρη-
σις, ἔρευνα.
Revi'se, ῥ. ἐν. ἀναθεώρῳ.
Revi'sion, οὐς. ἀναθεώρησις.
Revi'sit, ῥ. ἐν. ἐπισκέπτομαι πάλ-
ιν, ἐξαναεπισκέπτομαι.
Revi'val, οὐς. ἀναζώωσις, ἀναζωο-
ποιήσις, ἀνανέωσις.
Revi'ne, ῥ. ἐν. ἀναζωογονῶ· ἀνανε-
όνω· οὐδ. ἀναζῶ, ἀναγεννῶμαι. M.
revived.
Revo'lt, οὐς. ἐπανάστασις.
Revo'lt, ῥ. ἐν. καὶ οὐδ. ἐπαναστα-
τῶ, κινῶ εἰς ἐπανάστασιν· διεγεί-
ρομαι εἰς ἐπανάστασιν.
Revolu'tion, οὐς. ἐπανάστασις.
Revo'lve, ῥ. ἐν. κυλίω, περιστρέφω·
συλλογίζομαι. Met. revolved.
Rewa'rd, οὐς. ἀμοιβή, ἀνταμοιβή.
Rewa'rd, ῥ. ἐν. ἀμείβω, ἀνταμείβω.
Rheu'matism, οὐς, ρευματισμός.
Rhyme, οὐς. ὁμοιοκαταληξία· εὐ-
ταξία.
Rib, οὐς. πλευρά, πλευρόν.
Ri'bald, οὐς. κακός, μοχθηρός.
Ri'baldry, οὐς. κακία, μοχθηρία.
Ri'bbon & Ri'band, οὐς. ταινία,
κορδέλλα.
Rice, οὐς. ῥύζιον.
Rich, ἐπ. πλούσιος.
Ri'ches & Ri'chness, οὐς. πλούτη,
εὐπορία, περιουσία, ἀγαθά.
Ri'chly, ἐπὶ ῥ. πλουσίως, πλουσιο-
παρόχως, ἐλευθερίως, γενναίως.
Rick, οὐς. σωρός, θημῶν· φάτνη.
Rid, ῥ. ἐν. ἀπαλλάττω, ἐλευθερό-
νω, παίρνω, ἀφαιρῶ. Met. rid &
ri'dden to get rid of, ἀπαλλάτ-
τομαι, ξεκάμνω.
Ride, οὐς. ἵππασία.

Ride, ῥ. οὐδ. ἵππεύω, περιδιαβάζω
ἔφιππος.
Ri'der, οὐς. ἵππεύς, ἔφιππος.
Ri'dicule, οὐς. χλευασμός, ἔμπαιγ-
μός.
Ridi'cule, ῥ. ἐν. ἐμπαίζω, περιγελῶ.
Ri'dicule & Ridiculous, ἐπ. γελοί-
ος, ἀξιογέλαστος.
Ridi'culously, ἐπὶ ῥ. γελοίως, ἀξιο-
γελάστως.
Ri'gid, ἐπ. ἄκαμπτος, ἀσυμπαθής.
Right, οὐς. δίκαιον, δικαίωμα, νό-
μιμον· δόναμις, κράτος.
Right, ἐπ. εὐθύς, ὀρθίος, ἴσος, δε-
ξιός·—hand, ἡ δεξιὰ χεὶρ·—ho-
nourable, τίτλος τῶν προκρίτων
τῆς Ἀγγλίας, ἐντιμότερος.
Right, ῥ. ἐν. δικαιόνω, ἀποδίδω τὸ
δίκαιον.
Right, ἐπὶ ῥ. εὐθέως, δικαίως, νο-
μίμως, ὀρθῶς.
Ri'ghteous, ἐπ. εὐθύς, δίκαιος, ἐνά-
ρετος.
Ri'ghteously, ἐπὶ ῥ. ὀρθῶς, δικαίως.
Ri'ghteousness & Ri'ghtfulness, οὐς.
εὐθύτης, τιμιότης.
Ri'guour, οὐς. αὐστηρότης, τρα-
χύτης.
Ri'goious, ἐπ. αὐστηρὸς, τραχύς.
Ri'gorously, ἐπὶ ῥ. τραχέως, αὐ-
στηρῶς.
Rill, οὐς. ῥύαξ, ποτάμιον.
Rind, οὐς. φλοιός, φλοῦδα, λεπίς.
Rind, ῥ. οὐδ. ἐκ(ξε)φλεβδίζω.
Ring, οὐς. δακτυλίδιον, κύκλος, χο-
ρός.
Ring καὶ Ri'nging, οὐς. ἦχος, κω-
δωνοκρουσία.
Ring, ῥ. ἐν. καὶ οὐδ. ἤχῳ, κρούω.
Met. ringed.
Riot, οὐς. κραιπάλη, ἀσωτεία.
Ri'pe, ἐπ. ὥριμος.
Ripe & Ri'pen, ῥ. ἐν. καὶ οὐδ. ὠ-
ριμάζω, γίνομαι ὥριμος, ἀκμάζω.
Ri'pely, ἐπὶ ῥ. ὥριμως, ἀκμαίως.
Rise, ῥ. οὐδ. ἐγείρομαι, ἐξανίστα-
σται, ἀνατέλλω, ἀνορθοῦμαι, ἐξ-
υπνῶ. Met. risen.
Ri'sing, οὐς. ἔγερσις.

Risk, οὐσ. κίνδυνος· without—, ἀκινδύνως.

Risk, ῥ. ἐν. κινδυνεύω, ρίψοκινδυνεύω.

Rite, οὐσ. τελετή.

Ritual, ἐπ. τυπικός· οὐσ. τυπικόν.

Riva'ge, οὐσ. ἀκτὴ, ὄχθη.

Ri'val, οὐσ. καὶ ἐπ. ἀντίζηλος, ἐφάμιλλος, ἀντερραστής.

Ri'val, ῥ. οὐδ. μιμούμαι, ζηλεύω, ἀμιλλῶμαι.

Riva'lity, **Ri'valry** καὶ **Ri'valship**, οὐσ. ἀνταγωνισμός, ἀντιζηλεία, ζηλοτυπία, φθόνος.

Ri'ver, οὐσ. ποταμός, πηγὴ.

Ri'vet, ῥ. ἐν. γυρίζω τὸ καρφίον ἐκ τοῦ ὀπισθεν μέρους πρὸς ἀσφάλειαν, ἀσφαλίζω· μεταφ. ἐγχαράττω, ἐντυπώνω εἰς τὸν νοῦν. Met. riveted.

Road, οὐσ. ὁδός, λεωφόρος, δρόμος.

Roam, ῥ. οὐδ. περιφέρομαι, πλανῶμαι, τρέχω τῇδε κακεῖσε.

Roar ἔξ **Roar'ing**, οὐσ. βρυχηθμός, μυκηθμός.

Rob, ῥ. ἐν. ἀρπάζω, κλέπτω, ληστεύω. Met. robbed.

Ro'bber, οὐσ. ἄρπαξ, κλέπτης.

Ro'bbery ἔξ **Ro'bbering**, οὐσ. ἀρπαγή, κλοπή, ληστεία.

Robe, οὐσ. ἐσθῆς, φόρεμα.

Robe, ῥ. ἐν. ἐνδύω.

Robu'st ἔξ **Robu'stious**, ἐπ. εὖρωστος, ῥωμαλέος, δυνατός, ἀνδρείος.

Rock, οὐσ. βράχος, σκόπελος.

Ro'ck-beaten, ὁ ἐπὶ (ὑπὸ) βράχου πλησζόμενος.

Rock-build, ἐπ. λίθινος, πέτρινος, μαρμαρίνος.

Ro'cked, ἐπ. ἔχων βράχους.

Ro'cky, ἐπ. βραχώδης, πετρώδης.

Rod, οὐσ. ῥάβδος.

Rode, παρατ. τοῦ **Ride**.

Ro'guery, οὐσ. πονηρία.

Roll, ῥ. ἐν. καὶ οὐδ. κυλίω, κυλινδῶ· περι(συ)στρέφω· to—on, ἐξαχολουθῶ νὰ κυλίω κτλ.

Roe, οὐσ. δορκάδιον.

Ro'man, οὐσ. Ῥωμαϊκός.

Roma'nce, οὐσ. μυθιστορία, μυθιστόρημα.

Roma'ntic, ἐπ. μυθώδης, μυθιστορικός.

Roof, οὐσ. ὀροφή, στέγη.

Room, οὐσ. θέσις, τόπος· θάλαμος, δωματίον.

Root, οὐσ. ῥίζα, πηγὴ, ἀφορμὴ, βάσις, αἰτία.

Root, ῥ. ἐν. καὶ οὐδ. ῥιζόνω, κάμνω ῥίζας, ῥιζόνομαι.

Rope, οὐσ. σχοινίον.

Rose, οὐσ. ῥόδον, τριαντάφυλλον.

Rose, παρατ. τοῦ **Rise**.

Ro'se-leaf, οὐσ. φύλλον τοῦ ῥόδου.

Ro'sy, ἐπ. ῥοδινός, ῥοδοκόκκινος.

Rota'tion, οὐσ. (περι)στροφή, σφυρογύρισμα, μεταβολή, ἐπανάσσεις.

Rough, ἐπ. τραχὺς, σκληρὸς, ὠμός· ἄνιστος· ἀμαθής, ἀπαιδέυτος· ἀλαζών.

Rough-hewn, ἐπ. τραχὺς, ἀμαθής, ἀτελής.

Rou'ghness, οὐσ. τραχύτης, σκληρότης.

Round, ἐπ. στρογγύλος.

Round, ῥ. ἐν. καὶ οὐδ. στρογγυλαίνω, περικυκλῶ, περιποιῶ, περιέρχομαι. Met. rounded.

Round, πρόθ. περὶ, πέριξ, τριγύρω.

Rou'ndelay, οὐσ. ποίημα, ποιημάτιον, ᾄσμα.

Rou'ndly, ἐπίρ. στρογγύλως, κυκλικῶς· ἀδόλως, εἰλικρινῶς, δαψιλῶς.

Rouse, ῥ. ἐν. καὶ οὐδ. ἐξυπνῶ, ἐγείρομαι, ἀνίσταμαι· διεγείρω, ἐμψυχόνω, παροξύνω, διερεθίζω.

Rout, ῥ. ἐν. τρέπω εἰς φυγὴν, νικῶ.

Rove, ῥ. οὐδ. περιστρέφομαι, περιπλανῶμαι, περιφέρομαι.

Ro'ver, οὐσ. πλάνος, ἀλήτης.

Row, οὐσ. σειρὰ, στίχος, τάξις.

Roy'al, ἐπ. βασιλικός, μεγαλοπρεπής.

Ro'yalty, οὐσ. βασιλικότης, βασιλικὸν ἀξίωμα.

Rub, οὐσ. προσριδῆ, τρίψιμον· κώλυμα, δυσκολία.

Rub, ρ. ἐν. τρίβω, προστρίβω, καθαρίζω.
Ru'bbage & **Ru'bbish**, οὐσ. ἐρείπια· ῥάκη, παλαιὰ ἀπομεινάρια.
Ru'ddy, ἐπ. ἐρυθρός, κοκκινωπός.
Rude, ἐπ. τραχύς, σκληρός, ἀγροῖκος.
Ru'dely, ἐπὶ. τραχέως, σκληρῶς.
Ru'diment, οὐσ. στοιχεῖον, ἀρχή.
Ru'ffian, οὐσ. κακοῦργος, δολοφόνος· μαστροπός, μεσίτης, προαγωγεύς.
Ru'gged, ἐπ. τραχύς, σκληρός, ἀνώμαλος.
Ru'in, οὐσ. ὄλεθρος, ἀφανισμός, καταστροφή.
Ruin καὶ **Ru'inate**, ρ. ἐν. ἐξολοθρεύω, καταστρέφω, ἀφανίζω. Μετ. **ruined** & **ruinated**.
Ru'inous, ἐπ. ὀλέθριος, καταστρεπτικός, ἐπιζήμιος.
Rule, οὐσ. κανὼν, μέθοδος.
Rule, ρ. ἐν. κανονίζω, τακτοποιῶ. Μετ. **ruled**.

Sa'ck-cloth, οὐσ. κιλίκιον, τρίχι-
 νος χιτῶν.
Sa'cred, ἐπ. ἱερός, ἅγιος, θεῖος.
Sa'credly, ἐπὶ. ἱερῶς, εὐλαδῶς.
Sa'crifice, οὐσ. θυσία.
Sa'crifice, ρ. ἐν. θυσιάζω.
Sa'crilege, οὐσ. ἱεροσυλία.
Sad, ἐπ. μελαγχολικός, θλιβερός.
Sa'dden, ρ. ἐν. λυπῶ, θλίβω, δυσαρ-
 ρεστῶ· οὐδ. λυποῦμαι, ἀθυμῶ, με-
 λαγχολῶ.
Saddle, οὐσ. ἐφίππειον, ἐπίσαγμα
 χ. σαμάριον.
Saddle, ρ. ἐν. ἐπισάττω, βάλλω τὸ
 ἐφίππειον, χ. σαμαρόνω.
Sa'dly, ἐπὶ. λυπηρῶς, μελαγχο-
 λικῶς.
Sa'dness, οὐσ. λύπη, θλίψις, με-
 λαγχολία, ἀθυμία.
Safe, ἐπ. σῶος, ὑγιής, ἀβλαβής·
 συγκρ. **safer**.

Ru'ler, οὐσ. κυριάρχης, κυβερνή-
 της, διοικητής, ἀρχηγός.
Ru'mour, οὐσ. φήμη.
Run, ρ. οὐδ. τρέχω, ῥέω, στάζω.
 —away, φεύγω, ἀπέρχομαι.
Ru'ption & **Ru'pture**, οὐσ. διάρρη-
 ξις, ῥήγμα, κ. ῥάγισμα, τσάχισμα·
 ἐντεροκήλη.
Ru'ral, ἐπ. ἀρουραῖος, ἀγροτικός,
 ἀγρονόμος, ἀγροῖκος.
Rush, οὐσ. τιναγμός, κλόνος, σά-
 λος, ἐφόρμησις· σχοῖνος· μεταφ.
 μηδαμινόν, ἀσήμαντον πρᾶγμα.
Rush, ρ. οὐδ. ὀρμῶ, ῥίπτομαι, ἐφ-
 ορμῶ, κινουμαι. Μετ. **rushed**.
Ru'shy, ἐπ. σχοινώδης, ὁ ἔχων
 βρύλλα.
Rust, οὐσ. σκωρία· ἐρυσίδη.
Rust, ρ. ἐν. καὶ οὐδ. σκωριάζω· με-
 ταφ. ἀμαυρόνω, διαφθείρω.
Ru'stic, οὐσ. & ἐπ. ἀγροτικός, χω-
 ρικός.
Rustle, ρ. οὐδ. ἤχῳ, κροτῶ, τρι-
 ζω, συρίζω, ψιθυρίζω.

S.

Sa'fely, ἐπὶ. ἀβλαβῶς, ἀσφαλῶς,
 ἀκινδύνως.
Sa'fety, οὐσ. ἀσφάλεια, διαφύλα-
 ξις, ἀκεραιότης.
Saga'cious, ἐπ. ἀγχίνους.
Saga'city, οὐσ. ἀγχίνοια.
Sage, ἐπ. σοφός, σπουδαῖος, φρό-
 νιμος.
Said, παρ. τοῦ say, ἔλεγον, εἶπα.
Said, παθ. μετ. τοῦ say, εἰρημέ-
 νος, εἰπωμένος.
Sail, οὐσ. ἱστίον, πάνιον (πλοίου)·
 ναῦς, πλοῖον.
Sail, ρ. οὐδ. ἐκπλέω, πλέω, ταξει-
 δεύω·—over, ἐπιπλέω, πλέω πέραν.
Sailer & **Sailor**, οὐσ. ναύτης.
Saint, ἐπ. ἅγιος.
Sake, οὐτ. σκοπός, τέλος, αἰτία· ἀ-
 γάπη· for —, ἕνεκα, χάριν· for
 God's—, δι' ἀγάπην Θεοῦ, ἕνεκα
 τοῦ Θεοῦ· for brevity's—, βραχυ-

λογίας ἐνεκα· for mercy's—, ἐκ
συμπαθείας.

Sa'lary, οὗς. μισθός, πληρωμή.

Salt, οὗς. ἅλας.

Salt, ῥ. ἐν. ἀλατίζω.

Salutary, ἐπ. ὑγιεινός, ὠφέλιμος.

Saluta'tion & Salu'te, οὗς. πρόσ-
ρησις, χαιρετισμός, προσαγόρευσις.

Salu'te, ῥ. ἐν. προσαγορεύω, χαιρε-
τῶ, ἀσπάζομαι.

Salva'tion, οὗς. σωτηρία.

Same, ἐπ. ὁ αὐτός, ὁ ἴδιος.

Si'mple, οὗς. δείγμα, κ. μόστρα.

Sanctifica'tion, οὗς. ἁγιασμός.

S'nectify, ῥ. ἐν. ἁγιάζω, καθαγιά-
ζω, ἁγνίζω. Met. sanctified.

Sa'nction, οὗς. ἐπικύρωσις, ἐπιβε-
βαίωσις.

Sanction, ῥ. ἐν. ἐπικυρῶ, ἐπιβεβαιῶ.

Sa'nctuary, οὗς. ἱερόν, ἁγιαστήριον.

Sand, οὗς. ἄμμος.

Sang, παρατ. τοῦ Sing.

Sa'nguinary, ἐπ. αἰμοδόρος, αἰμο-
χαρής.

Sa'ngvine, ἐπ. αἱματώδης.

Sank, παρατ. τοῦ Sink.

Sa'nity, οὗς. ὑγεία.

Sans, πρόθ. ἄνευ, χωρὶς.

Sap, οὗς. ὀπός, χυλός, χυμός.

Sap, ῥ. ἐν. ὑποσκάπτω.

Sa'pient, ἐπ. σοφός, φρόνιμος, νυ-
νεχής.

Sa'pphire, οὗς. σάπφειρον, κ. ζα-
φείρι(ον).

Sa'rcasm, οὗς. σαρκασμός.

Sat ἢ Sate, παρατ. τοῦ Sit.

Sa'tellite, οὗς. δορυφόρος.

Sa'tiate, ῥ. ἐν. γεμίζω, χορταίνω.

Sa'tiating καὶ Sa'tiety, οὗς. κόρος,
χορτασμός, πλησμονή.

Satisfa'ction, οὗς. εὐχαρίστησις.

Sa'tisfy, ῥ. ἐν. (ἐπ)άρκω, εὐχαρι-
στῶ· πληρῶ, ἱκανοποιῶ· καταπεί-
θω. Met. satisfied.

Sa'turday, οὗς. σάββατον.

Sauce, οὗς. ἔμβαμμα, ἄρτυμα.

Sau'cy, ἐπ. αὐθάδης, ὑβριστικός.

Sa'vage, οὗς. ἄγριος, βάρβαρος.

Save, ῥ. ἐν. σώζω, λυτρώνω, δια-

φυλάττω. Met. ἐν. saving—ark,
ἡ κιβωτός τῆς σωτηρίας.

Save, πρόθ. καὶ ἐπὶ ῥ. ἐκτός, παρεκ-
τός, πλὴν.

Sa'ving, ἐπὶ ῥ. ἐκτός, εἰ μή.

Sa'vingly, ἐπὶ ῥ. πεφεισμένως, οἰ-
κονομικῶς.

Sa'viour, οὗς. σωτὴρ, λυτρωτής.

Saw, παρατ. τοῦ See.

Saw, οὗς. πρίων, πριόνιον· ἀπό-
φθεγμα, ῥητόν, ῥῆσις.

Saw, ῥ. ἐν. πριονίζω.

Say, ῥ. ἐν. λέγω· διηγοῦμαι, ἀνα-
φέρω· that is to—, ἦτοι, δηλαδή·

Say'ing, οὗς. λόγος, ῥητόν.

Sca'fold, οὗς. ἱκρίον, ἱκρίωμα, πε-
ρίφραγμα ἐκ σανίδων· σανιδώμα.

Sca'fold, ῥ. ἐν. περιφράττω διὰ
σανίδων. Met. scaffolded.

Sca'folding καὶ Sca'foldage, οὗς.
ἱκριοπηγία.

Scale, οὗς. ζυγός, ζυγαρία.

Sca'mper, ῥ. οὐδ. φεύγω, ἀπομα-
κρύνομαι, ἀπέρχομαι, ἀναχωρῶ.

Scan, ῥ. ἐν. μετρῶ, ἐξετάζω (τὸν
στίχον ποιήματος).

Sca'ndal, οὗς. σκάνδαλον.

Scant, ἐπὶ ῥ. μόλις.

Scant, ῥ. ἐν. συστέλλω, πριονίζω.

Sca'ntily & Sca'ntly, ἐπὶ ῥ. πεφει-
σμένως, φειδωλῶς, οἰκονομικῶς.

Sca'ntly, ἐπ. φειδωλός, περιορισμέ-
νος, ἐλλειπής, στενός, οἰκονόμος.

Scape, ὅρ. Escape.

Scar, οὗς. οὐλή, πληγή.

Scar, ῥ. ἐν. καὶ οὐδ. ἀπουλῶ, ση-
μαδεύω.

Scaree, ἐπ. ἐλλειπής, ἀτελής, σπά-
νιος.

Scarce & Scarcely, ἐπὶ ῥ. ἐλλειπῶς,
ἀτελῶς, μόλις, σπανίως, μετὰ βίας.

Sca'rceness καὶ Sca'rcity, οὗς. ἑλ-
λειψις, ἀτέλεια.

Scarf, οὗς. ἐπώμιον, κ. σάρπα.

Scath, οὗς. βλάβη, ζημία, φθορά.

Scath, ῥ. ἐν. βλάπτω, ζημιώνω, ἀ-
δικῶ, φθείρω.

Sca'tter, ῥ. ἐν. διασκεδάζω, δια-
σκορπίζω.

Sca'ttering, οὐσ. διασκόρπισις.
 Scene, οὐσ. σκηνή· διάταξις σκηνῆς θεάτρου.
 Sce'nery, οὐσ. παράστασις, ἐξεικόνις· μεταφ. ἐνασχόλησις, ἐργασία.
 Scent, οὐσ. εὐωδία, μυρωδία, ὁσμή.
 Scent, ῥ. ἐν. καὶ οὐδ. ὀσφραίνομαι.
 See'ntless, ἐπ. ἄσμος.
 Sce'ptic καὶ Sce'ptical, ἐπ. σκεπτικός.
 Sceptre, οὐσ. σκῆπτρον.
 Scheme, οὐσ. σχῆμα, σχέδιον.
 Schism, οὐσ. σχίσμα.
 Scho'lar, οὐσ. μαθητής· φιλόλογος, πεπαιδευμένος, σοφός.
 Schola'stic, ἐπ. σχολαστικός.
 School, οὐσ. σχολεῖον.
 Schoo'lboy, οὐσ. μαθητής.
 Schoo'lman, οὐσ. σχολαστικός, φιλόλογος.
 Schoo'lmaster, οὐσ. διδάσκαλος.
 Science, οὐσ. ἐπιστήμη, γνῶσις, μάθησις.
 Scientific & Scienti'fical, ἐπ. ἐπιστημονικός, πεπαιδευμένος.
 Sei'metar & Sci'mitar, οὐσ. ἀκινάκης, ξίφος.
 Scissor καὶ Scissors, οὐσ. ψαλίς, ψαλίδιον.
 Scoff, οὐσ. σκῶμμα, ἐμπαιγμός, σαρκασμός, περι(κατα)φρονησις, περιγελῶς.
 Scoff, ῥ. ἐν. καὶ οὐδ. σκώπτω, ἐμπαίζω, περιγελῶ, κατα(περι)φρονῶ. Μετ. scoffed.
 Scope, οὐσ. σκοπός, σχέδιον, ἐπιθυμία· διάστημα, τόπος, ἔκτασις.
 Score, οὐσ. σημεῖον, στίγμα· χρέος· τίτλος, σκοπός, αἰτία, ἀφορμή· εἰκᾶς, εἴκοσι· three, —, ἐξήκοντα.
 Scorn, οὐσ. περιφρόνησις, καταφρόνησις.
 Scorn, ῥ. ἐν. καταφρονῶ, περιφρονῶ. Μετ. scorned.
 Sco'rnier, οὐσ. καταφρονητής.
 Sco'rnful, ἐπ. καταφρονητικός, περιφρονητικός.

Sco'rnfully, ἐπίρ. περιφρονητικῶς, καταφρονητικῶς.
 Scourge, οὐσ. μάστιξ.
 Scourge, ῥ. ἐν. μασιγόνω, παιδεύω, τιμωρῶ, βασανίζω.
 Sca'mble, ῥ. οὐδ. ἐφορμῶ· to—fer ... τρέχω νὰ συνάξω.
 Scrap, οὐσ. τεμάχιον, κομμάτιον, κλάσμα, θραῦσμα.
 Scream, οὐσ. λιγυρά κραυγή, βοή.
 Scream, ῥ. οὐδ. κραυγάζω, ὀλολύζω. Μετ. screamed.
 Screw, οὐσ. ἑλιξ.
 Screw, ῥ. ἐν. βιδόνω, στυπνόνω, σφίγγω. Μετ. screwed.
 Scrip, οὐσ. κατάλογος, σημείωσις, γραμμάτιον.
 Scroll, οὐσ. φάκελλος γραμμάτων, χειρόγραμμα, βιβλίον.
 Scruple, οὐσ. ἀμφιβολία, ἀπορία, δισταγμός· ὑπὲρ τὸ δέον ἀκρίβεια.
 Scrupulo'sity, οὐσ. δεισιδαιμονία, ἀμφιβολία.
 Scru'pulous, ἐπ. ἀμφίβολος.
 Scru'pulously, ἐπίρ. ἀμφιβολῶς.
 Scru'ta'tion, οὐσ. ανευρεσις, ἐξέτασις, συζήτησις.
 Scru'ting & Scru'tiny, οὐσ. ἐξέτασις, ἔρευνα, ἀνα(συ)ζήτησις.
 Scru'tinize καὶ Scru'tiny, ῥ. ἐν. ἐξετάζω, ἐρευνῶ.
 Scuffle, οὐσ. μάχη, θόρυβος, σύγκρουσις, ταραχή.
 Scuffle, ῥ. οὐδ. μάχομαι, ἐρίζω, φιλονεικῶ.
 Scu'ltor, οὐσ. γλυφεύς, λιθοδόος.
 Scu'lture, οὐσ. γλυπτική.
 Scythe, οὐσ. δρεπάνιον.
 Sea, οὐσ. θάλασσα, πέλαγος.
 Sea-gull, οὐσ. λάρος, κ. γλάρος.
 Seal, οὐσ. σφραγίς, χ. βούλα.
 Seal, ῥ. ἐν. σφραγίζω, χ. βουλόνω.
 Sear & Sere, ἐπ. ξηρός, ἄνυδρος.
 Search, οὐσ. ἀναζήτησις, ἔρευνα.
 Search, ῥ. ἐν. ἐξετάζω, ἐρευνῶ, ζητῶ.
 Sea'rcher, οὐσ. ἐξεταστής.
 Sea'rching, οὐσ. ἐξέτασις, ἔρευνα.
 Sea'son, οὐσ. ὥρα τοῦ ἔτους, καιρός.

Seat, οὐσ. ἐδρά, καθέδρα, καθήκλα, θρανίον.
 Seat, ρ. ἐν. καθίζω· κάθημαι.
 Seclu'de, ρ. ἐν. ἀποκλείω, ἐκβάλ-
 λω, ἀπορρίπτω.
 Se'cond, ἐπ. δεύτερος.
 Se'cond, ρ. ἐν. βοηθῶ, προστατεύω.
 Se'condary, ἐπ. δευτερεύων.
 Se'cret, οὐσ. ἀπόρρητον, μυσικόν.
 Se'cret, ἐπ. ἀπόρρητος, μυστικός.
 Se'cretary, οὐσ. γραμματικός, μυ-
 στικός γραμματεὺς.
 Se'cretly, ἐπίρ. ἀποκρύφως, μυσικῶς.
 Sect, οὐσ. αἵρεσις, δοξασία.
 Secu're, ἐπ. βέβαιος, ἀσφαλής.
 Secu're, ρ. ἐν. ἀσφαλίζω.
 Secu'rely, ἐπίρ. ἀσφαλῶς, βεβαίως.
 Secu'rity, οὐσ. ἀσφάλεια, βεβαιότης.
 Sedge, οὐσ. βρύλλον, κ. βοῦρλον.
 Sedi'tion, οὐσ. στάσις, ἐπανάστα-
 σις, διχονοία, ταραχή.
 Sedi'tious, ἐπ. στασιώδης, ἐπανα-
 στατικός.
 Sedi'tiously, ἐπίρ. στασιαστικῶς.
 Sedu'ce, ρ. ἐν. ἐπιβουλεύομαι, ἀπα-
 τῶ, πλανῶ, διαφθείρω.
 Sedu'cement καὶ Sedu'tion, οὐσ. ἐ-
 πιβουλὴ, ἀπάτη, δόλος.
 Sedu'cer, οὐσ. απατεῶν, ἐπίβουλος.
 See, ρ. ἐν. ἱρῶ, βλέπω.
 See, προστ. βλέπε, ἰδέ.
 See'ing, μετ. ἐν. τοῦ See, βλέπων.
 Seed, οὐσ. σπóρος· γένος, γενεά.
 Seed, ρ. ἐν. σπείρω.
 Seek, ρ. ἐν. ζητῶ, ἐξετάζω, ἐρυνῶ.
 Seem, ρ. οὐδ. φαίνομαι· it seems,
 φαίνεται.
 Seen, οὐσ. σαγήνη, δίχτυον.
 Seen, μετ. τοῦ See.
 Seest, 6'. πρ. ἐν. 'Ορ. τοῦ See.
 Se'gment, οὐσ. τμήμα, τεμάχιον,
 ἀποκοπή, μέρος.
 Seize, ρ. ἐν. ἀρπάζω.
 Se'ldom, ἐπίρ. σπανίως.
 Sele'ct, ἐπ. ἐκλεκτός, διαλεκτός, ἐξ-
 αἵρετος.
 Sele'ct, ρ. ἐν. ἐκλέγω, διαλέγω.
 Sele'ction, οὐσ. ἐκ(δια)λογή, προ-
 τίμησις.

Self, πλ. Selves, οὐσ. ἄτομον, πρόσ-
 ωπον, ἄνθρωπος. §. Παρατιθεμε-
 νον μετ' ἄλλων οὐσιαστικῶν, ση-
 μαίνει αὐτοπάθειαν· οἷον self-love,
 φιλαυτία.
 Self-aba'sement, οὐσ. ταπεινότης.
 Self-compla'cency, οὐσ. φιλαρέ-
 σχεια.
 Self-deni'al, οὐσ. αὐταπάρνησις.
 Self-exe'rtion, οὐσ. προσπάθεια.
 Selfish, ἐπ. ἰδιοτελής, πλεονέκτης.
 Selfishness, οὐσ. ἰδιοτέλεια, πλεο-
 νεξία.
 Self-lo've, οὐσ. φιλαυτία.
 Self-pleasing, οὐσ. αυταρέσχεια.
 Self-taught, ἐπ. αὐτοδίδακτος.
 Sell, ρ. ἐν. πωλῶ, παραδίδω. Μετ.
 sold.
 Se'lling, οὐσ. πώλησις.
 Se'minary, οὐσ. φροντιστήριον, ἐκ-
 κλησιαστικὸν σχολεῖον.
 Se'nate, οὐσ. βουλὴ, γερουσία, σύγ-
 κλητος.
 Se'nator, οὐσ. βουλευτής, σύνοδος.
 Send, ρ. ἐν. πέμπω, στέλλω. Μετ.
 Sent.
 Sensa'tion, οὐσ. αἴσθησις, συγκίνη-
 σις, ἐντυπωσις, ἀντίληψις.
 Sense, οὐσ. αἴσθησις· αἶσθημα, φρό-
 νημα.
 Se'useless, ἐπ. ἀναίσθητος, ἄκρι-
 τος, ἀνόητος, εὐήθης.
 Sensibi'lity, οὐσ. αἰσθητικότης.
 Se'nsible, ἐπ. αἰσθητικός, φρόνιμος.
 Se'nsual καὶ Se'nsualist, ἐπ. ἡδυ-
 παθής, φιλήδονος, ἡδονικός, τρυ-
 φηλός, μαλθακός· ἀσελγής, ἀκό-
 λαστος.
 Sent, παρατ. ἢ Μετ. τοῦ Send.
 Se'ntence, οὐσ. γνώμη· φράσις, πε-
 ρίοδος.
 Sente'ncious, ἐπ. ἀποφθεγματικός.
 Se'ntiment, οὐσ. αἶσθημα, γνώμη.
 Sentime'ntal, ἐπ. αἰσθηματικός.
 Se'ntinel, οὐσ. σκοπός, φρουρός.
 Se'parate, ἐπ. χωριστός, διακεκρι-
 μένος, ἰδιαίτερος.
 Se'parate, ρ. ἐν. διαιρῶ, χωρίζω,
 ἀποχωρίζω.

Se'parately, ἐπίρ. κατ' ἰδίαν, κατὰ μέρος, χωριστά.

Separat'ion καὶ Se'parating, οὗσ. διαίρεσις, χωρισμός.

Septe'mber, οὗσ. Σεπτέμβριος.

Septe'nnial, ἐπ. ἐπταετής.

Septe'ntrion, οὗσ. ὁ βορρᾶς, ἡ ἄρκτος.

Sepu'chral, ἐπ. ἐπικήδειος, ἐπιτάφιος.

Se'pulchre, οὗσ. τάφος, μνημεῖον.

Seque'ster καὶ Seque'strate, ῥ. ἐν. ἀπομακρύνω, ἀποχωρίζω, παραμερίζω· μεσεγγυῶ.

Seque'stered, ἐπ. ὁ μακρὰν τῆς κοινωνίας, μόνος, μονήρης.

Sequestra'tion, οὗσ. ἀποχώρησις, ἀπομάκρυνσις, μεσεγγύησις.

Se'raph, οὗσ. τὰ σεραφεῖμ.

Sere, ἐπ. ξηρός, μαραμμένος.

Sere'ne, οὗσ. γαλήνιος, εὐδίας, ἡσυχος, ἀτάραχος.

Sere'uely, ἐπίρ. γαληνιαίως, ἡσυχως, ἀταράχως.

Sere'nity, οὗσ. γαλήνη, νηνεμία, αἰθρία, ἡσυχία.

Se'ries, οὗσ. σειρά, συνέχεια.

Se'rious, ἐπ. ἐμβριθής, σπουδαῖος, σύννους, σοβαρός.

Se'riously, ἐπίρ. ἐμβριθῶς, σπουδαίως, σεμνῶς, λυπημένως.

Se'rpent, οὗσ. ὄφεις.

Se'rentine, ἐπ. ὄφιδωτος, ἔχων ἐλιγμούς.

Se'rvant, οὗσ. ὑπηρέτης, θεράπων, δοῦλος.

Serve, ῥ. ἐν. ὑπηρετῶ, δουλεύω·— God, λατρεύω, προσκυνῶ τὸν Θεόν.

Se'rvice, οὗσ. ὑπηρεσία, δουλεία.

Se'rviceable, ἐπ. χρήσιμος, λυσιτελής, ὠφέλιμος.

Se'rville, ἐπ. δουλικός, εὐτελής, ποταπός, χαμερπής.

Servi'lity, οὗσ. χαμέρπεια.

Se'rvice, οὗσ. δουλεία, ὑποδούλωσις.

Set, οὗσ. συνέχεια, σειρά· τάξις, διάταξις· ὑπηρεσία, παιγνίδιον· πλήθος, σπεῖρα.

Set, ἐπ. τεθειμένος, βαλμένος, προσδιορισμένος.

Set, ῥ. ἐν. καὶ οὐδ. τίθημι, βάλλω, τάττω, σταίνω, ὀρίζω, ἀναχωρῶ, ἀπέρχομαι· δύω (ἐπὶ ἡλίου ἔσεληνης)· to—down, ἀναφέρω, ὀρίζω, κανονίζω, ἀποφασίζω, καταγράφω· to—forth, ἐκθέτω, δημοσιεύω, κοινοποιῶ, ἐπαινῶ· to—off, ἀνυψῶ, κοσμῶ, στολίζω, δεικνύω εἰς καλὴν θέσιν· to—up, ἐγείρω, ὑψόνω, οἰκοδομῶ· to—out, ἀπέρχομαι, ἀναχωρῶ· μεταφυτεύω.

Met. set,

Settle, ῥ. ἐν. καὶ οὐδ. καθιδρύω, συστήνω, ὀρίζω, κανονίζω, καθησυχάζω, καταπαύω· ἀποκαθίσταμαι. Met. settled.

Se'ttlement, οὗσ. σύστασις· κατάστημα, ἴδρυμα· ἀποικία.

Se'ven, ὄν. ἀριθ. ἐπτά·—fold, ἐπταπλάσιος·—score, ἑκατὸν τεσσαράκοντα.

Seventee'n, ὄν. ἀριθ. δέκα ἐπτά.

Seventee'nth, ἀριθ. ἐπ. ἑξάτος ἑβδομος.

Se'ventieth, ἀριθ. ἐπ. ἑβδομηκοσός.

Se'venty, ὄν. ἀριθ. ἑβδομήκοντα.

Se'ver, ῥ. ἐν. καὶ οὐδ. ἀπο(δια)χωρίζω, διαιρῶ, ἀποκόπτω. Met. severed· Sea-severed, ἀποχωρισμένος τῆς θαλάσσης.

Se'veral, ἐπ. διάφορος, διαφορετικός· τινές, μερικοί·

Se'verally, ἐπίρ. ἰδιαιτέρως, κατὰ μέρος, ἀνὰ εἰς.

Seve're, ἐπ. τραχὺς, σκληρὸς, αὐστηρὸς.

Seve'rely, ἐπίρ. τραχέως, αὐστηρῶς, σκληρῶς.

Seve'rity, οὗσ. τραχύτης, αὐστηρότης, σκληρότης.

Sew, ῥ. ἐν. ράπτω. to—together, ἀνα(συ)ρράπτω.

Se'wer, οὗσ. ράπτῃς· αὐλαξ, ὀχετός, διώρυξ.

Sex, οὗσ. γένος, φύλον.

Shade, οὗσ. σκιά· πνεῦμα, ψυχὴ (νεκροῦ).

Shade, ῥ. ἐν. σκιάζω, ἐπισκιάζω.
 Shadow', οὐσ. σκιά, κ. ἴσχιος.
 Sha'dowy & Sha'dy, ἐπ. σκιερὸς, πολύσχιος, εὐσκίαστος, σκοτεινός· τυπικός.
 Shag, οὐσ. τριγῶδες ὕφασμα.
 Sha'gged καὶ Sha'ggy, ἐπ. δασύς, τριχωτός, μαλλιαρός.
 Shake, οὐσ. ὑποκίνησις, κλονισμός, τίναγμα.
 Shake, ῥ. ἐν. κινῶ, σείω· οὐδ. κλα-
 νοῦμαι, τρέμω.
 Sha'king, οὐσ. κλονισμός.
 Shall, ῥ. βοηθ. θά· I — write, θά
 γράφω ἢ θά γράψω.
 Sha'llow, ἐπ. ἀβαθής, ῥηχὸς, ὀλί-
 γος, ἐλαφρὸς· ἀμαθής· — framed,
 μικρόνους, εὐήθης.
 Shalt, ῥ. πρὸς. τοῦ Shall, θά.
 Sha'mbles, οὐσ. σφαγεῖον, μακελ-
 λεῖον.
 Shame, οὐσ. αἰδώς, αἰσχύνη, ἐν-
 τροπή.
 Shame, ῥ. ἐν. καταισχύνω, ὀνειδί-
 ζω, ἀτιμάζω· οὐδ. ἐντρέπομαι, ἐ-
 ρυθριῶ· to be ashamed, ἐντρέπο-
 μαι.
 Sha'meful, ἐπ. αἰσχρὸς, ἐπονείδι-
 στος.
 Sha'meless, ἐπ. ἀναιδής, ἀναίσχυν-
 τος, αἰσchrός.
 Shank, οὐσ. κορμός· κνήμη, σκέ-
 λος.
 Shan't, συγκ. τοῦ shall not.
 Shape, οὐσ. σχῆμα, μορφή· τύπος,
 σχέδιον· μεταφ. ἰδέα, τρόπος, φέρ-
 σιμον· ἀνάστημα.
 Shape, ῥ. ἐν. σχηματίζω, μορφόνω.
 Sha'peless, ἐπ. ἀσχημάτιστος, ἄ-
 μορφος.
 Share, οὐσ. μέρος.
 Share, ῥ. ἐν. διαιρῶ, χωρίζω, με-
 ρίζω· οὐδ. μετέχω, συμμερίζομαι.
 Met. shared.
 Sharp, ἐπ. ὀξύς, μυτερός, κοπτερός.
 Sha'rply, ἐπίρ. ὀξέως.
 Sha'tter, οὐσ. σύντριμμα.
 Sha'tter, ῥ. ἐν. θραύω, συντρίβω,
 κομματιάζω.

She, ἀντων. αὕτη, ἐκείνη.
 Shear, ῥ. ἐν. κείρω, κουρεύω, κό-
 πτω.
 Shears, οὐσ. ψαλίδιον τοῦ κουρεύ-
 ματος.
 Shed, ῥ. ἐν. διαχέω, σκορπίζω· Met.
 shed.
 Sheen, οὐσ. φῶς, λάμψις.
 Sheep, οὐσ. πρόβατον ἀρνίον.
 Sheet, οὐσ. σινδών· — of paper,
 φύλλον (κόλλα) χαρτίου.
 Shelf, οὐσ. σανίς, ξυλὸν· σκόπελος·
 ἀκτίς.
 Shell, οὐσ. λέπυρον, κέλυφος· κόγ-
 χη, κογχύλη.
 Shell, ῥ. ἐν. ἐκλεπίζω.
 She'lder, οὐσ. σκέπη, προφύλαγμα,
 καταφύγιον, ἄσυλον.
 She'lder, ῥ. ἐν. στεγάζω, σκεπάζω,
 σώζω, προφυλάττω, ὑπερασπίζο-
 μαι. Met. sheltered.
 She'pherd, οὐσ. ποιμήν, βοσκός.
 Shew, "Or Show.
 Shield, οὐσ. ἀσπίς· προσάτης, προσ-
 τασία.
 Shi'lling, οὐσ. σελίνιον (ἀργυροῦν
 νόμισμα Ἀγγλ.).
 Shine, οὐσ. λαμπρότης, στιλπνό-
 της.
 Shine, ῥ. οὐδ. λάμπω, ἀκτινοβολῶ,
 φωτίζω.
 Shi'ner, οὐσ. ὁ λάμπων· μικρὸς τις
 ἰχθύς.
 Ship, οὐσ. ναῦς, πλοῖον.
 Ship, ῥ. ἐν. ἐμ(ἐπιβι)δάζω, φορτό-
 νω εἰς πλοῖον, στέλλω διὰ πλοῖα,
 δέχομαι (τὸ κύμα).
 Shire, οὐσ. νομός, ἐπαρχία, κομη-
 τάτον.
 Shirt, οὐσ. χιτῶν, ὑποκάμισον.
 Shi'rtless, ἐπ. ἄνευ χιτῶνος, γυ-
 μνό.
 Shi'ver, ῥ. ἐν. συντρίβω, κόπτω εἰς
 τμήματά, κομματιάζω.
 Shi'ver, ῥ. οὐδ. κρυόνω, ἔχω ῥίγος,
 ἀνατριχιάζω.
 Shoal, οὐσ. βράχος· κοπάδι ἰχθύων.
 Shock, οὐσ. προσβολή, σύγκρουσις,
 μάχη, ἔφοδος.

Shock, ῥ. ἐν. προσβάλλω, κτυπῶ, ἐπιπίπτω, ἐφορμῶ.
Shoe, οὐσ. σανδάλιον, πέδιλον.
Shoof, οὐσ. βλασὸς, παραφυάς· κλαδάχι(ον).
Shoot, οὐτ. βολή, κτύπημα, πυροβόλησις.
Shoot, ῥ. ἐν. καὶ οὐδ. ῥίπτω, ἐξακοντίζω, τοξεύω, πληγόνω, πυροβολῶ· βλαστάνω, θάλλω.
Shop, οὐσ. ἐργαστήριον, κατάστημα.
Shore, οὐσ. ἀκτὴ, παραθαλάσσιον, αἰγιαλὸς, ὄχθη· ὑποστήριγμα.
Shore καὶ — up, ῥ. ἐν. ἐρείδω, ὑποστηρίζω, στηρίζω.
Shorn, Μετ. τοῦ **Shear**.
Short, ἐπ. βραχύς, σύντομος, κοντός· in —, ἐν συντόμῳ, ἐν βραχυλογίᾳ· παραθ. shorter-est.
Sho'rten, ῥ. ἐν. συντέμνω, ἐλαττώω, βραχύνω.
Sho'rtily, ἐπίρ. βραχέως, ἐν συντόμῳ· ἐντὸς ὀλίγου, πάραυτα.
Sho'rtness, οὐσ. σμίκρυνσις, ἐλάττωσις.
Shot, οὐσ. βολή, τόξευμα, ῥίψιμον, κτύπημα.
Should, παρατ. τοῦ **Shall**, ἤθελον.
Shoulder, οὐσ. ὤμος, ἐπωμίς.
Shou'lder, ῥ. ἐν. θέτω, φορτόνω· ἐπὶ τῶν ὤμων· ὥθῳ βιαίως.
Shout, οὐσ. κραυγὴ, φωνή.
Shout, ῥ. οὐδ. κραυγάζω, φωνάζω θριαμβευτικῶς.
Shu'vel, οὐσ. πτύον, πτυάρι(ον).
Shovel, ῥ. ἐν. πτυαρίζω.
Show, οὐτ. θέαμα, ἐπίδειξις, φαινόμενον, πρόσχημα, δεῖγμα.
Show, ῥ. δεικνύω, ἐκθέτω· οὐδ. φαίνομαι. Μετ. **Shown**.
Show'er, οὐσ. ὁ δεικνύων, δείκτης.
Show'er, οὐσ. ῥαγδαία βροχή.
Shrew'dness, οὐσ. κακόνοια, πονηρία, καχία, δυστροπία.
Shrill, ἐπ. ὀξύς, δριμύς· λιγυρὸς, λαμπρόφωνος. Ἐπίρ. shrilly.
Shrine, οὐσ. θήκη, κιβώτιον (ἀγίων λειψάνων), τεροφυλάχιον.
Shrink, οὐσ. συστολή, περιμάζευμα.

Shrink, ῥ. ἐν συσέλλω, συντέμνω. Μετ. shrunk.
Shri'vel, ῥ. ἐν. καὶ οὐδ. ῥυδιτοῦμαι, ζαρώνω.
Shroud, οὐσ. σκέπη, στέγη· ὑπεράσπισις, προστασία· νεκρικὴ σινδών.
Shroud, ῥ. ἐν. στεγάζω, καλύπτω, σκεπάζω, κρύπτω, ὑπερασπίζομαι.
Shrunk, Μετ. τοῦ shrink.
Shrub, οὐσ. θάμνος, δενδρύλλιον· ἀνθρωπάριον.
Shu'dder, ῥ. οὐδ. φρίττω, τρέμω.
Shuffle, οὐσ. μῖγμα, ἀνακάτωσις· ἀταξία, ἀπάτη, δόλος.
Shuffle, ῥ. ἐν. καὶ οὐδ. συγχύζω, ταραττώ, ἀνακατόνω, θορυβῶ· δολεῖσθαι, ἀπατῶ· to—off, ἀπομακρύνω, ἀπαλλάττομαι· θέτω εἰς λογαριασμὸν ἄλλου.
Shun, ῥ. ἐν. ἐκκλίνω, ἀπο(ἐκ)φεύγω.
Shu'nless, ἐπ. ἀναπόφευκτος.
Shut, οὐσ. κλείσιμον.
Shut, ῥ. ἐν. κλείω, ἐμπερικλείω, σφαλῶ· μεταφ. συνενόνω, συνδέω· to—up, ἀποκλείω.
Sick, ἐπ. ἀσθενής, ἄρρωστος.
Si'cken, ῥ. ἐν. καὶ οὐδ. κάμνω· τινὰ ἄρρωστον· ἄρρωσθαι.
Shi'cklied, ἐπ. (—over), ἐξησθενημένος, χαλασμένος.
Sickly, ἐπ. ἀσθενής, νοσώδης, ἐμπαθής, νοσερός·—looking, φαινομενὸς ἄρρωστος.
Siege, οὐσ. πολιορκία.
Si'ckly, ἐπίρ. νοσερῶς, ἐμπαθῶς.
Si'ckness, οὐσ. ἀσθένεια, νόσος, ἄρρωστία.
Side, οὐσ. πλευρὸν, πλευρά, μέρος· ἐπ. πλάγιος.
Si'delong, ἐπ. πλάγιος· ἐπίρ. πλαγίως.
Sigh, οὐσ. ἀναστεναγμός.
Sigh, ῥ. οὐδ. ἀναστενάζω.
Sight, οὐσ. ὄρασις, ὄψις, θεωρία.
Sightless, ἐπ. ἀόμματος.
Sign, οὐσ. σημεῖον, δεῖγμα, ὑπόδειγμα.

Sign, ῥ. ἐν. σημειόνω, σημαδεύω· ὑπογράφω· οὐδ. νεύω.

Signal, ἐπ. αξιομνημόνευτος, αξιοσημείωτος.

Si'gnature, οὐσ. ὑπογραφή.

Significa'tion, οὐσ. σημασία.

Si'gnify, ῥ. ἐν. σημαίνω, φανερόνω, σημειόνω, ἀποδεικνύω. Μετ. signified.

Si'lence, οὐσ. σιωπή.

Si'lence, ῥ. ἐν. ἐπιβάλλω σιωπὴν, ἐπιστομίζω.

Si'lent, ἐπ. σιωπηλός, ἥσυχος.

Si'lently, ἐπίρ. σιωπηλῶς.

Si'lk, οὐσ. μέταξα.

Si'lken, ἐπ. ὁ ἐκ μετάξης, μεταξωτός.

Si'lvan, ἐπ. ὑλώδης, δασώδης.

Si'lver, οὐσ. ἄργυρος, ἀσήμιον.

Si'lver, ῥ. ἐν. ἀργυρόνω, ἀσημόνω.

Si'milar, ἐπ. ὅμοιος, παρόμοιος.

Si'milarly, ἐπίρ. ὁμοίως, παραπλησίως.

Simila'rity, οὐσ. ὁμοιότης.

Si'mple, ἐπ. ἀπλοῦς, ἀφελής, ἀθῶος, εἰλικρινής.

Simpli'city, οὐσ. ἀπλότης, ἀφέλεια.

Si'mply, ἐπίρ. ἀπλῶς.

Sin, οὐσ. ἁμαρτία.

Sin, ῥ. οὐδ. ἁμαρτάνω, πταίω, σφάλω.

Since, πρόθ. ὅταν, ὁπότεν, ἀφού.

Since're, οὐσ. εἰλικρινής, ἀθῶος.

Since'rely, ἐπίρ. εἰλικρινῶς, ἀνυποκρίτως, ἀθῶως.

Since'rity, οὐσ. εἰλικρίνεια.

Si'new, οὐσ. νεῦρον.

Si'new, ῥ. ἐν. ἐνόνω, συναρμόζω.

Si'newed & **Si'newy**, ἐπ. νευρώδης, ἰσχυρός, δυνατός, ἔντονος.

Si'nful, ἐπ. ἁμαρτωλός, κακούργος. Ἐπίρ. sinfully.

Si'nfulness, οὐσ. κακουργία, διαφορά, πλήρωμα ἁμαρτίας, παράθεσις.

Sing, ῥ. ἐν. ᾄδω, ψάλλω, τραγουδῶ. Μετ. singed.

Si'nger, οὐσ. ψάλτης, αἰδός.

Si'nging, οὐα. ᾄσμα, ᾠδή.

Single, ἐπ. ἀπλοῦς, μοναδικός· μόνος· ἄγαμος.

Si'ngly, ἐπίρ. ἀνὰ ἓνα, ἰδιαιτέρως.

Si'ngular, οὐσ. ἀπλοῦς, μοναδικός· ἰδιαίτερος, ἀλλόκοτος, παράδοξος· σπάνιος, ἔξοχος, μέγας·—number, ἐνικός ἀριθμός.

Singula'rity, οὐσ. μοναδικότης, σπανιότης.

Sink, δ. ἐν. βυθίζω, καταβυθίζω, βαπτίζω.

Si'nless, ἐπ. ἀναμάρτητος.

Sinner, οὐσ. ἁμαρτωλός.

Sir, οὐσ. ἱππότης· κύριος.

Sire, οὐσ. (ποιητ.) πατήρ, γεννήτωρ· δεσπότης, κύριος.

Sire, ἐπιφ. Μεγαλειότατε!

Sister, οὐσ. ἀδελφή·—in law, γυναικαδέλφη ἢ ἀνδραδέλφη.

Sit, ῥ. οὐδ. κάθημαι, καθίζω· μεταφ. ταιριάζω· to—down, κάθημαι, ἀναπαύομαι.

Si'ttest, 6'. πρ. ἐν. Ὁρ. τοῦ Sit.

Si'tting, οὐσ. ἔδρα, κάθισμα.

Situa'tion, οὐσ. θέσις, τοποθεσία.

Six, ἀριθ. ὄν. ἑξ.—score, ἑκατὸν εἴκοσι·—hundred, ἑξακοσιοί· Six-fold, ἑξαπλοῦς.

Sixtee'n, ἀριθ. δέκα ἑξ.

Sixtee'nth, ἐπ. δέκατος ἑκτος.

Si'xtieth, ἐπ. ἑξήκοστος.

Si'xty, ἐπ. ἑξήκοντα.

Size, οὐσ. μέγεθος, ὄγκος, μῆκος· μέτρον· κολλητικὴ ὕλη, κόλλα.

Ske'leton, οὐσ. σκελετός.

Sketch, οὐα. διαγραφή, σχεδιάσμα.

Skiff, οὐσ. λέμβος, ἐφολκίον, σκάφος.

Ski'lful, ἐπ. ἔμπειρος, εἰδήμων.

Ski'lfully, ἐπίρ. δεξιῶς, ἐπιδεξιῶς.

Skilfulness καὶ **Skill**, οὐσ. ἐπιδεξιότης, ἐπιτηδεσιότης, ἱκανότης, ἐμπειρία.

Ski'lless, ἐπ. ἀδέξιος, ἀνεπιτήδειος, ἀνίκανος.

Skim, ῥ. ἐν. ἐπ(έξ)αφρίζω.

Skin, οὐσ. δέρμα.

Ski'rmish, οὐσ. ἀψιμαχία, ἀκροβολισμός.

Ski'rmish, ῥ. οὐδ. ἀψιμαχῶ, ἀκρο-
βολίζομαι, συγκρούομαι.
Skirt, οὐσ. κράσπεδον, ποδιά φο-
ρέματος, θύσανος.
Skirt, ῥ. ἐν. προσράπτω, περιβά-
πτω (τὸν θύσανον), περιζωννύω,
περιορίζω. Met. skirted.
Sky, οὐσ. στερέωμα· πλ. Skies.
Slab, ἐπ. ῥυπαρωδής· οὐσ. σανίς·
βόρβορος.
Slain, παρατ. τοῦ Slay.
Sla'nder, οὐσ. διαβολή, συκοφαν-
τία, καταλαλιά· λοιδορία, βλα-
σημία.
Sla'nder, ῥ. ἐν. διαβάλλω, συκο-
φαντῶ, καταλαλῶ.
Sla'nderer, οὐσ. συκοφάντης, φιλο-
κατήγορος, λοιδορὸς.
Sla'ndering, οὐσ. διαβολή, συκο-
φαντία.
Slate, οὐσ. σχιστόλιθος, ἀρδωσία.
Sla'ughter, οὐσ. σφαγή, φόνος.
Slave, οὐσ. δοῦλος, αἰχμαλωτός.
Sla'very, οὐσ. δουλεία.
Sla've-merchant, οὐσ. δευλέμπορος.
Sla'vish, ἐπ. δουλικός.
Slay, ῥ. ἐν. φονεύω, σφάζω.
Sled & **Sle'dge**, οὐσ. σφυρα, σφυρί-
ον· εἶδος Ὀλλανδικῆς ἀμάξης.
Sleek, ἐπ. λεῖος, ὁμαλός.
Slee'kly, ἐπίρ. ὁμαλῶς.
Sleep, οὐσ. ὕπνος.
Sleep, ῥ. οὐδ. κοιμῶμαι.
Slee'pless, ἐπ. ἄυπνος, ἀγρυπνος.
Slee'py, ἐπ. ὑπνώτων, κοιμωμέ-
νος, ὑπνώδης, ναρκωτικός.
Sleeve, οὐσ. χεῖρις, κ. μανίκιον.
Sleight, οὐσ. τέχνασμα, πανουργία,
δόλος, ἀπάτη.
Sle'nder, ἐπ. λεπτός, ἰσχνός, ἐλα-
φρός.
Sle'nderly, ἐπίρ. ἐλαφρῶς, μετρίως.
Slep, οὐσ. ὀλίσθημα.
Slew, παρατ. τοῦ Slay.
Sli'dder & **Slide**, ῥ. οὐδ. ὀλισθαί-
νω, γλιστρῶ.
Slight, οὐσ. καταφρόνησις, ὀλιγω-
ρία.
Slight, ἐπ. ψιλός, ἐλαφρὸς, κοῦφός·

φλδαρός· παραθ. slighter-est. Ἐ-
πίρ. slightly.
Slight, ῥ. ἐν. καταφρονῶ, ὀλιγωρῶ.
Slime, οὐσ. οὐσία γλοιώδης, ἱξός,
κόλλα· λάσπη, λέρα.
Slip, οὐσ. ὀλίσθημα, γλίστρημα·
σφάλμα, ἀμάρτημα· λωρίον, ταν-
νία, ἀπομάκρυνσις, φυγή.
Slip, ῥ. οὐδ. ὀλισθαίνω, γλιστρῶ.
Sli'ppered, ἐπ. ὁ ἔχων ἡ φορῶν
κρηπύδας (χ. παντουφλάς).
Sli'ppery καὶ **Sli'ppy**, ἐπ. ὀλισθη-
ρός· μεταφ. σφαλῆρος, ἐπισφαλῆς,
ἀστατός· ἐλευθέριος.
Sloth, οὐσ. ῥαθυμία.
Slo'thful, ἐπ. ὀκνηρὸς, ῥίθυμος.
Slo'thfully, ἐπίρ. ῥαθυμῶς.
Slow, ἐπ. βραδύς, βραδυκίνητος, ἀρ-
γός, ῥίθυμος, ὀκνηρός.
Slow'ly, ἐπίρ. βραδεως, ῥαθύμῶς.
Slugg & **Slu'ggard**, οὐσ. ὀκνηρὸς,
ῥάθυμος.
Slugg καὶ **Slu'ggardise**, ῥ. οὐδ. ὀ-
κνῶ, εἶμαι ῥάθυμος.
Slu'ggish, ἐπ. ὀκνηρὸς, νωθρὸς, ὑ-
πνωδής. Ἐπίρ. sluggishly.
Slu'ggishness, οὐσ. ῥαθυμία.
Slu'mber, ἐπ. ὕπνος ἐλαφρὸς.
Slu'mber, ῥ. ἐν. & οὐδ. ὑπνώττω.
Shu'mbering, οὐσ. ἐλαφρὸν κοίμη-
μα, νυσταγμός.
Slu'mberous & **Slu'mbery**, ἐπ. ὑ-
πνωτικός.
Slung, Met. τοῦ Sling.
Sly, ἐπ. πονηρὸς, πανουργός, δό-
λιος· ἀγχίνους· ἀπόκρυφος, μυσι-
κός. Ἐπίρ. sily.
Small, ἐπ. μικρός, ὀλίγος, λεπτός,
εὐτελής, ἀσήμαντος· small-pox,
εὐλογία.
Small-clothes, οὐσ. βραχίον μέχρη
τῶν γονάτων.
Smart, οὐσ. ἀλγηδὼν, δόδυνη.
Smart, ῥ. οὐδ. ἀλγῶ, πονῶ.
Smart, ἐπ. ὀξύς, δριμύς, σφοδρὸς,
ζωηρὸς, δραστηκός, ἐνεργητικός.
Ἐπίρ. smartly.
Sma'rtness, οὐσ. δριμύτης, ὀξύτης.
Smell, οὐσ. ὁσφρησις, ὁσμή· good

—, εὐωδία· bed—, δυσωδία, ἀπο-
φορά.
Smile, οὐσ. μειδίαμα, χαμογέλα-
σμα.
Smile, ῥ. οὐδ. μειδιῶ, ὑπομειδιῶ,
χαμογελῶ.
Smirch, ῥ. οὐδ. σκοτεινιάζω, συν-
νεφιάζω. Μετ. smirched.
Smith, οὐσ. σιδηρουργός. Lock —,
κλειδαρᾶς.
Smoak & Smoke, οὐσ. καπνός.
Smoke, ῥ. οὐδ. καπνίζω.
Smo'ky, ἐπ. πλήρης καπνοῦ, κα-
πνισμένος.
Smooth, ἐπ. λείος, ὁμαλός, ἴσος·
φαιδρός, περιποιητικός.
Smoothe, ῥ. ἐν. ὁμαλύνω, ισάζω·
μεταφ. τέρπω, εὐχαριστῶ.
Smoo'thly, ἐπίρ. ὁμαλῶς.
Smoo'thnes, οὐσ. λειότης, ισότης.
Sno'ther, ῥ. ἐν. συμπυκνῶ, ἀπο-
(κατα)πνίγω· θλίβω, στενοχωρῶ.
Sno'thering, οὐσ. πνίξιμον.
Smut, οὐσ. ῥυπαρότης, ἀκαθαρσία.
Smut, ῥ. ἐν. ῥυπαίνω, μολύνω.
Snail, οὐσ. κοχλίας, κ. σάλιαγκας·
σερέοικος, πλάνης· ἀδρανής.
Snake, οὐσ. ὄφεις· water—, ὕδρος.
Snare, οὐσ. παγίς, ἔνεδρα, ἐπιβλή.
Snatch, οὐ. ἀρπαγή.
Snatch, ῥ. ἐν. ἀρπάζω, δράττομαι,
παίρνω.
Sneak, ἐπ. χαμερπής, οὐτιδανός,
εὐτελής, ἀγενής.
Sneak, ῥ. οὐδ. ἔρπω, σύρομαι, κυ-
λίω· ἐξευτελίζομαι.
Sneer, οὐσ. ἐμπαιγμός, χλεύη, σαρ-
κασμός.
Sneer, ῥ. ἐν. περιγελῶ, χλευάζω,
σκώπτω.
Snow, οὐσ. χιὼν, χιόνιον.
Snow, ῥ. οὐδ. χιονίζει.
Sno'wy, ἐπ. χιονώδης.
So, ἐπίρ. οὕτω, τοιοῦτοτρόπως, κατ'
αὐτὸν τὸν τρόπον, τόσον.
Soap, οὐσ. σαπώνιον.
Soar, οὐσ. μετεώρισμα, πτήσις.
Soar, ῥ. οὐδ. ἵπταμαι, μετσωρίζο-
μαι, πετῶ ὑψηλά. Μετ. soared.

Sob, οὐσ. ὀλολυγμός, λυγμός.
Sob, ῥ. οὐδ. ὀλολύζω, κλαίω με
λυγμούς.
So'ber, ἐπ. ἐγκρατής, σώφρων, κό-
σμιος.
So'berly, ἐπίρ. ἐγκρατῶς, σωφρόνως.
Sobri'ety, οὐσ. ἐγκράτεια, σωφρο-
σύνη, κοσμιότης.
So'ciable, ἐπ. κοινωνικός, εὐπροσ-
ήγορος.
So'ciably, ἐπίρ. κοινωνικῶς.
So'cial, ἐπ. κοινωνικός, συντροφια-
κός. Ἐπίρ. socially.
Socia'lity, οὐσ. κοινωνικότης.
Soci'ety, οὐσ. κοινωνία.
Sod, οὐτ. βώλαξ, βῶλος.
Sod καὶ So'dden, Μετ. τοῦ seethe,
βρασμένος, ἐψημένος.
So'dder, ῥ. ἐν. κολλῶ, συγκολλῶ (ἐ-
πὶ σιδήρου).
Soft, ἐπ. ἀπαλός, μαλακός· παρθ.
softer-est.
Soft & So'ften, ῥ. ἐν. ἀπαλύνω, μα-
λακύνω, μαλάσσω, καταπραύνω.
So'ftly, ἐπίρ. ἀπαλῶς, μαλακῶς, τρυ-
φερῶς.
So'ftness, οὐσ. μαλακότης, ἀπα-
λότης, πραότης, χρηστότης.
Soil, οὐσ. ἔδαφος, γῆ, γῶμα.
Soil, ῥ. ἐν. μολύνω, μιάινω.
Soi'lness καὶ Soi'lure, οὐσ. κηλὶς,
ῥυπαρότης, ἀκαθαρσία.
So'lace, οὐσ. παρηγορία, παραμυ-
θία, ἀνακούφισις, χαρὰ, ἡδονή.
So'lar & So'lary, ἐπ. ἡλιακός.
Sold, παρατ. τοῦ Sell.
So'ldier, οὐσ. στρατιώτης.
Sole, οὐτ. πέλημα, πατοῦνα· βού-
γλωσσος (ἰχθύς).
Sole, ἐπ. μόνος.
So'tely, ἐπίρ. μόνως.
So'lemn καὶ Sole'mnial, ἐπ. ἱερὸς,
ἐπίσημος, πανηγυρικός, πάνδη-
μος, μεγαλοπρεπής.
Sole'mnity, οὐσ. ἐπισημότης.
So'lemnize, ῥ. ἐν. πανηγυρίζω, ἐ-
ορτάζω, ἱερουργῶ.
So'lemnly, ἐπίρ. πανηγυρικῶς, παν-
δήμως.

Soli'cit, ρ. ἐν. ζητῶ, ἐπιδιώκω· ἐξαιτοῦμαι, παρακινῶ, παρακαλῶ· προτρέπω· ἐπίκειμαι· ἐνοχλῶ, πειραζῶ. *Met.* solicited.

Solicita'tion, οὐσ. αἵτησις, ἐπιζητήσεις, παρακινήσεις.

Soli'citor, οὐσ. ὁ ἐπιδιώκων, ὁ θηρεύων.

Soli'citous, ἐπ. ἀνήσυχος, ὁ ἐν ἀσχολίᾳ ευρισκόμενος, προθυμος, ἐπιμελής.

Soli'citously, ἐπίρ. ἀνησύχως, προθύμως, ἐπιμελῶς.

Soli'citude, οὐσ. μέριμνα, φροντίς, ἐπιμέλεια, προσπάθεια· ἀν. συχία.

So'lid, ἐπ. στερεός, διαρκής, μονιμός.

Soli'dity & **So'lidness**, οὐσ. αὐτότης, μονιμότης.

Soli'loquy, οὐσ. μονόλογος, μονολογία, μονωδία.

So'litary, ἐπ. μοναχικός.

So'litude, οὐσ. ἐρημία, μοναξία.

So'mbrous, ἐπ. σκοτεινός, ζοφώδης.

Some, ἀντ. ἀόρ. τιν, κάποιος· πλ. τινές, μερικοί· *give me — bread,* δός μοι ὀλίγον ἄρτον.

So'me-body, ἐπ. κάποιος, ὑποκείμενόν τι.

So'mething, οὐσ. καὶ τι, ὀλίγον τι.

Someti'mes, ἐπίρ. ἐνίοτε, κάποτε.

Somewha't, ἐπίρ. ὀλίγον, ὀλίγον τι, καὶ τι.

Son, οὐσ. υἱός· *God —*, βαπτιστικός.

Song, οὐσ. ᾠδή, ἄσμα, τραγῳδίον.

So'nnel, οὐσ. ἄσμάτιον, ποιημάτιον.

Soon, ἐπίρ. εὐθύς, ταχέως, γλίγωρα.

Soo'ner, ἐπίρ. ταχύτερον, γλιγορώτερον.

Soo'nest, ἐπίρ. τάχιστα.

Soo'nly, ἐπίρ. ταχέως, προθύμως, γλίγωρα.

Sooth, οὐσ. ἀλήθεια· *in —*, ἀληθῶς.

Sooth, ἐπ. τερπνός, θελκτικός, εὐάρεστος.

Soothe, ρ. ἐν. τέρπω, εὐαρεσῶ, περιποιοῦμαι, θέλγω, κολακεύω. *M.* soothed.

Soo'ther, οὐσ. κολαξ, θωπευτής.

Soo'thing, οὐσ. θωπεία, περιποίησις, κολακεία.

Sop, οὐσ. μάζα, ἄρτος (βρεγμένος)· γλυκύτης.

Sop, ρ. ἐν. βρέχω, βάψω, βουτῶ. *Met.* sopped.

Soporiferous, **Soporific** & **So'poreous**, ἐπ. ὑπνωτικός, ναρκωτικός, καρωτικός.

So'rcerer, οὐσ. γόης, μάγος.

So'rcery, οὐσ. γοητεία, μαγεία.

So'rdid, ἐπ. βδελυρός, ῥυπαρός, ἀνελεύθερος, εὐτελής, ἀχρεῖος.

Sore, οὐσ. ἔλκος, πληγή.

Sore, ἐπ. πάσχων, ἀσθενής, γέμων πληγῶν· τραχύς, σφοδρός.

Sore & **So'rely**, ἐπίρ. λίαν, σφόδρα, κατὰ πολλά.

So'rrrow, οὐσ. θλίψις, λύπη.

So'rrrowful, οὐσ. θλιβερός, λυπηρός, ἀνιάρος.

So'rrrowfully, ἐπίρ. λυπηρῶς, θλιβερῶς.

So'rry, ἐπ. τεθλιμμένος, λυπημένος, μελαγχολικός.

Sori, οὐσ. εἶδος, γένος.

Soi, οὐσ. ἡλίθιος, μωρός· οἰνόλυξ, φιλοπότης, μέθυσος.

So'ttish, οὐσ. ἡλίθιος, μωρός· παράφρων.

Sou, οὐσ. σολδίων, γαλλικὸν νομισμάτιον.

Sought, παρατ. & *Met.* τοῦ **Seek**.

Soul, οὐσ. ψυχή.

Sou'lless, ἐπ. ἄψυχος, ψοφοδεής, ἄνανδρος.

Sound, οὐσ. ἦχος, φωνή, κτύπος.

Sound, ἐπ. ὑγιής, ὁλόκληρος, ἀέριος, ἀβλαβής· ἀληθής, τέλειος· μέγας, βαθύς. *Επίρ.* **sound** & **soundly**.

Sound, ρ. οὐδ. ἤχῳ, φωνάζω, φθέγγομαι· ἀντηχῶ, ἀντιβοῶ.

Sou'nding, ἐπ. ἡχώδης, βαρύφωνος.

Sou'ndness, οὐσ. ὑγεία, εὐρωστία, ἀκραιότης, ὁρθότης, ἀλήθεια.

Soup, οὐσ. ζωμός.

Source, οὐσ. πηγή· ἀφορμή, αἰτία.

South, οὐσ. μεσημβρία, νότος.

South & Southern, ἐπ. μεσημβρινός, νότιος.

Southward, ἐπίρ. πρὸς μεσημβρίαν, μεσημβρινῶς.

Sovereign, οὗς. μονάρχης, ἀπόλυτος ἄρχων, ἡγεμών, ὑπέρτατος, ἔξοχος.

Sovereignly, ἐπίρ. ἀπολύτως, δεσποτικῶς· ἐξαιρέτως, ἐντελῶς, μεγαλοπρεπῶς.

Sovereignty, οὗς. κυριαρχία, δυναστεία, ὑπερτάτη ἀρχή.

Sow, ῥ. ἐν. σπείρω· ῥάπτω.

Sower, οὗς. σπορέύς.

Space, οὗς. διάστημα.

Spacious, ἐπ. εὐρύς, εὐρύχωρος, πλατύς.

Span, οὗς. σπιθαμή, παλάμη.

Span, ῥ. ἐν. μετρῶ μετὰ τὴν σπιθαμήν. Μετ. spanned.

Spaniard, οὗς. Ἰσπανός· ἡ Ἰσπανική διάλεκτος.

Spaniel, οὗς. κυνηγετικὸς σκύλος (Ἰσπανίας).

Spar, οὗς. σταλακτίτης.

Spare, ῥ. οὐδ. φείδομαι, οἰκονομῶ.

Sparer, οὗς. φειδωλός, οἰκονομος.

Spark, οὗς. σπινθήρ.

Spark καὶ Sparkle, ῥ. οὐδ. σπινθηροβόλῳ, ἀκτινοβόλῳ.

Sparkle καὶ Sparkling, οὗς. σπινθήρ, μαρμαρυγή, ἀκτινοβόλημα, λάμψις.

Sparklingness, οὗς. σπινθηροβόλημα, ἀκτινοβόλημα.

Spa'row, οὗς. τρυθίον, σποργίτης.

Spa'rry, ἐπ. γυψώδης, σταλακτώδης.

Spa'tter, ῥ. ἐν. ῥυπόνω, κηλιδόνω.

Speak, ῥ. ἐν. λέγω, ὁμιλῶ, λαλῶ. Μετ. Spoken.

Spa'ker, οὗς. ῥήτωρ, ἀγορευτής, πρόεδρος (τῆς βουλῆς τῶν Κοινοτήτων).

Spear, οὗς. λόγχη, δόρυ, κοντάριον.

Spe'cial, ἐπ. εἰδικός, ἰδιαίτερος· διακεκριμένος, ἔξοχος.

Spe'cially, ἐπίρ. εἰδικῶς, μερικῶς.

Specia'lity, οὗς. εἰδικότης.

Spe'cies, οὗς. εἶδος, γένος, τάξις.

Specific καὶ Speci'fical, ἐπ. εἰδικός, μερικός, ἰδιαίτερος.

Spe'cious, ἐπ. εὐπρεπής, εὐειδής, εὐλογωφανής (ἐπὶ κακοῦ).

Spe'ctacle, οὗς. θέαμα, θεωρία.

Specta'tor, οὗς. θεατής.

Spe'ctre καὶ Spe'ctrum, οὗς. φάντασμα, εἶδωλον.

Specula'tion, οὗς. θεωρία, παρατήρησις, σπουδή, μελέτη.

Spe'culate, ῥ. ἐν καὶ οὐδ. θεωρῶ, παρατηρῶ.

Speech, οὗς. λόγος, λέξις, ὁμιλία.

Spe'cimen, οὗς. δείγμα, παράδειγμα· ἰταλοχ. μόστρα.

Speed, οὗς. σπουδή, ταχύτης.

Spee'dily, ἐπίρ. προθύμως, ταχέως.

Spee'diness, οὗς. ταχύτης, σπουδή, προθυμία, ἐτοιμότης.

Spee'dy, ἐπ. πρόθυμος, ταχύς.

Spell, οὗς. μαγεία, γοητεία.

Spell, ῥ. ἐν. θελγω, γοητεύω· συλλοβίζω.

Spend, ῥ. ἐν. δαπανῶ, ἐξοδεύω.

Spe'nder, οὗς. ἐξοδευτής.

Spent, παρατ. & Μετ. τοῦ Spend.

Sphere, οὗς. σφαῖρα.

Sphe'ric καὶ Sphe'rical, ἐπ. σφαῖρος, σφαιροειδής.

Spice, οὗς. ἄρωμα, χ. μπαχάρι.

Spi'der, οὗς. ἀράχνη· τηγάνι(ον).

Spill, ῥ. ἐν. ἐκχέω (ἐνέκα ἀπροσεξίας)· καταστρέφω, ἀφανίζω. παρ. καὶ Μετ. spilled καὶ spilt.

Spin, ῥ. ἐν. νήθω, κλώθω, γνέθω. παρατ. & Μετ. spun.

Spindle, οὗς. ἡλακία, ἀτρακτός.

Spi'ndling, ἐπ. λεπτός, λιγνός.

Spire, οὗς. ὀβελίσκος, πυραμῖς.

Spi'rit, οὗς. πνεῦμα.

Spi'ritless, ἐπ. ἄθυμος, ἀνανδρος, δειλός· χαμερπής, εὐτελής.

Spi'ritual, ἐπ. πνευματικός, αὔλος.

Spi'ritually, ἐπίρ. πνευματικῶς.

Spi'ry, οὗς. πυραμειδής.

Spite, οὗς. μῖσος, ἔχθρα, πείσμα· in — of, πρὸς πείσμα, ἀκουσίως.

Spleen, οὗς. σπλήν.

Sple'ndid, ἐπ. λαμπρὸς, ἐπιδεικτι-
κός, μεγαλοπρεπής.
Sple'ndour ἢ Sple'ndor, οὐς. λαμ-
πρότης.
Splent, οὐς. ἀπό(διά)ρρηγμα.
Split, ῥ. ἐν. διαιρῶ, διασχίζω, συν-
τρίβω. Μετ. Splitted.
Spoil, οὐς. λεία, λάφυρον, ἀρπαγή.
Spoil, ῥ. ἐν. λαφυραγωγῶ, ἀρπά-
ζω, ἀφανίζω.
Spoke, παρ. τοῦ Speak.
Sponta'neous, ἐπ. αὐτομάτος, ἐ-
κούσιος, θεληματικός.
Sponta'neously, ἐπίρ. αὐτομάτως,
ἐκούσιως, θεληματικῶς.
Spoon, οὐς. κοχλιάριον.
Sport, οὐς. παιγνίδιον, διασκέδασις.
Sport, ῥ. ἐν. παίζω· κυνηγῶ.
Spo'ttively, ἐπίρ. διασκεδαστικῶς,
εὐθύμως.
Spot, οὐς. σπῖλος, κηλὶς, χ. λεκές·
τεμάχιον γῆς, θέσις, τόπος· ἀτι-
μία, ὄνειδος.
Spot, ῥ. ἐν. κηλιδόνω. Μετ. Spotted.
Spo'tless, ἐπ. ἀκηλίδωτος, καθάρως.
Spray, οὐς. ἀφρὸς(χυμάτων)· κλώνας.
Spread, ῥ. ἐν. καὶ οὐδ. διαχύνω.
εκτείνω, ἐξαπλόνω, διασκορπίζω.
Sprea'ding, οὐς. ἑκταίς, διάχυσις,
διασπορά.
Spri'ghtly, ἐπ. ἔξυπνος, πνευματώ-
σης.
Spring, οὐς. ἀνοιξίς.
Spring, ῥ. οὐδ. γεννῶμαι, βλαστά-
νω· ἐπερχομαι, ὀρμῶ· tu—up, ἀ-
ναφύομαι· ἀναπηδῶ.
Sprung, παρ. τοῦ Spring.
Sprinkle, ῥ. ἐν. ραντίζω, ραίνω,
προσ(περιρ)ραίνω.
Spun, παρ. ἢ Μετ. τοῦ Spin.
Spur, οὐς. πτερνιστήρ, κ. πτερνι-
στήρι(ον).
Spur, ῥ. ἐν. κεντῶ μὲ πτερνιστήρα,
προτρέπω. Μετ. spurred.
Spurn, οὐς. λάκτισμα.
Spurn, ῥ. ἐν. λακτίζω· καταφρονῶ.
Spy, οὐς. κατάσκοπος.
Spy, ῥ. ἐν. κατασκοπεύω, ἐνεδρεύω·
οὐδ. ἐπιζητῶ, ἐξετάζω.

Squa'lid, ἐπ. ῥυπαρὸς, πενιχρὸς, ὀ-
κάθατος.
Squa'nder, ῥ. ἐν. καταναλίσκω, δια-
σκορπίζω, ἐξοδεύω ἀσώτως.
Squa're, οὐς. ἰσότης.
Squa're, ἐπ. τετράγωνος, τετραγω-
νικός.
Squa're, ῥ. ἐν. τετραγωνίζω· με-
ταφ. κανονίζω, ῥυθμῶ· συμφωνῶ,
ταιρειάζω. Μετ. squared.
Squea'k ἢ Squea'king, οὐς. αἰω-
γῇ, κραυγῇ.
Squea'k, ῥ. οὐδ. αἰμώζω, κραυγά-
ζω, ἡχῶ, ποιῶ λιγυρὸν ἦχον.
Squee'ze ἢ Squee'zing, οὐς. θλίψις,
πίεσις, κ. ζούλισμα.
Squeeze, ῥ. ἐν. ἢ οὐδ. θλίβω, πιέ-
ζω, κ. ζουλῶ· ἐξέρχομαι, φεύγω.
Μετ. squeezed.
Suire, οὐς. ὀπλοφόρος, ὑπασπιστής·
τίτλος τῶν εὐγενῶν, ἱπποτῆς.
Squirrel, οὐς. σκίουρος.
Stabi'lity, οὐς. σταθερότης, στε-
ρεότης.
Stable, ἐπ. σταθερὸς, στερεός.
Stable, οὐς. ἱπποστάσιον, σταύλος,
χ. ἀχοῦριον.
Staff, οὐς. ῥάβδος, βακτηρία.
Stag, οὐς. ἔλαφος.
Stage, οὐς. σκηνή, θέατρον, θεα-
τρικὴ παράστασις.
Stagger, ῥ. ἐν. ἢ οὐδ. κλονῶ-οῦμαι,
παραφέρομαι, ταλαντεύομαι· περι-
πλανῶμαι· παρατηρῶ.
Sta'gnancy καὶ Stagna'tion, οὐς.
λίμνασμα, στασιμότης ὕδατος.
Sta'gnant, ἐπ. λιμνάζων, σ· ἀσιμῶς,
ἀκίνητος.
Stain, οὐς. κηλὶς.
Stain, ῥ. ἐν. κηλιδόνω, μολύνω,
στιγματίζω, ῥυπαίνω, ἀμαυρόνω·
χλευάζω· βάπτω. Μετ. stained.
Stair, οὐς. βαθμὶς, κ. σκαλοπάτι(ον).
Stai'rcase, οὐς. κλίμαξ, χ. σκάλα.
Stake, οὐς. πάσσαλος· μοχλός.
Stake, ῥ. ἐν. φράσσω διὰ πασσα-
λῶν· ἐξασφαλίζω.
Stalk, οὐς. στέλεχος, κορμὸς φυ-
τῶν· ἀγέρωχον βάδισμα.

Stalk, ῥ. οὐδ. βαδίζω ἀγερῶχος.
 Stalwarth, ἐπ. ἀκμαῖος, ῥωμαλέος.
 Stand, οὐσ. στάσις, παῦσις· στασι-
 μότης· κώλυμα, ἐμπόδιον, ἀβεβαι-
 ότης· ἀσφάλεια.
 Stand, ῥ. οὐδ. ἵσταμαι, σταματῶ,
 μένω· ἐν. ὑποστηρίζω. ἐν. Μετ.
 Standing—army, μόνιμος στρα-
 τός.
 Sta'ndard, οὐσ. σημαία.
 Sta'nding, οὐσ. θέσις· βαθμός.
 Star, οὐσ. ἀστήρ, ἄστρον.
 Starred καὶ Starry, ἐπ. ἀστερόεις,
 πλήρης ἀστέρων, ἀστερωτός.
 Start, οὐσ. ἐξαφνισμα, ἀναπήδημα,
 φρίκη· ἀναπήδησις, ταραχὴ αἰφνί-
 διος.
 Start, ῥ. οὐδ. ἀναπηδῶ, ἐξαφνίζο-
 μαι, ἐξιππάζομαι· ἀναχωρῶ, ἀπο-
 μακρύνομαι· ἐν. ῥίπτω, ἐγείρω,
 παράγω, προτείνω.
 Startle, οὐσ. ταραχὴ, τρόμος, αἰ-
 φνίδιος φόβος.
 Startle, ῥ. ἐν. καὶ οὐδ. ἀνατριχιά-
 ζω, τρομάζω, ἐκπλήττομαι. Μετ.
 startled.
 Starve, ῥ. οὐδ. λιμοκτονῶ.
 Starva'tion, οὐσ. λιμός, πείνα.
 State, οὐσ. κατάστασις, θέσις· πο-
 λιτεία.
 State, ῥ. ἐν. θέτω, κανονίζω.
 Sta'tely, ἐπ. ἔσοχος, μεγαλοπρεπής.
 Sta'tement, οὐσ. λόγος, ἔκθεσις.
 Sta'tesman, οὐσ. πολιτικός, διπλω-
 μάτης.
 Sta'tion, οὐσ. σταθμός, διαμονή,
 κατάλυμα, ὀρμητήριον· θέσις (ἐ-
 παγγέλματος), βαθμός, ὑπηρεσία.
 Sta'tionary, ἐπ. ῥάσιμος.
 Sta'tuary, οὐσ. ἀγαλματοποιός, ἀν-
 δριαντοποιός· ἀγαλματοποιία.
 Statue, οὐσ. ἀγαλμα.
 Sta'ture, οὐσ. ἀνάστημα, μέγεθος,
 ἡλικία.
 Sta'tute, οὐσ. διάταγμα, κανονισμός,
 θέσπισμα, νόμος.
 Stave, οὐσ. μέτρον, στίχος.
 Stave, ῥ. ἐν. θραύω, συντρίβω, κ.
 τσακίζω.

Stay, οὐσ. διαμονή, κατοικία· ἀνα-
 βολή, ἀργοπορία, στήριγμα, βά-
 σις, ἔρεισμα.
 Stay, ῥ. ἐν. καὶ οὐδ. μένω, διατρί-
 βω, κατοικῶ.
 Stead, οὐσ. θέσις, τόπος· χρήσις, ὠ-
 φέλεια, βοήθεια· in—of, ἀντί.
 Stea'dily ἔ Stea'dfastly, ἐπὶ ῥ. ἐπι-
 μόνως, διηνεκῶς, ἀκλονήτως.
 Stea'dfastness ἔ Stea'diness, οὐσ.
 ἐπιμονή, μονιμότης, σταθερότης,
 βεβαιότης.
 Stea'dy, ἐπ. στερεός, σταθερός, μό-
 νιμος.
 Steal, ῥ. ἐν. ἔ οὐδ. κλέπτω, σφε-
 τερίζομαι, ἀρπάζω· φεύγω, δρα-
 πετεύω· παρεισέρχομαι, ἐμβαίνω
 λαθραίως ἢ αἰωπηλῶς. Μετ. stolen
 καὶ stoln.
 Stea'ler, οὐσ. κλέπτης, ἄρπαξ.
 Stea'lhly, ἐπ. ἀπόκρυφος, μυστι-
 κός, μυστηριώδης.
 Steam, οὐσ. ἀτμός, ἀναθυμιάσις,
 καπνός.
 Steam, ῥ. ἐν. καὶ οὐδ. ἀναθυμιάζω,
 ἐξατμίζομαι, ἐκπέμπω ἀτμόν.
 Steed, οὐσ. ἵππος.
 Steel, οὐσ. χάλυψ, γ. ἀτσάλι(ον).
 Steep, ἐπ. δύσκαμπτος, δυσανάβα-
 τος, τραχύς· οὐσ. κρημνός, βάρα-
 θρον.
 Steer, ῥ. ἐν. καὶ οὐδ. διευθύνω, δι-
 ευθύνομαι, ὁδηγῶ, παραχωρῶ, πη-
 δαλιουχῶ, πλέω, ταξειδεύω.
 Stem, οὐσ. στέλεχος, καυλός, κλα-
 δάκιον, κ. κοτσάνιον.
 Step, οὐσ. βῆμα, βάδισμα, ἵχνος·
 αὔξησις, πρόοδος.
 Step, ῥ. οὐδ. βαίνω, βαδίζω. Μετ.
 stepped ἔ stept.
 Ste'pping, οὐσ. βάδισμα, περιπά-
 τημα.
 Ste'ril, ἐπ. ἄγονος, ἄκαρπος.
 Steri'lity, οὐσ. ἀγονία, ἀκαρπία.
 Ste'rling, οὐσ. pound —, ἀγγλικὴ
 λίρα·—worth, ἀληθὴς ἀξία.
 Ster'ling, ἐπ. ἀληθὴς, γνήσιος.
 Stern, οὐσ. ἡ ἄκρα, ἡ οὐρά, τὸ τε-
 λευταῖον μέρος· πρύμνη.

Stern, ἐπ. σκληρός, αὐστηρός, ἄ-
γριος, βλοσυρός. Ἐπίρ. sternly.
Ste'rtness, οὐσ. σκληρότης, τραχύ-
της, αὐστηρότης.
Stew'ard, οὐσ. οἰκονόμος, ταμίας.
(ἐκκλ.) ἱεραπόστολος, ἱεροκῆρυξ.
οἰκονομολόγος· ὁ ἐπὶ τῶν οἰκονο-
μικῶν.
Stick, οὐσ. ῥάβδος, βακτηρία.
Stick, ῥ. ἐν. προσκλίνω, καρφόνω,
θέτω, προσκολλῶ, προσαρμόζω,
κτυπῶ, πληγόνω, φονεύω· οὐδ. μέ-
νω, κολλῶ· ἀμφιβάλλω, διστάζω·
ἀποσύρομαι. Μετ. stuck.
Sti'cking, οὐσ. προσήλωσις, προσ-
κόλλησις, προσ(συν)άρμοσις.
Stiff, ἐπ. ἄκαμπτος, ἀκλόνητος, δρι-
μύς, σκληρός, ἀπρόσιτος, σταθερός.
Sti'ffen, ῥ. ἐν. καὶ οὐδ. σκληρύνω,
κάμνω ἄκαμπτον, πεισματόνω,
σκληρύνομαι.
Stifle, ῥ. ἐν. θλίβω, πιέζω, στενο-
χωρῶ, πνίγω.
Sti'ffly, ἐπίρ. αὐστηρῶς, σκληρῶς,
ἀδυσωπήτως.
Sti'ffness, οὐσ. σκληρότης, δυσκαμ-
ψία.
Sti'gmatize, ῥ. ἐν. στίζω, στιγμα-
τίζω, καυτηριάζω, περιάπτω ὄνει-
δος, δυσφημῶ.
Still, ῥ. ἐν. καθησυχάζω, καταπρα-
ύνω· οὐδ. ἡσυχάζω, ἀναπαύομαι.
Still, ἐπ. ἡσυχός, ἡρεμός, εἰρηνι-
κός. Ἐπίρ. stilly.
Still, ἐπίρ. ἔτι, προσέτι, ἀκόμη.
Sti'mulate, ῥ. ἐν. διερεθίζω, ὑπο-
κινῶ, κεντῶ· μεθύω.
Sting, οὐσ. κέντρον.
Sting, ῥ. ἐν. κεντῶ, κεντρόνω, ἀγ-
κυλόνω, πληγόνω.
Stingy, ἐπ. φιλάργυρος, πλεονέ-
κτης.
Stint, οὐσ. ὄριον, σύνορον.
Sti'pulate, ῥ. οὐδ. συνθηκολογῶ.
Stir, οὐσ. θορυβός, ταραχή, ἀναζά-
τωσις.
Stir, ῥ. ἐν. καὶ οὐδ. κινῶ, ταρατ-
τω, σείω, σαλεύω, διερεθίζω· κι-
νοῦμαι, ὑποκινῶ ταραχάς.

Stirp, οὐσ. γενεά.
Stock, οὐσ. στέλεχος, κορμός· γέ-
νος, ἀρχή· προμήθεια, ἐφόδιον.
Stock, ῥ. ἐν. σωρεύω, ἐπισωρεύω·
δίδω, χορηγῶ, ἐφοδιάζω.
Sti'rup, οὐσ. ἀναβολεύς, πτερνι-
στήρ.
Sto'cking, οὐσ. περικνημὶς, κάλ-
τσα.
Sto'ic & **Sto'ical**, ἐπ. στωϊκός.
Sto'ically, ἐπ. στωϊκῶς.
Stolen, μετ. τοῦ Steal.
Stole, οὐσ. πε(ρι)τραχήλιον.
Stole, παρατ. τοῦ Steal.
Sto'mach, οὐσ. στόμαχος.
Stone, οὐσ. λίθος, πέτρα.
Sto'ning, κύτ. λιθοβολημα.
Sto'ny, ἐπ. λίθινος, πετρώδης.
Stood, παρατ. τοῦ Stand.
Stool, οὐσ. σκόλυθρος, ὑποπόδιον,
χαμηλὸν σκαμνίον· ἀφοδευτήριο.
Stoop, οὐσ. χαμήλωμα, ταπείνωσις,
ὑπόκλισις.
Stoop, ῥ. οὐδ. ἐγ(ὕπο)κλίνω, χαμη-
λόνω, κύπτω, ἐκπίπτω, ἀνέχομαι·
καθίζω, ἀναπαύομαι.
Stop, κύτ. σταμάτημα, στάσις, ἀ-
ναβολή, ἐμπόδιον, προσκομμα.
Stop, ῥ. ἐν. κωλύω, ἐμποδίζω, στα-
ματῶ, ἀναβάλλω, καταπαύω, κλείω·
λήγω. Μετ. stopped.
Store, οὐσ. ποσότης, πλῆθος· προ-
μήθεια· θαψίλεια, ἀφθονία· —
house, ἀποθήκη, ταμεῖον.
Store, ῥ. ἐν. προμηθεύω, προβλέ-
πω, ἐφοδιάζω· συναθροίζω, διατη-
ρῶ, φυλάττω.
Sto'ried, ἐπ. ἱστορικός· ἐξιστορη-
θεὶς, ἀναφερθεὶς.
Storm, οὐσ. ἀνεμοζάλη, ἀνεμοτα-
ραχή, τρικυμία· μεταφ. σύγχυσις,
ταραχή, στάσις, βία· προσβολή·
συκοφαντία, διαβολή. — vexed, πει-
ραχθεὶς ὑπὸ τῆς ἀνεμοζάλης.
Storm, ῥ. ἐν. καὶ οὐδ. κάμνω ἔφο-
δον, προσβάλλω· κεραυνοβολῶ, ἐ-
πιφέρω τρικυμίας. Μετ. stormed.
Sto'rmy, ἐπ. θυελλώδης, τρικυμιώ-
δης.

Story, οὐσ. ἱστορία, διήγησις, μῦθος· πλ. **Stories**, διηγήματα.
Stout, ἐπ. ἰσχυρὸς, δυνατὸς, ῥωμαλέος, ἀνδρεῖος. συγκρ. **Stouter**.
Stoutly, ἐπίρ. δυνατῶς, ἐπιμόνως.
Stove, οὐσ. θερμάστρα, κλίβανος.
Straight, ἐπ. εὐθύς, ἴσος.
Straight, ἐπίρ. εὐθέως, ἴσα.
Straighten, ῥ. ἐν. ἰσάζω, εὐθύνω, ἐξομαλύνω.
Straightness, οὐσ. εὐθύτης, ὁρθότης.
Strain, οὐσ. βία, ὁρμή· γένος, γενεά, χαρακτήρ· ἑκφρασις, ὕψος, συμφωνία· ἄσμα· τροφή.
Strain, ῥ. ἐν. θλίβω, πιάζω, σφίγγω, στενοχωρῶ· διῷλίζω· ἐκτείνω· ὠθῶ, σπρώχνω. Μετ. **strained**.
Strait, οὐσ. στενὸν, πέρασμα· πλ. **straits**, πορθμός.
Straiten, ῥ. ἐν. σφίγγω, στενοχωρῶ, φέρω εἰς ἀμηχανίαν.
Straitly, ἐπίρ. στενῶς.
Straitness, οὐσ. στενότης, στενοχωρία· πρόσκομμα, ἐμπόδιον.
Strand, οὐσ. ἀκτὴ, αἰγιαλὸς, ὄχθη· χώρα.
Strand, ῥ. οὐδ. ναυαγῶ.
Strange, ἐπ. ἀλλόκοτος, παράδοξος, ἰδιότροπος, ἀλλότριος, ξένος, μοναδικὸς, ἄγνωστος.
Strange, ῥ. οὐδ. ἐκπλήττομαι, παραξενεύομαι.
Strangely, ἐπίρ. παραξένως, παρὰ λόγως, ἀλλοκότως.
Stranger, οὐσ. ἀλλοδαπὸς, ἀλλογενής, ἀλλότριος, ξένος.
Strangle, ῥ. ἐν. πνίγω, (ἀπ)ᾄγχω.
Stra'lgem, οὐσ. στρατήγημα, δόλος, μηχανεύμα.
Straw, οὐσ. ἄχυρον· μηδαμινὸν πρᾶγμα, μηδέν.
Straw-built, ἐπ. κατέσκευασμένος ἐπὶ τῇ δι' ἀχύρων.
Stray, οὐσ. ἀποπλάνησις.
Stray, ἐπ. ἀποπλανημένος, χαμένος.
Stray, ῥ. οὐδ. πλανῶμαι, ἀποπλανῶμαι.

Streak, οὐσ. ἴγνος, γραμμὴ, σφαῖρα.
Streak, ῥ. ἐν. ἄγω γραμμάς, χαράκωνω.
Stream, οὐσ. ῥυαί, ῥεῦμα.
Stream, ῥ. οὐδ. ῥέω, τρέχω.
Strea'mer, οὐσ. μικρὰ σημαία, παρὰσημον.
Strea'mlet, οὐσ. ῥυάκιον.
Street, οὐσ. ὁδὸς, ἀγυιά, πλατεῖα.
Strength, οὐσ. δυνάμεις, ἰσχύς.
Strength & Stre'ngthen, ῥ. ἐν. ἐνδυναμόνω, κάμνω· τινὰ δυνατόν· οὐδ. ἀναλαμβάνω τὰς δυνάμεις μου.
Stre'ngthless, ἐπ. ἀδύνατος.
Stre'nuous, ἐπ. ἀνδρεῖος, γενναῖος, θαρράλεος· πρόθυμος, δραστήριος.
Stre'nuously, ἐπίρ. ἀνδρείως, θαρράλέως, μετὰ ζήλου, προθύμως.
Stretch, οὐσ. διάστασις, ἑκτασις.
Stretch, ῥ. ἐν. τείνω, ἐκτείνω, ἐξάπλυνω, ἀνοίγω, πλατύνω.
Strew, ὁρ. **Strow**.
Strict, ἐπ. ἀκριβής, αὐστηρὸς.
Stri'ctly, ἐπίρ. ἀκριβῶς, αὐστηρῶς.
Stri'ctnesss, οὐσ. ἀκρίβεια, αὐστηρότης.
Stride, οὐσ. διασχέλισμα.
Stride, ῥ. ἐν. καὶ οὐδ. διασκελίζω. Μετ. **strided**.
Strife, οὐσ. ἔρις, φιλονεικία.
Strike, ῥ. ἐν. πλήσσω, κτυπῶ, δέρω, τιμωρῶ· καταστέλλω, χαμηλώνω· προσβάλλω, κάμνω ἐντύπωσιν· out, σβύω· ἐκβάλλω· ἀφαιρῶ· ἀνοίγω (ὁδόν)· οὐδ. κτυπῶ, πληγόνομαι.
Stri'king, ἐπ. ἐκπληκτικὸς, σημαντικὸς.
String, οὐσ. ἱμάς, χορδὴ, κ. σπάγος· γαῖτάνι(ον), χορδόνι.
String, ῥ. ἐν. δένω δι' ἱμάντος, σπάγους, στρέφω, τείνω τὴν χορδὴν. Μετ. **strung**.
Strip, οὐσ. τεμάχιον (πανίου ἢ ἐριούχου).
Strip, ῥ. ἐν. κατασχίζω, ἐκδέρω, ἐκδύω, γυμνόνω· κλέπτω, ἀφαιρῶ, ἀρπάζω, παίρνω· λαφυραγωγῶ. M. **stripped & stript**.

Stri'pling, οὐσ. παιδάριον, μείρακιον, παῖς, νεανίσκος.
 Strive, ρ. οὐδ. διαμάχομαι, φιλονεικῶ, ἀγωνίζομαι, ἀμιλλῶμαι, παλαίω, προσπαθῶ.
 Stri'ving, οὐσ. προσπάθεια, σπῆδη.
 Stroke, οὐσ. προσβολή, χτύπημα.
 Strong, ἐπ. ισχυρός, δυνατός· παρ. stronger-est.
 Stro'ngly, ἐπίρ. ισχυρῶς, δυνατὰ, σταθερῶς.
 Strove, παρ. τοῦ Strive.
 Strow, ρ. ἐν. διαχέω, διασπείρω, διασκορπίζω, ἐκτείνω, βάλλω κατὰ σειράν ἐπὶ τοῦ ἐδάφους. Met. strown.
 Stru'cture, οὐσ. κατασκευή, οἰκοδομή.
 Struggle, οὐσ. μάχη, πάλη.
 Struggle, ρ. ἐν. παλαίω, ἀγωνίζομαι.
 Strut καὶ Stru'tting, οὐσ. ἀλαζονικὸν βάδισμα.
 Strut, ρ. οὐδ. σεμνύνομαι, γαυριῶ, περιπατῶ ὑπερηφάνως.
 Stu'bborn, ἐπ. δύστροπος, ισχυρογνώμων.
 Stuccio, οὐσ. εἶδος γύψου.—flowers, ἄνθη ἐκ γύψου.
 Stuck, Met. τοῦ Stick.
 Stud, ρ. ἐν. (ἐπι)στολίζω, σκεπάζω. Met. studded.
 Stu'dent, οὐσ. σπουδαστής, μαθητής.
 Stu'dious, ἐπ. ἐπιμελής, φιλομαθής, σπουδασμένος.
 Stu'diously, ἐπίρ. μετὰ ζήλου, προφυλακτικῶς.
 Stu'dy, οὐσ. σπουδή, ἐπιμέλεια.
 Stuff, οὐσ. ὕλη, πανικὰ, ῥάκη· ἑπιπλά, σκεύη· πύον, ἔμπυον.
 Stuff, ρ. ἐν. ἐπι(συν)πληρῶ, παραγεμίζω, συμπόνω, σοδιάζω.
 Stu'mble, οὐσ. πρόσκομμα, παραπάτημα, κ. σκουντούφλημα.
 Stumble, ρ. οὐδ. προσκόπτω, παραπατῶ, προσχρούω.
 Stun, ρ. ἐν. ἐκ(κατα)πλήττω, συνταράττω. Met. stunned.
 Stung, Met. τοῦ Sting.

Stu'pid, ἐπ. ἀνόητος, μωρὸς, ἡλίθιος, κτηνώδης, ἄχαρις, ἀγροῖκος.
 Stupi'dity, οὐσ. ἡλιθιότης, ἀνοησία, μωρία.
 Stu'pidly, ἐπίρ. ἀνοήτως, μωρῶς.
 Stu'pifier, οὐσ. ἐκπληκτικὸς, νερκωτικός.
 Stu'pify, ρ. ἐν. κατα(ἐκ)πλήσσω, μωραίνω. Met. stupified.
 Stu'por, οὐσ. νάρκωσις, ἀναισθησία.
 Stu'rdily, ἐπίρ. βιαίως, πεισματῶδῶς.
 Stu'rdy, ἐπ. βίαιος, ὀρμητικὸς, ἀπότομος, ὀργίλος, πείσμων, ισχυρογνώμων, τολμηρὸς.
 Style, οὐσ. ὕψος.
 Style, ρ. ἐν. ὀνομάζω, καλῶ.
 Sub καὶ Subler, παρ. (ἐν συνθ.) ὑπό.
 Subdue', ρ. ἐν. καταβάλλω, κατακτῶ, ὑποτάσσω, ὑποδουλώνω. Met. subdued.
 Subdu'ing, οὐσ. κατάκτησις, ὑποδουλώσεις, καθυπόταξις.
 Su'bject, ἐπ. ὑποκείμενός, ὑπήκοος, ὑποτελής, ὑποτεταγμένος, ὑποχείριος.
 Su'bject, οὐσ. ὑποκείμενον, ἀντικείμενον, ὑπόθεσις (λόγου), ὑπήκοος.
 Subje'ct, ρ. ἐν. ὑποτάσσω, ὑποδουλώνω.
 Subje'ction, οὐσ. ὑποδουλώσεις, ὑποταγή.
 Subjo'ined, ρ. ἐν. προσθέτω, ἐπισυνάπτω, ἐπαναλαμβάνω· οὐδ. ἀποκρίνομαι. Met. subjoined.
 Su'bjugate, ρ. ἐν. ὑποτάσσω, ὑποδουλώνω, κυριεύω.
 Subjuga'tion, οὐσ. ὑποταγή, ὑποδουλώσεις.
 Subli'me, ἐπ. μετέωρος, ὑψηλός, ἔξοχος, μέγας.
 Su'blunary, ἐπ. ὑποσέληνος, γήινος.
 Submi'ssion, οὐσ. ὑποταγή, ὑπακλisis.
 Submi't, ρ. ἐν. ὑποτάσσω, ὑποδουλώνω, κυριεύω.

Submi'tting, οὗτ. ὑποταγή, ὑπο-
 δούλωσις.
Submi'ssion, οὗσ. ὑποταγή, ὑπό-
 κλισις, σέβας.
Subo'rdinancy & **Subordina'tion**,
 οὗσ. τὸ ἐξαρτᾶσθαι ὑπ' ἄλλου, ὑ-
 ποταγή.
Subo'rdinate, ἐπ. ὑποδεέστερος, κα-
 τ'ιότερος, ὑποκειμένος εἰς ἄλλον.
 Ἐπίρ. subordinately.
Subo'rdinate, ῥ. ἐν. καθυποτάσσω,
 ὑποβάλλω.
Subscri'be, ῥ. ἐν. ὑπογράφω· οὐδ.
 συγκατατίθεμαι, συναινῶ.
Subscri'ber, οὗσ. ὁ ὑπογράφων· συν-
 δρομητής.
Subscri'ption, οὗσ. ὑπογραφή· συν-
 δρομή, συνεισφορά.
Su'bsequent, ἐπ. ἐπακόλουθος, ἐ-
 πομενος.
Subsi'de, ῥ. οὐδ. ὑπο(κατα)κάθη-
 μαι, ἐλαττοῦμαι, ὀλιγοστεύω, κα-
 ταβαίνω.
Su'bsidence καὶ **Su'bsidency**, οὗσ.
 κατακάθισμα.
Subsi'gn, ῥ. ἐν. ὑπογράφω.
Subsi'st, ῥ. οὐδ. ὑφίσταμαι, ὑπάρ-
 χω, ζῶ.
Subsi'stance & **Subsi'stency**, οὗσ.
 ὑπαρξίς, οὐσία· ἐπάγγελμα, ἔργον.
Su'bstance, οὗτ. οὐσία.
Substa'ntial, ἐπ. πραγματικός, ἀ-
 ληθής.
Substa'ntially, ἐπίρ. πραγματικῶς,
 οὐσιωδῶς.
Su'hstantive, οὗσ. τὸ οὐσιαστικόν.
Su'bstitute, οὗσ. ἀντικαταστάτης.
Substitu'tion, οὗσ. ἀντικατάστασις.
Subterra'nean καὶ **Subterra'neous**,
 ἐπ. ὑπόγειος.
Su'btile καὶ **Su'btile**, ἐπ. λεπτός,
 δξύς, εὐκίνητος, δόλιος, ἀγχίνους,
 ἀπατηλός.
Subtra'ct, ῥ. ἐν. ἀφαιρῶ, ὑπεξαίρω.
 Μετ. subtracted.
Subtra'ction, οὗσ. ἀφαίρεσις, ὑπε-
 εξαίρεσις.
Subve'rt & **Subve'rse**, ῥ. ἐν. κατα-
 στρέφω, ἀφανίζω.

Succee'd, ῥ. ἐν. διαδέχομαι, ἀπο-
 λουθῶ· ἐπιτυχάνω.
Subve'rsion, οὗσ. ἀνατροπή, κατα-
 στρόφη.
Succee'der, οὗτ. διάδοχος.
Succee'ding, οὗτ. διαδοχή.
Succee'ss, οὗτ. ἐπιτυχία, καλή ἐκ-
 βασις, καλή τύχη.
Su'ccessful, ἐπ. εὐτυχής, ἐπιτυχής.
Su'ccessfully, ἐπίρ. εὐτυχῶς, ἐπι-
 τυχῶς.
Succe'ssion, οὗτ. διαδοχή.
Succe'ssive, ἐπ. διαδοχικός.
Succe'ssively, ἐπίρ. διαδοχικῶς.
Succe'ssor, οὗσ. διάδοχος.
Su'ccour, οὗτ. βοήθεια, συνδρομή.
Su'ccour, ῥ. ἐν. βοηθῶ, συντρέχω.
Such, ἐπ. τοιοῦτος, ὁμοιος, ὁ αὐτός.
Such, ἐπίρ. τόνον.
Sick & **Su'cking**, οὗσ. ἐκμύζησις,
 βύζαγμα, πιπίλισμα.
Suck, ῥ. ἐν. καὶ οὐδ. θηλάζω, βυ-
 ζαίνω, πιπιλίζω, ἀπορρόφω.
Su'dden, ἐπ. αἰφνίδιος, ἀπροσδό-
 κητος, ταχύς, ὀρμητικός.
Su'dden & **Su'ddenly**, ἐπίρ. αἰφνης,
 εξαίφνης, αἰφνιδίως.
Sue, ῥ. ἐν. ἐγκαλῶ, ἐνάγω, κριστο-
 λογῶ· ἱκετεύω.
Su'ckle, ῥ. ἐν. γαλακτοτροφῶ, τρέ-
 φω μὲ γάλα, βυζαίνω τινά· οὐδ.
 βυζαίνω. Μετ. suckled.
Su'ffer, ῥ. ἐν. ἀνέχομαι, ὑποφέρω,
 ἐπιτρέπω.
Su'fferance & **Su'ffering**, οὗσ. ἀνο-
 γή, ὑπομονή· ταλαιπωρία, πάθημα.
Su'fferer, οὗσ. πάσχων· ἐμπαθής,
 φιλάσθενος.
Suffi'ce, ῥ. οὐδ. ἀρκεῖ, εἶναι ἀρ-
 κετόν· ἐν. δίδω, προμηθεύω, ἐπ-
 αρχῶ.
Suffi'ciency, οὗσ. ἀφθονία, αὐτάρ-
 κεια, ἱκανότης· ἐγωῖσμός.
Suffi'cient, ἐπ. ἱκανός, ἐπαρκής,
 ἀρκετός.
Suffi'ciently, ἐπίρ. ἱκανῶς, ἀρκετῶς.
Su'ffocate, ῥ. ἐν. πνίγω, ἀποπνί-
 γω. Μετ. suffocated.
Suffoca'tion, οὗσ. πνιγμός, πνίξιμον.

Su'ffocative, ἐπ. πνιγηρός.
S'i'gar, οὗτ. ζάχαρις.
Sugge'st, ῥ. ἐν. προτείνω, προβάλλω, καθυποβάλλω· ὑπομεινέσκω, ἐνθυμίζω, ὑπαγορεύω, νοθεύω.
Sugge'sting καὶ **Sugge'stion**, οὗσ. ὑπόμνησις· εἰσήγησις, κακὴ συμβουλή.
Suit, οὗτ. συναρμολογία, ἀλληλουχία, σειρά, συνοδία, αἵτησις, δέησις, προσφώνησις.
Suit, ῥ. ἐν. καὶ οὐδ. συναρμολογῶ, συν(προσ)αρμόζω· συμφωνῶ, συνάδω, ἀνταποκρίνομαι.
Su'itable, ἐπ. καταλλήλος, ἀρμόδιος, προσφορος.
Su'itableness, οὗτ. καταλληλότης, ἀρμοδιότης.
Su'itably, ἐπὶ ῥ. καταλλήλως, ἀρμοδίως, πρεπόντως.
Su'iter καὶ **Su'itor**, οὗσ. ὁ ἐπιδιώκων τι.
Su'llen, ἐπ. κακοδιάθετος, μελαγχολικός, δύστροπος, ἀκοινώνητος.
Su'lleness, οὗσ. σκυθρωπότης, δυστροπία, ἀπειθεια, αὐθάδεια.
Su'lly, ῥ. ἐν. κηλιδόνω, μιάινω, σειγματίζω.
Su'lphur, οὗσ. θεῖον, θειάφιον.
Su'lphurous ἢ **Su'lfurous**, ἐπ. θειώδης, θειαφώδης.
Su'lтан, οὗσ. σουλτάνος.
Sulta'na ἢ **Su'ltaness**, οὗσ. σουλτάνα.
Su'ltry, ἐπ. πνιγηρός, καυματώδης, θερμός.
Sum, οὗσ. ποσότης, κεφάλαιον.
Sum, ῥ. ἐν. ἀριθμῶ, μετρῶ, λογαριάζω, συνάπτω, ἀνακεφαλαιῶ.
Su'mmary, ἐπ. βραχύς, ἐπίτομος· οὗσ. σύνοψις, ἐπιτομή.
Su'mless, ἐπ. ἀναρίθμητος, ἄπειρος.
Su'mmer, οὗσ. θέρος, καλοκαίριον.
Su'mmit, οὗσ. κορυφή, ἄκρα, λόφος.
Su'mmon, ῥ. ἐν. καλῶ, προσκαλῶ· ἐγκαλῶ, κλητεύω· διατάττω, προστάζω· προτρέπω, ἐμψυχόνω.
Su'mmoning καὶ **Su'mmons**, οὗσ. κλήσις, ἀγωγή.

Su'mptuous, ἐπ. πολυτελής, λαμπρὸς, πολυδάπανος.
Sumptuo'sity καὶ **Su'mptuousness**, οὗσ. πολυτέλεια.
Su'mptuously, ἐπὶ ῥ. πολυτελῶς, πολυεξόδως.
Sun, οὗσ. ἥλιος.
Su'nbeam, οὗσ. ἀκτὶς ἡλίου.
Sung, Μετ. τοῦ Sing.
Sunk, Μετ. τ. ὁ Sink.
Su'ny, ἐπ. ἡλιακός, λαμπρὸς ὡς ἥλιος, ἐνήλιος.
Su'nset, οὗσ. δύσις ἡλίου.
Su'nshine, οὗσ. ἡ λάμψις τοῦ ἡλίου.
Sup, ῥ. οὐδ. δειπνῶ.
Supe'rb, ἐπ. ἔσοχος, μεγαλοπρεπής, ἀξιόλογος· Ἐπὶ ῥ. superbly.
Supercil'ious, οὗσ. ὑπερόπτης, ἀλαζών, ὑπερήφανος, ἀγέρωχος· Ἐπὶ ῥ. superciliously.
Supercil'iousness, οὗσ. ὑπεροψία, ἀλαζονεία, ὑπερηφάνεια.
Supere'minence ἢ **Supere'minency**, οὗσ. ὑπεροχή, ἐξαιρετότης.
Supere'minent, ἐπ. ἔσοχος, ἐξαιρετός· Ἐπὶ ῥ. supereminently.
Superfi'cially, ἐπ. ὁ κατ' ἐπιφάνειαν, ἐπιπόλαιος.
Superfi'cial, ἐπὶ ῥ. κατ' ἐπιφάνειαν, ἐπιπολαίως.
Supe'rfluous, ἐπ. περιττός.
Superinte'nd, ῥ. ἐν. ἐπιτηρῶ, ἐπιστατῶ, ἐπιβλέπω.
Superinte'ndence καὶ **Superinte'ndency**, οὗσ. ἐπιστάσια, ἐπιτήρησις.
Supe'rior, ἐπ. ἔσοχος, ἐξαιρετός, ἀνώτερος, καλλίτερος.
Superio'riety, οὗσ. ὑπεροχή, ἐσοχότης.
Su'perlative, ἐπ. ὑπέρτατος· οὗσ. τὸ ὑπερθετικόν.
Superna'tural, ἐπ. ὑπερφυσικός.
Supernu'merary, ἐπ. ὑπεράριθμος.
Supersti'tion, οὗτ. δεισιδαιμονία.
Supersti'tious, ἐπ. δεισιδαίμων.
Supersti'tiously, ἐπὶ ῥ. δεισιδαιμόνως.
Su'pper, οὗτ. δεῖπνον.
Su'pperless, ἐπ. ἀδείπνητος, ἄδειπνος.

Suppla'nt, ρ. ἐν. ὑποσκελίζω, ἀπατῶ διὰ στρατηγήματος.
 Su'pplement, οὐσ. συμπλήρωμα, παράρτημα.
 Su'pplicant & Su'pplicant, ἐπ. ἱκέτης, ἱκετευτικός.
 Su'pplicate, ρ. ἐν. ἱκετεύω, δέομαι.
 Supplica'tion, οὐσ. ἱκεσία, δέησις.
 Supply', ρ. ἐν. χορηγῶ, δίδω, προμηθεύω, βοηθῶ.
 Suppo'rt, οὐσ. ὑποστήριγμα, διατήρησις, ὑπεράσπισις, προστασία, βοήθεια, (δια)τροφή, ἀνοχή.
 Suppo'rt, ρ. ἐν. προστατεύω, ὑπερασπίζομαι, βοηθῶ, διατηρῶ, τρέφω.
 Suppo'se, ρ. ἐν. ὑποθέτω, ὑπολαμβάνω, νομίζω.
 Suppo'sing, σύνδ. εἰάν, ὑποθετέον ὅτι.
 Supposi'tion, οὐσ. ὑπόθεσις.
 Suppre'ss, ρ. ἐν. θλίβω, πιέζω, παύω, καταπαύω, ἐμποδίζω, ἀκυρῶ. Μετ. suppressed.
 Supre'macy, οὐσ. τὰ πρωτεῖα, κυριαρχία, ὑπεροχή.
 Supre'me, ἐπ. ὑπέρτατος, ἀνώτατος.
 Supre'mely, ἐπὶρ. ἐξόχως, ὑπερθετικῶς.
 Sure, ἐπ. βέβαιος, ἀσφαλής, ὑπερβ. Surest.
 Su'rely, ἐπὶρ. βεβαίως, ἀσφαλῶς.
 Surf, οὐσ. κύμα μετ' ἀφροῦ, κύμα θραύον τὴν ὄχθην.
 Su'rface, οὐσ. ἐπιφάνεια.
 Su'rfeit & Su'rfeiting, οὐσ. κραιπάλη, λ. ἱμαργία.
 S'urfait, ρ. οὐδ. κραιπιλῶ, μεθύω.
 Su'tge, οὐσ. κύμα μέγα, θαλασσοταραχή.
 Su'rname, οὐσ. ἐπώνυμον, ἐπίκλησις, κ. ἐπίθετον.
 Surpri'se, οὐσ. θαυμασμός, ἐκπληξίς.
 Surpri'se, ρ. ἐν. ἐκπλήσσω, καταπλήσσω.
 Surre'nder, ρ. ἐν. δίδω, παραδίδω, οὐδ. ὑποχωρῶ, παραδίδομαι.
 Surre'ndering, οὐσ. παρα(ὑπο)χώρησις, παράδοσις.

Surrou'nd, ρ. ἐν. περιάγω, περικυκυκλόνω, περιτριγυρίζω.
 Surtou't, οὐσ. ἐπενδύτης.
 Su'vey, οὐσ. θέα, παράστασις, θεωρία, περιγραφή, σχέδιον.
 Survey', ρ. ἐν. θεωρῶ, βλέπω.
 Survive, ρ. ἐν. & οὐδ. ἐπιζῶ.
 Survive' καὶ Survive', οὐσ. ὁ ἐπιζῶν.
 Susce'ptible, ἐπ. ἐπιδεκτικός.
 Susceptibi'lity, οὐσ. ἐπιδεκτικότης.
 Suspe'ct, ρ. ἐν. & οὐδ. ὑποπτεύω.
 Suspe'ctful, ἐπ. ὑποπτος.
 Suspe'nd, ρ. ἐν. ἀναρτῶ.
 Suspi'cion, οὐσ. ὑπόνοια, ὑπόψια.
 Suspi'ciously, ἐπὶρ. ὑπόπτως.
 Sustai'n, ρ. ἐν. ὑποστηρίζω, προστατεύω, ἀνέχομαι, τρέφω, διατρέφω. Μετ. sustained.
 Su'stenance καὶ Sustai'ning, οὐσ. ὑποστήριξις, διατροφή.
 Swain, οὐσ. χωρικός, γεωργός, ποιμήν, βοσκός.
 Swa'llow, οὐσ. χελιδών.
 Swa'llow, ρ. ἐν. ροφῶ, καταπίνω, κατατρῶγω, καταδροχθίζω.
 Swan, οὐσ. κύκνος.
 Swap, ρ. ἐν. ἀν(μετ)αλλάττω.
 Swap, ἐπὶρ. προθύμως.
 Swarm, οὐσ. σμήνος.
 Swarm, ρ. οὐδ. ἀγελάζομαι, πληθύνω, γέμω. Μετ. swarmed.
 Swarthly, ἐπ. μαῦρος, μελαψός, ἡλιοκαυμένος. Ἐπὶρ. swarthily.
 Sway, οὐσ. κλονισμός, παλμός, κράτος, δύναμις, ἐξουσία.
 Sway, ρ. ἐν. κλονίζω, σείω, ἐξουσιάζω, κυριεύω.
 Swear, ρ. ἐν. καὶ οὐδ. ὀμνύω, ὀρκίζομαι, κάμνω ὄρκον, ἐπιβεβαιῶ.
 Sweat, οὐσ. ἰδρώς, ἰδρώμα.
 Sweat, ρ. οὐδ. ἰδρόνω, καθιδρόνω.
 Sweep, οὐσ. σάρωμα, σκούπισμα, ἀφανισμός, καταστροφή.
 Sweep, ρ. ἐν. σαρώνω, σκουπίζω, καθαρίζω, καταστρέφω, ἀφανίζω. Μετ. swept.
 Sweet, ἐπ. ἡδύς, γλυκύς, εὐχάριστος. Ἐπὶρ. sweetly.

Swee'tness, οὐς. γλυκύτης, πρᾶ-
της.

Swell, ῥ. ἐν. ἔ. οὐδ. φουσκώνω, ἐξ-
ογκώνω· ἐξογκοῦμαι, πρήσκομαι.

Swe'lling, οὐς. οἶδημα, φούσκωμα,
πρήσμα, ὄγκωμα.

Sweep, παρατ. ἔ. Μετ. τοῦ Sweep.

Swift, ἐπ. ἐλαφρὸς, ταχύς.

Swiftly, ἐπὶ ῥ. ταχέως.

Swiftness, οὐς. ταχύτης.

Swill, οὐς. ἄμετρος πόσις.

Swill, ῥ. ἐν. καὶ οὐδ. πίνω λαιμάρ-
γως, πίνω ἄμέτρως.

Swim, ῥ. οὐδ. νήχομαι, κολυμβῶ.
παρατ. swam, Μετ. swum.

Skimmer, οὐς. κολυμβητής.

Skimming, οὐς. κολύμβημα.

Swine, οὐς. χοῖρος.

Swing, ῥ. ἐν. καὶ οὐδ. κινῶ, ὑπο-
κινῶ, τινάζω· πάλλω, κλονίζω.

Swo'llen, Μετ. τοῦ Swell.

Tackle ἔ. Ta'ckling, οὐς. ἐπιπλα,
σκαεύη, ἐργαλεία.

Table, οὐς. τράπεζα.

Ta'cit, ἐπ. σιωπηλός.

Ta'citurn, ἐπ. σιωπηλός.

Tacitu'rnity, οὐς. σιωπηλότης, σι-
ωπή.

Tag, οὐς. τεμάχιον σιδήρου ἢ με-
τάλλου· εὐτελές τι πρᾶγμα.

Tail, οὐς. οὐρά, ἄκρα, τέλος.

Tai'lor, οὐς. ῥάπτης.

Taint, οὐς. βαφή· κηλὶς, μόλυσμα·
μεταφ. ὄνειδος, ἀτιμία.

Taint, ῥ. ἐν. βάπτω· μιάινω, φθει-
ρω, μολύνω· μεταφ. στιγματίζω,
ὀνειδίζω. Μετ. tainted.

Take, ῥ. ἐν. καὶ οὐδ. λαμβάνω,
παίρνω, ἀρπάζω, κυριεύω· ὀδηγῶ,
ἐν(ἐπ)ασχολῶ· χωνεύω, ἀναλίσκω·
ἐκ(δια)λέγω, ἀντιγράφω· ἀφορῶ,
διευθετῶ· ἐπιτυγχάνω, εὐδοκιμῶ·
συλλαμβάνω, εἶμαι ἔγκυος. Παρατ.
took, Μετ. taken.

Ta'king, οὐς. ἄλῳσις.

Swoon, οὐς. λειποθυμία.

Swoon, ῥ. ἐν. λειποθυμῶ.

Sword, οὐς. ξίφος, μαχαίριον.

Swore, παρατ. τοῦ Swear.

Sy'cophant, οὐς. συκοφάντης.

Sy'llable, οὐς. συλλαβή.

Sy'mmetry, οὐς. συμμετρία, ἀνα-
λογία.

Sympathe'tic καὶ Sy'mpathetical,
ἐπ. συμπαθητικός.

Sympathize, ῥ. οὐδ. συμπαθῶ, συμ-
πάσχω, συμπονῶ, συλλυποῦμαι.

Sy'mpathy, οὐς. συμπάθεια.

Sy'mphony, οὐς. συμφωνία.

Sy'mptom, οὐς. σύμπτωμα, πρᾶ-
φαις, σημεῖον.

Sy'uod, οὐς. σύνοδος.

Sy'stem, οὐς. σύστημα.

Systema'tic καὶ Systema'tical, ἐπ.
συστηματικός.

Systema'tically, ἐπὶ ῥ. συστηματικῶς.

T.

Tale, οὐς. διήγησις, ἱστορία.

Ta'lent, οὐς. προτέρημα, ἱκανότης.

Talk, οὐς. συνδιάλεξις, συνανα-
στροφή.

Talk, ῥ. ἐν. καὶ οὐδ. λέγω, ὁμιλῶ,
συνδιαλέγομαι, συζητῶ, φιλονει-
κῶ.

Ta'lker, οὐς. φλύαρος.

Tall, ἐπ. ὑψηλός, εὐ(ἐπι)μήκης.

Ta'lon, οὐς. ὄνυξ (πτηνῶν ἢ ἀρπα-
κτικῶν ζώων).

Tame, ἐπ. χειροθήης, πρᾶος, ἥσυ-
χος, εὐπειθής. συγκρ. tamer.

Tame, ῥ. ἐν. τιθασσεύω, πρᾶύνω,
ἡμερόνω, δαμάζω.

Ta'mper, ῥ. ἐν. καὶ οὐδ. ἀναμι-
γνύομαι, ἀνακατόνομαι· ἱατρεύο-
μαι· ἀναπειθῶ τινά, προσπαθῶ νᾶ
κερδήσω τὴν εὐνοϊάν του· to —
with, διαφθείρω. Μετ. tampered.

Tangle, οὐς. δεσμός, κ. κόμβος.

Tangle, ῥ. ἐν. ἐμ(περι)πλέκω, ἐμ-
περιδεύω.

Ta'nnor, οὐς. βυσοδέψης.

Tar, οὐσ. κολάφισμα· στρόφιγξ, στούπωμα, χ. τάπα.
Ta'per, οὐσ. λαμπάς, κηρίον.
Ta'rdily, ἐπίρ. βραδέως.
Ta'rdy, ἐπ. βραδύς, ἀργός, ῥάθυμος.
Ta'rdy, ῥ. οὐδ. βραδύνω, ἐμπαδίζω.
Targe, οὐσ. ἀσπίς τῶν ὀρεινῶν Σκώτων.
Ta'rnish, ῥ. ἐν. σπιλῶ, κ. λεκιάζω, λασπόνω, θολόνω· μιάινω· χαλῶ (τὸ χρῶμα), ἀμαυρόνω.
Ta'rry, ῥ. οὐδ. χρονοτριβῶ, βραδύνω, ἀργοπορῶ, ἀργῶ. Μετ. **tarried**.
Task, οὐσ. ἔργον.
Taste, οὐσ. γεῦσις.
Taste, ῥ. ἐν. γεύομαι, δοκιμάζω, ἀποπειρῶμαι.
Ta'tter, οὐσ. ῥάκος, κ. κερέλλιον, κορμάτιον.
Ta'tter, ῥ. ἐν. (δια)σχίζω, κ. κουρελλιάζω.
Tattle, οὐσ. φλυαρία, ματαιολογία, μωρολογία.
Tattle, ῥ. οὐδ. φλυαρῶ, μωρολογῶ. Μετ. **tattled**.
Ta'ttler, οὐσ. φλύαρος, πολύλογος, μωρόλογος.
Taught, παρατ. ὃ Μετ. τοῦ **Teach**.
Taw'dry, ἐπ. ἄχομψος, ἀπειρόκαλος, ἐπιδεικτικὸς (ἄνευ ἀληθοῦς ἀξίας).
Tax, οὐσ. φόρος, δασμὸς, τέλος, δόσιμον.
Tax, ῥ. ἐν. φορολογῶ, ἐπιβάλλω δασμόν· ἐλέγχω, κατηγορῶ.
Ta'xable, ἐπ. φορολογικὸς, ὁ δυνάμενος νὰ φορολογηθῇ.
Tea, οὐσ. τείιον.
Teach, ῥ. ἐν. διδάσκω, παιδεύω, συμβουλεύω. Μετ. **taught**.
Tea'cher, οὐσ. διδάσκαλος.
Tea'ching, οὐσ. διδασκαλία.
Team, οὐσ. ὄχημα (μετὰ τῶν ζώων), ἅμαξα ὃ ἵππος, ξύνωρίς.
Tear, οὐσ. διάρρηξις, σχάσιμον· δάκρυον, θρήνος.
Tear, ῥ. ἐν. διασχίζω, σπαράσσω, συντριβῶ· οὐδ. κλαίω, ῥδύρομαι, θρηνῶ. Μετ. **torn**.

Tea'ring, οὐσ. ῥήγμα, σπαραγμός· δλολυγμός, θρήνος.
Tea'less, ἐπ. ἄδακρυς.
Te'dious, ἐπ. ἀηδής, δυσάρεστος, ὀχληρὸς, βραδύς, μακρός.
Te'diously, ἐπίρ. ἀηδῶς, ὀχληρῶς, δυσάρεστος, κοπιαστικῶς.
Te'diousness, οὐσ. ἀηδία, δυσχέρεια.
Teem, ῥ. οὐδ. πληθύνω.
Teeth, οὐσ. πλ. τοῦ **tooth**, ὀδόντες.
Tell, ῥ. ἐν. λέγω, διηγοῦμαι.
Te'lling, οὐσ. διήγησις, ἐξιζόρησις.
Te'mper, οὐσ. μίγμα, σύγκραμμα, ἰδιοσυγκρασία, χαρακτήρ, ἦθος.
Te'mper, ῥ. ἐν. ἀναμιγνύω, συγκιρνῶ· βάπτω, ἐμβάπτω.
Te'mperance, οὐσ. μετριότης, ἐγκράτεια, σωφροσύνη.
Te'mperate, ἐπ. συγκεκραμένος.
Te'mperature, οὐσ. θερμοκρασία.
Te'mperament, οὐσ. κράσις, ἰδιοσυγκρασία.
Te'mpest, οὐσ. τρικυμία.
Tempe'stuous, ἐπ. τρικυμιώδης, θυελλώδης.
Te'mplar, οὐσ. τάγμα στρατιωτικῶν μοναχῶν, ναϊστής.
Temple, οὐσ. ναὸς, ἐκκλησία, ἱερόν.
Te'mples, οὐσ. οἱ κρόταφοι.
Te'mporal, ἐπ. πρόσκαιρος, προσωρινός, φθαρτός.
Te'mporally, ἐπίρ. φθαρτῶς, προσκαίρως, προσωρινῶς.
Tempora'neous ὃ **Te'mporary**, ἐπ. πρόσκαιρος, προσωρινός.
Tempt, ῥ. ἐν. ἐνοχλῶ, πειράζω. Μ. **tempted**.
Tempta'tion, οὐσ. πείρα, πειρασμός, δοκιμασία.
Te'mpter, οὐσ. πειραστής, πειρασμός, ὁ διάβολος.
Ten, ἀριθ. δέκα.
Tena'cious, ἐπ. ἰξώδης, φειδωλός, φιλάργυρος, πλεονέκτης.
Tend, ἀντί **Attend**.
Tend, ῥ. ἐν. ἐπιτηρῶ, φροντίζω· οὐδ. τείνω, ἀποβλέπω.
Te'ndance, οὐσ. ἐπιμέλεια, φροντίς.

Te'ndence & **Te'ndency**, οὐσ. τά-
σις, πρόθεσις.
Te'nder, ἐπ. τρυφερὸς, ἀπαλὸς· ἀ-
δύνατος, εὐαίσθητος, εὐμενής· πα-
ραθ. **tenderer-est**.
Te'nder, ῥ. ἐν. προτείνω, προσφέρω·
τιμῶ, σέβομαι, ὑπολήπτομαι.
Te'nderly, ἐπίρ. τρυφερῶς.
Te'nderness, οὐσ. τρυφερότης, ἀ-
παλότης.
Te'ndril, οὐσ. θαλλὸς, βλαστὸς, βλα-
στάρρι(ον), αἰ ἐλίζεις τῆς ἀμπέλου.
Tense, οὐσ. (γραμ.) χρόνος.
Tent, οὐσ. σκηνή.
Te'ntative, ἐπ. δοκιμαστικός.
Tenth, ὄν. ἀριθ. δέκατος.
Term, οὐσ. ὅρος, ὅριον, προθεσμία·
λέξις, λόγος, φράσις· συμφωνία.
Term, ῥ. ἐν. ὀρίζω· ὀνομάζω.
Te'rminate, ῥ. ἐν. ὀρίζω, περιορίζω·
τελειώνω, ἀποπερατῶ.
Termina'tion, οὐσ. ὀρισμός, περιο-
ρισμός· (γραμ.) λήγουσα, κατάλη-
ξις.
Te'r race, οὐσ. ἀνάχωμα, ἀσραχιά,
κ. τερράτσα.
Terre'strial, οὐσ. γήϊνος, γεώδης,
ἐπίγειος.
Terrible καὶ **Terri'fic**, ἐπ. δεινὸς,
φοβερός, τρομερός.
Terribleness, οὐσ. φόβος, φρίκη.
Terribly, ἐπίρ. φοβερῶς.
Ter'rify, ῥ. ἐν. φοβίζω, τρομάζω·
μετ. **terrified**.
Te'rri tory, οὐσ. ἀγρὸς, χωρίον.
Te'r ror καὶ **Te'r rour**, οὐσ. φόβος,
τρόμος, φρίκη, ἐκπληξίς.
Te'stament, οὐσ. διαθήκη.
Testifica'tion, οὐσ. μαρτυρία.
Testifica'tor & **Te'stifier**, οὐ. μάρτυς.
Te'stify, ῥ. ἐν. μαρτυρῶ, ἐπιβεβαιῶ.
Te'stimony, οὐσ. μαρτυρία.
Tête-a-tête, οὐσ. συνομιλία, συν-
έντευξις (μόνου πρὸς μόνον).
Than, πρόθ. ἢ, παρά.
Thank, ῥ. ἐν. εὐγνωμονῶ, εὐχαριστῶ.
Tha'nkful, ἐπ. εὐγνώμων, εὐχάρι-
στος.
Tha'nkfully, ἐπίρ. εὐγνωμόνως.

Tha'nkfulness, οὐσ. εὐγνωμοσύνη.
Thanks, οὐσ. χάριτες, εὐγνωμοσύ-
νη, εὐχαρίστησις.
That, ἀντ. δεικτ. ἐκεῖνος, ἡ, ο, αὐ-
τός, ἡ, ὁ.
That, σύνδ. ὅτι, ἵνα, διὰ νά.
Thatch, οὐσ. καλάμη (σίτου)· ἄ-
χυρον.
Thatch, ῥ. ἐν. καλύπτω διὰ καλά-
μῶν ἢ δι' ἀχύρου.
The, ἄρθρ. ὁ, ἡ, τὸ, οἱ, αἱ, τὰ.
The'atre, οὐσ. θέατρον.
Thea'tric καὶ **Thea'trical**, ἐπ. θεα-
τρικὸς, κωμικός.
Thea'trically, ἐπίρ. θεατρικῶς, ὑ-
ποκριτικῶς.
Thee, αἰτ. τῆς ἀντ. **Thou**, σέ.
Theft, οὐσ. κλοπή, κ. κλεψιά.
Them, αἰτ. τῆς ἀντων. **this**, αὐ-
τοὺς, ἅς, ἅ.
Theme, οὐσ. θέμα, ὑπόθεσις, ἀντι-
κείμενον, ὑποκείμενον λόγου.
The'mselves, ἀντ. πλ. τοῦ **himself**.
Then, ἐπίρ. τότε· εἴτα, ἔπειτα, λοι-
πὸν, ἐπομένως.
Thence, ἐπίρ. ἐντεῦθεν, ἐκεῖθεν,
ἐκτοτε, ἐκ τούτου.
Theo'logy, οὐσ. θεολογία.
The'ory, οὐσ. θεωρία, σύστημα.
There, ἐπίρ. ἐκεῖ, αὐτοῦ.
There is, —are,—was,—were κτλ.
εἶναι, εἶσιν, ἦτον, ἦσαν κτλ.
The'refore, ἐπίρ. ὅθεν, λοιπόν.
Thereby' & **Therefro'm**, ἐπίρ. ἐν-
τεῦθεν, ἐκ τούτου, ὁθεν, τοιουτο-
τρόπως, ὅθεν.
Thereo'f, ἐπίρ. περὶ τούτου, διὰ
τούτο.
Thereupo'n, ἐπίρ. ἐπὶ τούτῳ.
Thermo'meter, οὐσ. θερμόμετρον.
These, αἰτ. πλ. τῆς **this**, οὗτοι,
αὗται, ταῦτα.
They, αἰτ. πλ. τῆς **he**, αὐτοί, αἱ,
ἅ· ἐκεῖνοι, αἱ, α.
Thick, ἐπ. πυκνός, δασύς, παχύς·
ὑπερθ. **Thickest**.
Thick καὶ **Thi'ckly**, ἐπίρ. πυκνῶς,
συνεσφιγμένως, πλησίον.
Thi'cken, ῥ. ἐν. καὶ αὐδ. πυκνόνω,

-αὐξάνω, παχύνω, χονδραίνω. Μετ.
thickened.

Thi'cket, οὐσ. πυκνὸν δάσος, λόγ-
μη, θάμνος.

Thief, ἐπ. ληστής, κλέπτης, ἄρπαξ.

Thin, ἐπ. λεπτός, ψιλός, ἐλαφρὸς,
ἀραιός, λιγνός· καθαρὸς, λαμπρὸς,
ἐξαιρετός· παραθ. thinner-est.

Thin, ῥ. ἐν. λεπτύνω, ἀραιώνω.

Thing, οὐσ. πρᾶγμα, ἔργον, ὑπό-
θεσις.

Think, ῥ. οὐδ. νομίζω, στοχάζο-
μαι, αὐλλογιζομαι.

Thi'uker, ἐπ. εὐβούλος, εὐπιστός·
free—, ἐλευθεροφρονῶν, ἄνευ προ-
λήψεων· σκεπτικός· ἔνιότε ἄθεος.

Third, ἀριθ. ἐπ. τρίτος, η, ον· οὐσ.
τὸ τρίτον.

Thirst, οὐσ. δίψα· πλεονεξία.

Thi'rsty, ἐπ. διψαλέος, διψασμένος·
to be—, διψῶ.

Thirteen, ἀριθ. δέκα τρεῖς.

Thirteen'h, ἀριθ. δέκατος τρίτος.

Thi'rtieth, ἀριθ. τριακοστός.

Thi'rty, ἀριθ. τριάκοντα.

This, ἀντων. δεικτ. οὗτος, αὕτη,
τοῦτο.

Thi'ther, ἐπίρ. ἐκεῖσε, ἐκεῖ, εἰς ἐ-
κεῖνο τὸ μέρος, πρὸς τὰ ἐκεῖ.

Thorn, οὐσ. ἄκανθα, ἀγκύλιον· με-
ταφ. σκάνδαλον, πειρασμός.

Tho'rnny, ἐπ. ἀκανθώδης, ὀχληρὸς.

Tho'rough & Thorough, πρόθ. διὰ,
διὰ μέσου.

Tho'roughly, ἐπίρ. ἀκριβῶς, παν-
τελῶς.

Those, ἀντ. πλ. τῆς that, οὗτοι,
αὗται, ταῦτα.

Thou, ὅ. πρ. τῆς προσ. ἀντων. σύ.

Though, σύνδ. καίτοι, μολονότι.

Thought, παρατ. & Μετ. τοῦ think.

Thought, οὐσ. στοχασμός.

Thou'ghtful, ἐπ. στοχαστικός· πλή-
ρης. Ἐπίρ. thoughtfully.

Thou'ghtless, ἐπ. ἄφρων, ἄβουλος,
ἀπερίσκεπτος.

Thou'ghtlessness, οὐσ. ἀκρισία, ἀ-
περισκεψία.

Thou'sand, ἐπ. χίλιοι· οὐσ. χιλιάς.

Thou'sandfold, ἐπίρ. χιλιαπλασίως.

Tou'sandth, ἐπ. χιλιοστός.

Thread, οὐσ. νῆμα, κλωστή.

Threa'dbare, ἐπ. τετρίμμενος, φο-
ρεμένος, χωρὶς χνούδιον, παλαιός.

Threat & Threa'tening, οὐσ. ἀπει-
λή, φοβέρα.

Threat & Threa'ten, ῥ. ἐν. ἀπειλῶ,
φοβερίζω.

Tre'aty, οὐσ. συνθήκη.

Three, ἐπ. τρεῖς, τρία.

Three'score, ὅρ. Score.

Thre'shold, οὐσ. φλιά, κατώφλιον.

Threw, παρατ. τοῦ throw.

Thrice, ἐπίρ. τρίς.

Thrift καὶ Thriftiness, οὐσ. λιτό-
της, φειδωλία, ὠφέλεια, κερδός.

Thriftily, ἐπίρ. λιτῶς, φειδωλῶς.

Thrill, οὐσ. ἀνατριχίασμα, συγκί-
νησις.

Thrill, ῥ. οὐδ. καὶ ἐν. ἀναπηδῶ, ἀ-
νατριχιάζω, συγκινῶ· (δια)περῶ,
τρυπῶ.

Thri'lling, ἐπ. συγκινητικός.

Throat, οὐσ. λάρυγξ, φάρυγξ, λαι-
μός.

Throb, οὐσ. παλμός, καρδιοκτύπημα.

Throb, ῥ. οὐδ. παλλῶ, καρδιοκτυ-
πῶ, τρέμω.

Thro'bbling, οὐσ. παλμός, καρδιό-
κτυπος.

Throne, οὐσ. θρόνος.

Throne, ῥ. ἐν. ἐνθρονίζω.

Throng, οὐσ. πλῆθος, ὄχλος, συρ-
ρόη λαοῦ.

Throu'ghly, ἐπίρ. ὀλοκλήρως, τε-
λείως, παντελῶς.

Through, πρόθ. διὰ, διὰ μέσου.

Throu'ghout, ἐπίρ. καθόλου, παν-
τοῦ, πανταχοῦ, καθ' ὅλον τὸ διά-
στημα.

Throw, οὐσ. βολή, ῥίψιμον.

Throw, ῥ. ἐν. ῥίπτω, ἀποβάλλω·
out, δηλοποιῶ, ὑπαινίττομαι· ἐκ-
ρίπτω. Μετ. thrown.

Thrust, οὐσ. πληγή, κτύπημα.

Thrust, ῥ. ἐν. ὠθῶ, σπρώχνω, πιέ-
ζω, θλίβω, ἐπιβάλλω.

Thumb, οὐσ. ἀντίχειρ.

Thu'nder, οὐσ. βροντή.
Thu'nder, ῥ. ἐν. κεραυνοῦ, κατα-
 πλήσσω.
Thu'nderbolt, οὐσ. κεραυνός, κ. ἀ-
 στροπελέχι.
Thu'nderstrike, ῥ. ἐν. κεραυνοβο-
 λῶ, κεραυνοκτυπῶ.
Thu'rsday, οὐσ. ἡ Πέμπτη (ἐβδομ.).
Thus, ἐπίρ. οὕτω, τοιοῦτοτρόπως.
Thy, β'. πρότ. ἄντων. προσ. σύ.
Thyself, ἀντ. σύ. αὐτὸς ὁ ἴδιος.
Tickle, ἐπ. κλονούμενος, ἄστατος,
 ἀκατάστατος.
Tickle, ῥ. ἐν. γαργαλίζω, τέρπω,
 εὐχαριστῶ, παρακινῶ.
Tickling, οὐσ. γαργάλισμα.
Tide, οὐσ. παλίρροια, ρεύμα· και-
 ρός, ὥρα· λειβάσιον.
Tide, ῥ. οὐδ. ὠθοῦμαι ὑπὸ τῆς πα-
 λιρροίας.
Tie, οὐσ. δεσμός, κόμβος.
Tie, ῥ. ἐν. δένω, συνδέω, συμπλέκω.
 παρατ. & Μετ. tied.
Tidings, οὐσ. εἴδησις, εἰδήσεις, νέα.
Tiger, οὐσ. τίγρις, τὸ θ. Tigress.
Tile, οὐσ. κεραμίδιον.
Till, σύνδ. μέχρι, ἕως.
Till, ῥ. ἐν. γεωργῶ, ἐργάζομαι
 (γῆν) Μετ. tilled.
Tillage, οὐσ. γεωργία, γεώγημα.
Tiller, οὐσ. πηδάλιον, χ. τιμόνιον.
Tiller, ῥ. οὐδ. ἐκφύω βλαστούς, ἀ-
 ναβλαστάνω. Μετ. tillered.
Tiller, οὐσ. γεωργός.
Time, οὐσ. χρόνος, καιρὸς, εὐκαι-
 ρία, ἐποχή, περίστασις.
Time, οὐσ. φορά.
Timely, ἐπ. ἔγκαιρος, ὠρισμένος.
Timely, ἐπίρ. ἐγκαίρως, ὠρισμένως.
Timid, ἐπ. δειλός, ἀνανδρός, φο-
 βιτσάρης.
Timidity, οὐσ. δειλία, φόβος.
Timorous, ἐπ. δειλός, φοφοδής,
 ἄκαρδος.
Tin, οὐσ. κασσίτερος, χ. καλᾶϊ.
Tinct καὶ **Tincture**, οὐσ. βαφή,
 χρώμα.
Tinge & **Tint**, ῥ. ἐν. χρωματίζω,
 βάπτω. Μετ. tinted.

Tingle, Tink & **Tinkle**, ῥ. οὐδ. ἡ-
 χῶ, κωδωνίζω.
Tingling, οὐσ. ἤχησις.
Tint, οὐσ. χρώμα, βαφή.
Tip, οὐσ. ἄκρα, ἐσχατιὰ, κορυφή.
Tip, ῥ. ἐν. καλύπτω, σκεπάζω τὴν
 ἄκραν.
Tirpling, οὐσ. οἶνοφλυγία, πολυ-
 ποσία.
Tipsy, ἐπ. μέθυστος, μεθυσμένος.
Tire, οὐσ. σύνδεσμος, σειρά· στολι-
 σμός, καλλωπισμός.
Tire, ῥ. ἐν. κοσμῶ, στολίζω, καλ-
 λωπίζω· ἐνοχλῶ, κουράζω· οὐδ.
 κοπιάζω, ἀποκάμνω· Μετ. tired-
 to be tired, ἀπαυδῶ, ἀποστάζω,
 ἀποκάμνω.
Tiresome, ἐπ. ὀχληρὸς, ἐνοχλη-
 τικός.
Tissue, οὐσ. ὕφασμα (ἐκ χρυσοῦ ἢ
 ἀργύρου).
Tissue, ῥ. ἐν. χρυσοῦφαίνω, ἀργυ-
 ροῦφαίνω.
Tithe, οὐσ. τὸ δέκατον· ῥ. δεκατίζω.
Title, οὐσ. τίτλος, ἐπιγραφή, δι-
 καίωμα, τιμή.
Titter, οὐσ. ὑπομειδίαμα, χαμογέ-
 λασμα.
Titter, ῥ. οὐδ. ὑπομειδιῶ, χαμο-
 γελῶ.
To, πρόθ. εἰς, πρὸς, ἐπὶ, παρὰ κτλ.
To, μόριον τιθέμενον πρὸ τοῦ ἀπα-
 ρεμφάτε καὶ σημαίνον τὰ ἡμέτερον
 νά, διὰ νά.
Toad, οὐσ. φρῦνος· δυσάρεστος.
Toast, οὐσ. ψητόν.
Toast, ῥ. ἐν. ψήνω (ἐπὶ ἀνθράκων)
 πίνω εἰς ὑγείαν, προπίνω.
Tobacco, οὐδ. νικοτιανή, κ. ταμ-
 βάκκος.
Toe, οὐσ. δάκτυλος τοῦ ποδός.
Together, ἐπίρ. ὁμοῦ, μαζῇ.
Toil, οὐσ. πόνος, κόπος, ἐργασία,
 μόχθος.
Toil, ῥ. ἐν. μοχθῶ, κοπιάζω, ἐρ-
 γάζομαι.
Toilsome, ἐπ. ἐπίπονος, κοπιαστι-
 κός, ἐργατικός.
Tocken, οὐσ. σημεῖον, σύμβολον.

Told, παρ. τ. & Μετ. τοῦ Tell.
 To'lerable, ἐπ. ἀνεκτός, ὑποφερτός.
 To'lerably, ἐπίρ. ἀνεκτῶς, ὑποφερ-
 τῶς.
 To'lerate, ῥ. ἐν. ἀνέχομαι, ὑπομένω.
 Tolera'tiou, οὐς. ἀνοχή.
 To'lerance, οὐς. ἀνοχή, ἄδεια.
 Toll, οὐς. διαπόριον, πληρωμή με-
 ταχομίσεως πραγματειῶν.
 Toll, ῥ. ἐν. καὶ οὐδ. πληρόνω, λαμ-
 βάνω πληρωμήν.
 Toll, ῥ. ἐν. καὶ οὐδ. ἤχῳ, κωδω-
 νίζω, σημαίνω.
 Tomb, οὐς. τάφος, μνήμα, μνη-
 μεῖον.
 To'mbless, ἐπ. ἄταφος.
 Tome, οὐς. τόμος, βιβλίον.
 To-mo'grow, ἐπίρ. αὔριον.
 Tone, οὐς. τόνος, τάσις.
 Tongue, οὐς. γλῶσσα, διάλεκτος.
 To'nsure, οὐς. κουρά, ξύρισμα.
 Too, ἐπίρ. πολύ, κατὰ πολλά.
 Tool, οὐς. ἐργαλεῖον, σύνεργον,
 σκεῦος, ὄργανον.
 Tooth, οὐς. ὀδοὺς· πλ. teeth.
 Top, οὐς. κορυφή, λόφος.
 Top, ἐπ. ὑψηλός, κείμενος ἄνω· κο-
 ρυφαῖος, πρῶτος.
 Top, ῥ. ἐν. καλύπτω, σκεπάζω· οὐδ.
 ὑψοῦμαι, ὑπερέχω.
 Torch, οὐς. δάκ, λαμπάς.
 Tore, παρ. τ. τοῦ Tear.
 To'rment, οὐς. ποινή, τιμωρία, βά-
 σανος.
 Torment, ῥ. ἐν. θλίβω, βασανίζω.
 Μετ. tormented.
 Tormenter καὶ Tormentor, οὐς.
 τιμωρὸς, βασανιστής,
 Tormenting, οὐς. τιμωρία, βάσα-
 νος.
 Torn, Μετ. τοῦ Tear.
 Torpedo, οὐς. νάρκη, εἶδος ἰχθύ-
 ος· ὑπόγειος βόμβα.
 To'rpid καὶ To'rpent, ἐπ. νεκρώ-
 δης, αἰμωδιασμένος.
 To'rpent, οὐς. χεῖμαρρος.
 To'rrid, ἐπ. θερμός, ζεστός, ξηρός.
 To'rtoise, οὐς. χελώνη.
 Tortuo'sity, οὐς. σκυλιάτης.

To'rtuous, ἐπ. στρεβλός, ἐλικοει-
 δής.
 To'rture, οὐς. βάσανος, τιμωρία.
 To'rture, ῥ. ἐν. κολάζω, τιμωρῶ,
 βασανίζω.
 Toss καὶ To'ssing, οὐς. τίνανμα,
 δόνησις, κλονισμός· ταραχή, ἐμ-
 περίδευμα.
 Toss, ῥ. ἐν. καὶ οὐδ. σαλεύω-ομαι,
 ρίπτω ἐλαφρῶς, δονῶ βιαίως (ἐπὶ
 τῶν κυμάτων), συλλογίζομαι (κα-
 τὰ νοῦν).
 To'tal, ἐπ. ὅλος, ἀκέραιος, ὁλό-
 κληρος, ὁλοσχερής.
 To'tal, οὐς. τὸ ὅλον.
 To'tally, ἐπίρ. ὅλως, ἐξ ὁλοκλή-
 ρου, ὁλοτελῶς.
 To'tter, ῥ. οὐδ. παραφέρομαι, κλο-
 νοῦμαι, κ. παραντουρῶ.
 Touch, οὐς. ἀφή, ψηλάφησις, ἔγ-
 γιγμα, δοκιμή, πείρα· μεταφ. σαρ-
 κασμός, σάτυρα.
 Touch, ῥ. ἐν. ἄπτομαι, καθάπτο-
 μαι, ψηλαφῶ, ἐγγίζω· ἀποβλέπω·
 γειτονεύω, πλησιάζω· δοκιμάζω,
 βασανίζω.
 Tou'chable, ἐπ. ψηλαφητός.
 Tou'ching, οὐς. ἀφή, ψηλάφησις.
 Tou'ch tone, οὐς. λυδία λίθος, βά-
 σανος.
 Tour, οὐς. γύρος, περιοδεία, περί-
 πατος.
 Tour'nement, οὐς. ἀγὼν ἵπποτι-
 κός.
 Tow, οὐς. συρπείον, κ. ρουππί.
 Tow'ard & Tow'ards, πρόθ. πρὸς,
 εἰς· ἐπίρ. σχεδόν, περίπου.
 Tow'er, οὐς. πύργος· φρούριον.
 Tow'er, ῥ. οὐδ. ἐξέχω, ὑψοῦμαι ὡς
 πύργος.
 Town, οὐς. πόλις.
 Town-crier, οὐς. δημόσιος κήρυξ,
 κράκτης.
 Toy οὐς. ἄθυρμα, παιγνίδιον.
 Toy, ῥ. οὐδ. παίζω· φλυαρῶ.
 Trace, οὐς. ἵχνος, σημεῖον, βάδισμα,
 πάτημα.
 Trace, ῥ. ἐν. καὶ οὐδ. ἰχνηλατῶ,
 ἐρευνῶ, ἐξιχνιάζω, ἀναζητῶ.

Track, οὗς. ἵχνος, σημεῖον, δρόμος.
 Track, ῥ. ἐν. ἀνιχνεύω, ἱχνηλατῶ.
 Tra'ckless, ἐπ. ἄνευ ἱχνους, ἀπά-
 τητος.
 Tract, οὗς. φυλλάδιον, πραγμα-
 τεία· χώρα· διάστημα, ἔκτασις.
 Trade, οὗς. ἐμπόριον, πραγματεία·
 ἐπάγγελμα, ἐπιτήδευμα, τέχνη.
 Trade, ῥ. ἐν. καὶ εὐδ. ἐμπορεύο-
 μαι, πραγματεύομαι.
 Tra'der, οὗς. ἔμπορος.
 Tradi'tion, οὗς. παράδοσις.
 Tradi'tional & Tradi'tionary, ἐπ. ὁ
 κατὰ παράδοσιν.
 Tradi'tionally, ἐπίρ. πατροπαρα-
 δότως.
 Tra'ffic, οὗς. πραγματεία, ἐμπόριον.
 Tra'ffic, ῥ. οὐδ. πραγματεύομαι, ἐμ-
 πορεύομαι.
 Tra'gic & Tra'gical, ἐπ. τραγικός·
 ἑλεεινός, ἄθλιος, λυπηρὸς.
 Train, οὗς. συντροφία, συναδία· πα-
 γίς, τέχνασμα, στρατήγημα· οὐρά.
 Train, ῥ. ἐν. ἔλκω, ἐλκύω, αὖρω·
 διδάσκω, παιδαγωγῶ· to—up, παι-
 δεύω, διδάσκω. Μετ. ἐν. training.
 Training up, ἀγωγή, παιδείαις,
 διδασκαλία.
 Trait, οὗς. χαρακτήρ, τρόπος.
 Trai'tor, οὗς. προδότης.
 Trai'torly & Trai'torous, ἐπ. προ-
 δοτικός, ἐπιβουλευτικός, ἄπιστος.
 Tra'gedy, οὗς. τραγωδία.
 Trample, ῥ. ἐν. καὶ οὐδ. πατῶ, κα-
 ταπατῶ, περιφρονῶ.
 Trance, οὗς. ἔκτασις, ἔκπληξις,
 λειποθυμία, ὀλιγοθυμία.
 Tra'nquil, ἐπ. ἥσυχος, γαλήνιος.
 Tranqui'lity, οὗς. ἥσυχία, γαλήνη.
 Tranquili'ze, ῥ. ἐν. καθησυχάζω,
 καταπραύνω.
 Transa'ction, οὗς. διαπραγματεύ-
 σεις, ὑπόθεσις, ἐμπορία, ἔργον.
 Transce'nd, ῥ. ἐν. καὶ οὐδ. ὑπερ-
 βαίνω, ὑπερέχω, ἐρπύζω, ἀναρρί-
 χῶμαι.
 Transce'ndence & Transce'ndency,
 οὗς, ὑπεροχή.
 Transce'ndent, ἐπ. ἔσοχος, ὑπέρο-

χος, ἐξαίρετος. Ἐπίρ. transcen-
 dently.
 Transcri'be, ῥ. ἐν. ἀντιγράφω, με-
 ταγράφω.
 Transcri'ber, οὗς. ἀντιγραφεύς.
 Transcri'bing καὶ Transcri'ption,
 οὗς. ἀντιγραφή.
 Transcu'r, ῥ. οὐδ. περι(δια)τρέχω.
 Tra'nsfer, οὗς. μετάθεσις.
 Transfe'r, ῥ. ἐν. μεταφέρω, μετα-
 χομίζω, μεταθέτω, μεταβιβάζω.
 Transfigura'tion, οὗς. μεταμόρφω-
 σεις, μετασχηματίσεις.
 Transfo'rm, ῥ. ἐν. μεταμορφώνω,
 μετασχηματίζω, μεταρρυθμίζω,
 Transforma'tion & Transfo'rming,
 οὗς. μεταμόρφωσις, μετασχηματι-
 σμός.
 Transfu'se, ῥ. ἐν. μετεγγίζω, μετα-
 χύνω ἐξ ἑνὸς ἀγγείου εἰς ἄλλο.
 Transfu'sion, οὗς. μετέγγιςις.
 Transgre'ss, ῥ. ἐν. παραβιάζω, πα-
 ραβαίνω· εὐδ. ἀμαρτάνω.
 Transgre'ssion, οὗς. παράβασις,
 παραβίασις, ἀμάρτημα.
 Transgre'ssor, οὗς. παραβάτης.
 Tra'nsient, ἐπ. διαβατικός, μετα-
 βατικός.
 Tra'nsiently, ἐπίρ. διαβατικῶς, με-
 ταβατικῶς, προσωρινῶς.
 Transi'tion, οὗς. μετάβασις, διά-
 βασις.
 Tra'nsitive, ἐπ. μεταβατικός.
 Tra'nsitory, ἐπ. διαβατικός, ὀλι-
 γοχρόνιος.
 Transla'te, ῥ. ἐν. μεταθέτω, μετα-
 φέρω· μεταφράζω, μεταγλωττίζω.
 Transla'ting & Transla'tion, οὗς.
 μετάθεσις, μεταφορά· μεταφράσις,
 μεταγλώττισις, ἐξήγησις.
 Transla'tor, οὗς. μεταφραστής, με-
 ταγλωττιστής.
 Transmiga'tion, οὗς. μετανάστευ-
 σεις, μετοίκησις.
 Transmi't, ῥ. ἐν. μεταβιβάζω, με-
 ταδίδω.
 Transmi'ssion, οὗς. μετάβασις.
 Transpa'rent & Transpi'cuous, ἐπ.
 διαφανής, διαυγής, πασιδηλός.

Tra'nsport, οὐσ. μεταφορά.
Transpo'rt, ῥ. ἐν. διαβιδάζω, μετα-
 κινῶ, μετακομίζω, μεταφέρω.
Transporta'tion & Transpo'rting,
 οὐσ. μεταφορά, μετακόμισις.
Transubstantia'tion, οὐσ. μετου-
 σιώσις.
Trap, οὐσ. παγίς, βρόχος — doors,
 κρυπτή θύρα, κλαιδανή.
Trap, ῥ. ἐν. παγιδεύω, συλλαμβά-
 νω εἰς βρόχον.
Tra'ppings, οὐσ. τὰ φάλαρα, ἐπι-
 βλήματα ἵππου.
Tra'vel, οὐσ. πλοῦς, ταξειδίον, πε-
 ριήγησις, ὁδοιπορία.
Tra'vel, ῥ. ἐν. καὶ οὐδ. πλέω, τα-
 ξειδεύω, ἀποδημῶ, περιηγοῦμαι, ὁ-
 δοιπορῶ.
Tra'veller, οὐσ. περιηγητής, ὁδοι-
 πόρος.
Tra'velling, οὐσ. περιήγησις, ἀπο-
 δημία, ὁδοιπορία.
Tra'verse, ἐπ. πλάγιος, ἐγκάρσιος,
 λοξός.
Tra'verse, ῥ. ἐν. διαπορεύομαι, δια-
 περῶ, παραπλέω, ἐμποδίζω, ἀντι-
 τείνω, βλάπτω.
Tra'versing, οὐσ. δίοδος, διάπλους,
 βλάβη, ἐναντίωσις.
Trea'cherous, ἐπ. προδοτικός, ἐπί-
 βουλος.
Trea'cherously, ἐπὶ ῥ. προδοτικῶς,
 ἐπιβούλως, ἀπίστως, δολίως.
Trea'chery, οὐσ. προδοσία.
Tread, οὐσ. βάδισμα, περιπάτημα,
 βῆμα.
Tread, ῥ. ἐν. καὶ οὐδ. βαδίζω, πε-
 ριπατῶ ἐπὶ τινος, καταπατῶ. Μετ.
 trod & trodden.
Trea'son, οὐσ. προδοσία, ἐπιβου-
 λή, ἀπιστία.
Trea'sure, οὐσ. θησαυρὸς, κειμή-
 λιον, ἀγαθὰ, περιουσία.
Trea'sure & — up, ῥ. ἐν. θησαυρίζω,
 ταμιεύω, συνάγω.
Trea'suring, οὐσ. θησαύρισις, θη-
 σαύρισμα.
Trea'sury, οὐσ. ταμεῖον, θησαυρο-
 φυλάκιον.

Treat, οὐσ. φίλευμα, συμπόσιον,
 εὐωχία, δεῖπνον.
Treat, ῥ. ἐν. μεταχειρίζομαι, προσ-
 φέρομαι, (δια)πραγματεύομαι, συ-
 ζητῶ, ἐξετάζω, φιλεῶ, ξενίζο-
 μαι, καλῶ εἰς δεῖπνον.
Trea'table, ἐπ. εὐμεταχειρίστος.
Trea'tise, οὐσ. πραγματεία, πόνημα.
Trea'tment, οὐσ. διαχείρισις, χρῆ-
 σις, μεταχείρισις.
Trea'ty, οὐσ. πραγματεία, συγγρα-
 φή.
Tre'ble, ἐπ. τριπλοῦς, τριπλάσιος.
 οὐσ. ἡ ἀνιοῦσα (ἐν τῇ μουσικῇ), ἡ-
 τοι λεπτή φωνή.
Tree, οὐσ. δένδρον.
Tremble, ῥ. οὐδ. τρέμω, φοβοῦμαι.
Tre'mbler, οὐσ. ὁ τρέμων, ὁ φοβού-
 μενος, δειλός.
Tre'mbling, οὐσ. τρόμος, τρομάρα,
 φόβος.
Treme'ndous, ἐπ. τρομερὸς, τρο-
 μακτικὸς, φοβερός.
Tre'ss, οὐσ. πλοκαμος, βόστρυχος.
 πλ. ἡ πλεξοῦδα, κόμη (γυναικός).
Trial, οὐσ. πείρα, ἀπόπειρα, δοκι-
 μή, ἀπόφασις, κρίσις, γνώμη.
Tri'angle, οὐσ. τρίγωνον.
Tri'angular, ἐπ. τριγωνοειδής.
Tribe, οὐσ. φυλή, τάξις, γένος.
Tribu'nal, οὐσ. δικαστήριον.
Tri'butary, ἐπ. ὑποτελής, ὁ πλη-
 ρόνων φορον.
Tri'bute, οὐσ. φόρος, δασμός.
Trice, οὐσ. ἀκαριαία στιγμή, ῥοπή
 ὁφθαλμοῦ.
Trick, οὐσ. ἀπάτη, δόλος, τέχνα-
 σμα, πανούργημα.
Trick, ῥ. ἐν. ἀπατῶ, δελεάζω, σο-
 λίζω. Μετ. tricked.
Trickle, ῥ. οὐδ. στάζω, ἀποστάζω,
 βλύζω, καταρρέω, σταλάζω. Μετ.
 trickled.
Tried, παρατ. & Μετ. τοῦ Try.
Trifle, οὐσ. ἄθυρμα, παιγνίδιον.
Tri'fling, οὐσ. ἀνοησία, μηδαμινό-
 της.
Trill, οὐσ. τερέτισμα.
Trill, ῥ. οὐδ. τερετίζω.

- Trim**, ἐπ. κατάλληλος, ἀρμόδιος· καλός, κομψός, ἔντεχνος.
Trim, οὐσ. κόσμημα, στόλισμα.
Trim, ῥ. ἐν. κοσμῶ, καλλωπίζω, στολίζω.
Trip, οὐσ. ὑποσκέλισμα.
Trip, ῥ. ἐν. ὑποσκελίζω· οὐδ. κλονοῦμαι, σκοντάπτω, κινδυνεύω νὰ πέσω.
Triumph, οὐσ. θρίαμβος.
Triumph, ῥ. οὐδ. θριαμβεύω. Μετ. triumphed.
Triumphal καὶ **Triumphant**, ἐπ. τροπαιοῦχος, θριαμβευτικός, νικηφόρος.
Triumphantly, ἐπίρ. θριαμβευτικῶς.
Tri'vial, ἐπ. κοινός, χυδαῖος, εὐτελής, ἀνάξιος, ἄχρηστος.
Tri'vially, ἐπίρ. ποταπῶς, εὐτελῶς.
Trod & **Trodden**, Μετ. τοῦ **Tread**.
Trode, οὐσ. ἵχνος, βάδισμα, πάτημα. ἄχρ.
Troop, οὐσ. συμμορία, ἀγέλη, πληθος, τάγμα, λοχος· πληθ. troops, στρατός, ζρατιῶται.
Trope, οὐσ. τροπή (σχῆμα ῥητορικόν).
Tro'phied, ἐπ. τροπαιοῦχος, τροπαιοφόρος, φερόμενος ὡς τρόπαιον.
Tro'pical, ἐπ. τροπικός.
Trouble, οὐσ. ταραχή, σύγχυσις, θόρυβος, μέριμνα, φροντίς.
Trouble, ῥ. ἐν. ταραττώ, ἐνοχλῶ, συγχύζω, βλάπτω. Μετ. troubled.
Trou'blesome, ἐπ. φορτικός, ἀνιαρός, ἀηδής, δυσάρεστος, ἐνοχλητικός.
Trough, οὐσ. ἀρπάνιον, ποτίστρα· kneading —, κάρδοπος, σκαφίδιον· φάτνη χοίρου· ξύλινος αὐλαξ.
Trouso & **Trou'sers**, οὐσ. ἀναξυρίδες, περισκελίδες.
Trout, οὐσ. τρώκτης (ἰχθύς)· εὐάγωγος παῖς, εὐπειθής ὑπηρέτης.
Tru'and καὶ **Tru'ant**, ἐπ. ἀμύλης, ἄφροντις, ὀκνηρός· ἀπισιάζων μαθητής.
Tru'ant, ῥ. οὐδ. ἀμελῶ, ὀκνῶ.

- Truce**, οὐσ. ἐκεχειρία, ἀνακωχή ὅπλων.
True, ἐπ. ἀληθής, γνήσιος, φυσικός, βέβαιος, εἰλικρινής, πιστός. It is —, εἶναι ἀληθές· ὑπερθ. truest, ἀληθέστατος.
Tru'ly, ἐπίρ. ἀληθῶς, ἀκριβῶς, πραγματικῶς.
Tru'mpet, οὐσ. σάλπιγξ, χ. τρυμπέτα· **Trumpet-call**, πρόσκλησις διὰ σάλπιγγος.
Trust, οὐσ. πίστις, ἐμπιστοσύνη, θάρρος, πεποίθησις.
Trust, ῥ. ἐν. ἐμπιστεύομαι, πέποιθα, ἔχω τὴν πεποίθησιν μου, τὸ θάρρος μου εἰς...
Tru'sty, ἐπ. πιστός, ἀξιόπιστος. Ἐπίρ. trustily.
Truth, οὐσ. ἀλήθεια.
Try, ῥ. ἐν. ἀποπειρῶμαι, δοκιμάζω· κρίνω, ἀποφασίζω· οὐδ. ἀποπειρῶμαι, προσπαθῶ· βασανίζω. Μετ. tried.
Tub, ῥ. ἐν. καδίσκος, πιθος.
Tube, οὐσ. σίφων, σωλήν.
Tuck, ῥ. ἐν. καὶ οὐδ. ἀναστέλλω, ἀνασύρω, ἀνασηκῶνω, κ. ἀνασκομδῶνω.
Tue'sday, οὐσ. Τρίτη (ἐβδομάδος).
Tu'ted, ἐπ. χνοώδης, δασύς, κ. μαλλιαρός.
Tu'mble, οὐσ. πτώσις, ἔκπτωσις, ὀλίσθημα, κρήμνισμα.
Tumble, ῥ. οὐδ. πίπτω, ἐκπίπτω, ὀλισθαίνω. Μετ. Tumbled.
Tu'mour, οὐσ. οἶδημα, πρήσιμα, ὄγκος.
Tu'mult, οὐσ. θόρυβος, ταραχή, σύγχυσις.
Tumu'luous, ἐπ. θορυβώδης, ταραχώδης, βίαιος.
Tumu'luously, ἐπίρ. θορυβῶδῶς, ἀτάκτως, βιαίως.
Tune, οὐσ. τόνος, συμφωνία, ἀρμονία, μελωδία, ἦχος.
Tune, ῥ. ἐν. καὶ οὐδ. τονίζω μέλος, κρατῶ ἀρμονίαν· συμφωνῶ.
Tu'neful, ἐπ. μουσικός, εὐρυθμικός, ἐναρμόνιος, μελωδικός, ἡχητικός.

Tu'neless, ἐπ. ἀναρμόνιος, παρά-
χορδος.
Tu'nic καὶ **Tu'nicle**, οὐσ. ὑμῆν,
χιτῶν, μεμβράνα.
Tu'ning, οὐσ. τόνις, συμφωνία,
ἁρμονία, μελωδία.
Tu'nnel, οὐσ. σωλήν.
Tu'tbulence καὶ **Tu'tbulency**, οὐσ.
ταραχὴ, ἀταξία, θόρυβος.
Tu'tbulent, ἐπ. θορυβώδης, ταρα-
ξίας, ἐπαναστατικὸς, βίαιος.
Turn, οὐσ. στροφή, περιστροφή· ὑ-
πόθεσις, ἔργον· σειρά, ἀράδα.
Turn, ῥ. ἐν. στρέφω, περιστρέφω,
γυρίζω. Μετ. **turned**.
Tu'rrer, οὐσ. πύργος (ἐν τείχει),
πυργίδιον· ἐπ. πυργωτός.
Turtle, οὐσ. τριγών.
Tu'tor, οὐσ. κηδεμὼν, ἐπίτροπος,
προστάτης.
Twelfth, ἀριθ. δωδέκατος.
Twelfth-night, οὐσ. δωδεκαήμερον.
Twelfthide ἢ **Twelfthday**, οὐσ.
τὰ Θεοφάνεια.
Twelve, ἀριθ. δώδεκα.—**score**, δια-
κόσια τεσσαράκοντα.

Twentieth, ἀριθ. εἰκοστός.
Twe'nty, ἀριθ. εἴκοσι.
Twice, ἐπὶ ῥ. δις.
Twilight, οὐσ. λυκαυγές.
Twilight, ἐπ. ὁ διαρκῶν κατὰ τὸ
λυκαυγές, σκοτεινὸς, σκιερός.
Twin, οὐσ. δίδυμοι.
Twin, ῥ. ἐν. συμπλέκω, δένω ὁ-
μοῦ, τυλίσσω.
Twine, οὐσ. σύνδεσμος, σύμπλεγμα·
σχοινίον λεπτὸν, σπάγος.
Twine, ῥ. ἐν. συμπλέκω, δένω ὁ-
μοῦ, τυλίσσω, στρέφω.
Twinkle, ῥ. οὐδ. σπινθηροβολῶ,
λάμπω.
Twist, οὐσ. στροφή, γῦρος.
Twist, ῥ. ἐν. κλώθω, στρέφω, γυ-
ρίζω, Μετ. **twisted**.
Two, ἀρ. δύο· **twofold**, διπλάσιος.
Type, οὐσ. τύπος, ἔμβλημα, σύμ-
βολον· σχέδιον.
Ty'pical, ἐπ. τυπικός.
Ty'rant, οὐσ. τύραννος.
Ty'rannize, ῥ. οὐδ. τυραννῶ.
Ty'ranny, οὐσ. τυραννία.
Tythe, οὐσ. τὸ δέκατον, δεκατία.

U.

U'dder, ο' σ. μαστὸς, θηλή, κ. βυ-
ζιον ἀγελάδας ἢ μεγάλων ζώων.
U'glily, ἐπὶ ῥ. ἀχρείως, αἰσchrῶς, ἀ-
(δυσ)μόρφως.
U'gliness, οὐσ. ἀσχημία, ἀμορφία
ἀναίδεια, αἰσchrότης.
U'gly, ἐπ. ἄσχημος, ἄ(δύς)μορφος,
δυσειδής.
U'ltimate, ἐπ. ἔσχατος, τελευταῖος.
Ἐπὶ ῥ. **ultimately**.
U'ltimity, οὐσ. τὸ ἔσχατον, τὸ τε-
λευταῖον.
U'ltimo, οὐσ. τὸ τελευταῖον.
Ultramar'ine, ἐπ. ὑπερθαλάσσιος.
U'mbrage, οὐσ. σκιά, σκιάσις· με-
ταφ. ὑποψία, ζηλοτυπία· πρόσχη-
μα, ἀφορμή.
Umbra'geous, ἐπ. σκιερὸς, ἐπί-
σκιος.

U'mpire, ἐπ. πληρεξούσιος, αἵρετο-
κριτὴς, διαιτητής.
Un, ἀρνητικὸν καὶ στερητικὸν μό-
ριον, ἀδιαχώριστον ἐν συνθέσει,
ἀ, δυσ.
Unabi'lity, οὐσ. ἀνικανότης, ἀνε-
πιτηδειότης.
Una'ble, ἐπ. ἀνίκανος, ἀνεπιτή-
δειος, ἀδέξιος, ἀδύνατος.
Unacce'ssible, ἐπ. ἀπρόσιτος, ἀδι-
ά(ἀπρόσ)βατος.
Unacce'ssibleness, οὐσ. τὸ ἀπρό-
σιτον, τὸ ἀδιάβατον.
Unaccou'ntable, ἐπ. ἀνεξήγητος, ἀ-
κατάληπτος, ἀκατανόητος, παρά-
δοξος. Ἐπὶ ῥ. **Unaccou'ntably**.
Unaccou'nted, ἐπ. ἀμελὴς, ἀπαί-
δευτος, ἄπειρος, ἀσχετίστος, ἀπα-
ρατήρητος.

Unacquai'nted, ἐπ. ἄσχετος, μὴ γνῶριμος, ἀδίδακτος.
Una'ctive, ἐπ. ἀδρανής, ὀκνηρὸς, ῥάθυμος, ἀμελής.
Unado'red, ἐπ. ἀλάτρευτος.
Unado'ined, ἐπ. ἀκαλλώπιστος, ἄκοσμος, ἀπλοῦς.
Unadvi'sable καὶ **Unadvi'sed**, ἐπ. ἄφρων, ἀπερίσκεπτος. Ἐπίρ. un-
 'advisedly.
Una'ffected, ἐπ. ἀνεπιτήδευτος, ἀφελής, ἀπλοῦς, εἰλικρινής.
Unaffecta'tion ἔξ **Unaffe'ctedness**, ἀφέλεια, εἰλικρίνεια.
Unambi'tious, ἐπ. ἀφιλόδοξος, ταπεινόφρων, μετριόφρων.
Una'miable, ἐπ. δυσάρεστος, μισητός.
Unani'mity, οὗς. ὁμοφωνία, ὁμογνώμοσύνη, ὁμόνοια, ὁμοψυχία.
Una'nimous, ἐπ. ὁμόφωνος, ὁμογνώμων, σύμφωνος.
Una'nimously, ἐπίρ. ὁμο(συν)φώνως, ὁμογνωμόνως.
Unapproa'chable ἔξ **Unapproa'ched**, ἐπ. ἀπρόσιτος, ἀπλησίαστος, ἀδιάβατος.
Unappro'ved, ἐπ. ἀποδοκιμαστέος.
Unassi'sted, ὑπ. ἀβοήθητος, ἐγκαταλειμμένος, ἔρημος.
Unassu'med καὶ **Unassu'ming**, ἐπ. μετριόφρων, σώφρων.
Unassu'red, ἐπ. ἀδέβαιος.
Unavai'lable καὶ **Unavai'ling**, ἐπ. μάταιος, ἀνωφελής, ἄχρηστος.
Unbelie'f, οὗς. ἀπιστία, δυσπιστία.
Unbe'nt, ἐπ. ἄκαμπτος, ἀνυποτάχτος.
Unbi'assed, ἐπ. ἀμερόληπτος, ἄνευ προλήψεως, ἀδέκαστος.
Unbi'nd, ῥ. ἐν. λύω, χαλαρόνω.
Unble'mished, ἐπ. ἄνευ κηλίδος, ἄμεμπτος, ἀνεπίληπτος.
Unblow'n, ἐπ. μὴ ἀνοικτός, κλειστός (ἐπὶ ἀνθέων).
Unbo'o'ted, ἐπ. ἀνυπόδητος.
Unbo'rn, ἐπ. ἀγέννητος.
Unbou'nd, παρατ. καὶ Μετ. τοῦ Un-
 bind, λυτός, λελυμένος, ἐλεύθερος.

Unbou'nded, ἐπ. ἀπεριόριστος, ἄμετρος, ἄπειρος. Ἐπίρ. —ly.
Unbre'd, ἐπ. ἀπαίδευτος.
Unbri'bed, ἐπ. ἀδιάφθορος.
Unbro'ke ἔξ **Unbro'ken**, ἐπ. ἄρρηκτος, ἄθραυστος, ἀβλαβής, ἀκέραιος, ἀδιάκοπος.
Unbu'ried, ἐπ. ἄταφος, ἀνενταφιάστος.
Unce'rtain, ἐπ. ἀδέβαιος, ἀμφίβολος, ἀσαφής, ἄδηλος.
Unce'rtainty, οὗς. ἀβεβαιότης, ἀδηλότης.
Uncha'ngeable, ἐπ. ἀμετάβλητος, ἀμετάθετος, ἀναλλοίωτος.
Uncha'ngeably, ἐπίρ. ἀμεταβλήτως, σταθερῶς.
Unchi'lled, ἐπ. ἄνευ ρίγος, θερμός.
Unci'vil καὶ **Unci'vilised**, ἐπ. ἀπολίτευτος, ἀγροῖκος, βάρβαρος.
Uncle, οὗς. θεῖος.
Uncle'an, ἐπ. ἀκάθαρτος, ῥυπαρός.
Unclou'ded ἔξ **Unclou'dy**, ἐπ. ἀνέφελος, γαλήνιος, καθαρός.
Unco'fined, ἐθ. ἄνευ φαρέτρου, νεκροκραββάτου, ἄταφος.
Unco'lored, ἐπ. ἀχρωμάτιστος.
Unco'mfortable, ἐπ. ἀπαρηγόρητος, ἄθλιος, τα αἰπῶρος.
Unco'mmon, ἐπ. ἀσυνήθης, κοινός, σπάνιος, ἔκτακτος.
Unco'mmonly, ἐπίρ. ἀσυνήθως, ἐκτάκτως, σπανίως.
Uncomple'te, ἐπ. ἀτελής.
Uncompa'ni(ou)ed, ἐπ. ἀσυντρόφευτος, μόνος.
Unconcei'vable, ἐπ. ἀκατα(δυσ)νόητος.
Unconce'rn, οὗς. ἀμέλεια.
Unconce'ined, ἐπ. ἀδιάφορος.
Unconfi'nable ἔξ **Unconfi'ned**, ἐπ. ἀπεριόριστος, ἐλεύθερος.
Unconfi'n'd ἔξ **Unconfi'ned**, ἐπ. ἀπεριόριστος, ἐλεύθερος.
Unco'nnected, ἐπ. ἀσυνάρτητος, ἄσχετος, ἀνάρμοστος.
Unco'nquerable καὶ **Unco'nquered**, ἐπ. ἀνίκητος, ἀήττητος. Ἐπίρ. un-
 conquerably.

Unco'nsconscious, ἐπ. ἀσυνείδητος, μὴ συνειδώς, μὴ αἰσθανόμενος, ἀμαθής.

Unco'nsistent, ἐπ. ἄστατος, ἀκατάστατος.

Uncontro'latable, ἐπ. ἀκαταμάχητος, ἀκάθεκτος.

Uncorru'pt καὶ **Uncorru'pted**, ἐπ. ἄφθαρτος, ἄφθορος, σῶος.

Uncou'ly, ἐπ. ἄκομψος, ἄχαρις, ἰδιότροπος, παράδοξος.

Uncrea'te, ῥ. ἐν. ἐκμηδενίζω, ἀφανίζω. Μετ. **uncreated**.

U'nction, οὐσ. χρῖσμα, μῦρον.

Uncu'ltivated, ἐπ. ἀκαλλιέργητος, ἀγεώργητος, ἀπαίδευτος, ἀμαθής.

Undau'nted, ἐπ. ἀδεής, ἀφοβος. Ἐπίρ. **undauntedly**.

Unda'zzled, ἐπ. μὴ ἐκθαμβούμενος, ἀθάμβωτος, ἀνέκπληκτος.

Undeci'ded ἔξ **Undeci'sive**, ἐπ. ἀναποφάσιςτος, ἀδιάκριτος, ἄκριτος.

Undecei'ne, ῥ. ἐν. ἐκβάλλω τῆς ἀπάτης, μεταπείθω.

Undeci'nable, ἐπ. ἄκλιτος.

Undefe'nded, ἐπ. ἀπροφύλακτος.

Undeni'able, ἐπ. ἀναντίρρητος, ἀδιαφιλονείκητος, σαφής, πρόδηλος. Ἐπίρ. **undeniably**.

U'nder, πρόθ. ὑπὸ, ὑποκάτω.

Undergo', ῥ. ἐν. ἀνέχομαι, ὑποφέρω, ὑπείκω. Μετ. **undergone**.

Underha'nd, ἐπ. ὑπόκωφος, μυστικός· ἐπίρ. λάθρα, κρυφίως.

Undermi'ne, ῥ. ἐν. ὑποσκάπτω, κάμνω ὑπόνομον· μεταφ. βλάπτω, ὑποσκελίζω· κακοῦπανδρεύω. Μετ. **undermined**.

Undernea'th, πρόθ. ὑπὸ, ὑποκάτω.

Undersi'gned, ἐπ. ὑπογεγραμμένος.

Understa'nd, ῥ. ἐν. ἐννοῶ, καταλαμβάνω, νομίζω, πιστεύω. Μετ. **unde'rstood**.

Understa'nding, οὐσ. ἀντίληψις, γνῶσις.

Underta'ke, ῥ. οὐδ. ἐπιχειρίζομαι, ἀναλαμβάνω, ἀναδέχομαι, ὑπόσχομαι. Μετ. **undertaken**.

U'ndertaker, οὐσ. ἐπιχειρηματίας.

Undertoo'k, παρ. τοῦ **Undertake**.

U'nder-tribe, οὐσ. κατωτέρα φυλή.

Undervalua'tion καὶ **Underva'lue**, ὑποτίμησις, ἐξευτελισμός.

Underva'lue, ῥ. ἐν. ὑποτιμῶ, καταβιβάζω τὴν ἀξίαν, ἐξευτελίζω.

Underwent, παρ. τοῦ **Undergo**.

U'nderwood, οὐσ. παραφυάς, νέα δένδρα ἢ θάμνοι· μικρὰ ξύλα.

Undese'rved καὶ **Undese'rving**, ἐπ. ἀνάξιος.

Undesi'gned, ἐπ. ἀπρομελέτητος.

Undid, παρ. τοῦ **Undo**.

Undisco'vered, ἐπ. ἀγνώριστος, ἀγνωστος, σκοτεινός.

Undispu'ted, ἐπ. ἀδιαφιλονείκητος, ἀναντίρρητος.

Undisti'nguished ἔξ **Undisti'nguishable**, ἐπ. μὴ διακεκριμένος, γενικός, σκοτεινός.

Undivi'dable ἔξ **Undivi'ded**, ἐπ. ἀδιαίρετος.

Undo', ῥ. ἐν. χαλῶ, φθείρω, παρ-λύω, ἀφανίζω. Μετ. **Undone**, ὁ μὴ τελεσθείς, ἀτελείωτος.

Undou'hted, ἐπ. ἀναμφίβολος, ἀναμφισβήτητος.

Undou'htedly, ἐπίρ. ἀναμφιδόλως, ἀναντιρρήτως.

Undou'hting, ἐπ. μὴ ἀμφιβάλλον.

Undue', ἐπ. μοχθηρὸς, κακὸς, ἀποτρόπαιος, ἀπρεπής· ὑπερβολικός.

Unea'siness, οὐσ. πόνος, μόχθος, δυσἀρέσκεια, λύπη, ἀνησυχία.

Unea'sy, ἐπ. δυσχερής, δύσκολος, δυσἀρεστος, ὀχληρὸς.

Unesse'cted, ἐπ. ἄθικτος, ἀνεξέλεγκτος, ἀναλλοίωτος. Ἐπίρ. **unef-fectedly**.

Unesse'ctual, ἐπ. ἀδύνατος, μάταιος, παράνομος.

Une'mployed, ἐπ. σχολάζων, ἄργος, ὁ μὴ ἔχων ἔργον.

Une'qual, ἐπ. ἄνιστος, ἀνόμοιος. Ἐπίρ. **unequally**.

Une'qualed, ἐπ. ἀπαρομοίωτος, ἀσύγκριτος.

Une'ring, ἐπ. ἀλάνθαστος, βέβαιος, ἀσφαλής.

Une'ven, ἐπ. ἄνιστος, ἀνώμαλος, ἀ-
 τακτος.
Unexa'mpled, ἐπ. ἀπαραδειγμάτι-
 στος.
Unexpe'cted, ἐπ. ἀπροσδόκητος, ἀν-
 ἐλπιστος.
Unexpe'ctedly, ἐπίρ. ἀπροσδοκή-
 τως, ἀνελπίστως.
Unfai'thful, ἐπ. ἄπιστος, προδοτι-
 κός, παράνομος, ἀχάριστος. Ἐπίρ.
 unfai'thfully.
Unfa'llible, ἐπ. ἀλάνθαστος.
Unfami'liar, ἐπ. ἀσυνήθης.
Unfa'shionable, ἐπ. ὁ μὴ ὢν τοῦ
 συρμοῦ. Ἐπίρ. unfashionably.
Unfa'thomable, ἐπ. ἀνερεύνητος,
 ἀνεξιχνίαστος, βαθύτατος.
Unfa'vourable, ἐπ. μὴ εὖναι, δυσ-
 ἄρεστος.
Unfe'ared, ἐπ. ἄφοβος.
Unfee'ling, ἐπ. ἄστοργος, ἀναίσθη-
 τος.
Unfe'lt, ἐπ. ἀναίσθητος, ἀνεπαί-
 σθητος.
Unfe'rtil, ἐπ. ἄφορος, ἄκαρπος.
Unfi'rm, ἐπ. ἀθέβαιος, ἄστατος, ἀ-
 σθενής.
Unfi't & Unfi'tting, ἐπ. ἀπρόσφορος,
 ἀναρμόδιος, ἀκατάλληλος, ἀδέξιος.
Unfi'ness, οὗτ. ἀνεπιτηδειότης, τὸ
 ἀσυμβίβαστον, ἀνικανότης, ἀναρ-
 μοδιότης.
Unfo'ld, ῥ. ἐν. ἐκτείνω, ἀπλόνω,
 ἐξα(ξεδι)πλόνω, ἐξηγῶ, μεταφρά-
 ζω, σαφηνίζω.
Unfo'rced, ἐπ. ἀβίαστος, ἀπαραβία-
 στος, ἐκούσιος.
Unfo'rcedly, ἐπίρ. ἀπαραβιάζως,
 ἐκούσιως, ἐλευθέρως.
Unfo'rcible, ἐπ. ἀδύνατος, ἀσθε-
 νής.
Unforesee'n, ἐπ. ἀπρόβλεπτος, ἀ-
 προόρατος, αἰφνίδιος, ἀνέλπιτος.
Unforgo'tten, ἐπ. ἀξιомνημόνευτος,
 ὁ μὴ λησμονούμενος.
Unforsa'ken, ἐπ. ὁ μὴ ἐγκαταλε-
 λειμμένος.
Unfo'r'tunate, ἐπ. ἄθλιος, δυστυ-
 χής, ταλαίπωρος.

Unfo'r'tunately, ἐπίρ. ἀθλίως, δυσ-
 τυχῶς.
Unfou'ght, ἐπ. ἀπολέμητος.
Unfou'nd, ἐπ. ἀνεύρητος, ἀπολω-
 λώς.
Unfou'nded, ἐπ. ἀθεμελίωτος.
Unfree'd, ἐπ. ἀνελεύθερος.
Unfree'ze, ῥ. ἐν. πήκω, διαλύω.
Unfre'quent, ἐπ. σπάνιος.
Unfreque'nted, ἐπ. ἐγκαταλελειμ-
 μένος, ἔρημος.
Unfre'quently, ἐπίρ. σπανίως.
Unfrie'ndly, ἐπ. ἀδιάφορος, ἐχθρι-
 κός· ἐπίρ. ἀδιαφόρως, ἐχθρικῶς.
Unfro'zen, ἐπ. ἄπηκτος, ἀπάγωτος.
Unfru'itful, ἐπ. ἄκαρπος, ἄφορος.
Unfu'rnished, ἐπ. ὁ μὴ ἔχων σκεύη.
Unge'nerous, ἐπ. ἀνελεύθερος, ἀγε-
 νής, ἀχρεῖος, ποταπός. Ἐπίρ. un-
 generously.
Ungra'cious, ἐπ. ἄχαρις, δυσάρε-
 στος.
Ungra'teful, ἐπ. ἀγνώμων, ἀχάρι-
 στος.
Ungra'tefully, ἐπίρ. ἀγνωμόνως, ἀ-
 χαρίστως.
Ungra'tefulness, οὗτ. ἀγνωμοσύνη,
 ἀχαριστία.
Ungua'rded, ἐπ. ἀφύλακτος, ἀφροῦ-
 ρητος.
Unha'llow, ῥ. ἐν. βεβηλόνω, μιαίνω.
Unha'ndsome, ἐπ. δυσειδής, δυσ-
 μορφος, ἄσχημος.
Unha'ndsomely, ἐπίρ. δυσμόρφως.
Unha'ppiness, οὗτ. ἀτυχία, δυστυχία.
Unha'ppy, ἐπ. δυστυχής, καχόμοι-
 ρος, ἄμοιρος. Ἐπίρ. unhappily.
Unhea'lthy, ἐπ. φιλάσθενος.
Unhe'sitatingly, ἐπίρ. ἀδιστάκτως.
Unho'ly, ἐπ. ἀνόσιος, ἀσεβής, βέ-
 βηλος.
Unho'pored καὶ **Unho'poured**, ἐπ.
 ἀτίμητος, ἀνεκτίμητος.
Unhu'rt, ἐπ. ἀβλαπτος, ἀβλαβής,
 ἀζημίωτος, ἀθικτος, ἀσφαλής.
U'niform, ἐπ. ὁμοειδής· οἷς. ὁμοι-
 ὅμορφον γραμματικὸν φόρεμα.
Unifo'rmity, οὗτ. ὁμοιότης, ταύ-
 τότης, τάξις.

U'niformly, ἐπίρ. ὁμοιόμορφως, ὁμοειδῶς, πᾶντοτε.

Uninfo'rmed, ἐπ. ἀπαίδευτος, ἀμαθής, ἀδίδακτος· ἄψυχος.

Uninstru'cted, ἐπ. ἀδίδακτος, ἀπαίδευτος, ἀμαθής.

U'ainte'lligent, ἐπ. ἀπαίδευτος, ἀμαθής.

Uninte'lligible, ἐπ. ἀκατάληπτος, ἀκατανόητος, σκοτεινός.

Uninte'lligibly, ἐπίρ. ἀκατανοήτως, σκοτεινῶς.

Uninte'ntional, ἐπ. ἄσκοπος, ἀκυσίως συμβαίνων.

Uninterru'pted, ἐπ. ἀδιάκοπος, ἀκατάπαυστος.

U'nion, οὗς. ἔνωσις, ὁμόνοια, συναφή, σύζευξις, συμμαχία.

Uniq'ue, ἐπ. μοναδικός.

Un'ite, ῥ. ἐν. ἐνόνω, συνδέω, συζευγνύω, συνάπτω, κολλῶ.

U'nity, οὗς. μονάς, ἐνότης, ἔνωσις, συμφωνία.

Unive'rsal, ἐπ. γενικός, καθολικός, κοινός.

Unive'rsally, ἐπίρ. παγκοσμίως, γενικῶς.

U'niverse, οὗς. ὁ κόσμος, τὸ σύμπαν.

Unive'rsity, οὗς. πανεπιστήμιον, ἀκαδημία.

Unju'st, ἐπ. ἄδικος, παράλογος. 'Επίρ. unjustly, ἀδίκως.

Unki'nd & Unki'ndly, ἐπ. ἀπάνθρωπος, σκληρός, βλαβερός, δυσμενής.

Unki'ndly, ἐπίρ. ἀπανθρώπως, σκληρῶς, δυσμενῶς.

Unkne'lled, ἐπ. δι' ὃν κώδων πένθος δὲν ἐσήμανεν, ἄκλαυστος.

Unknow'n, ἐπ. ἀγνώριστος, ἄδηλος.

Unlaw'ful, ἐπ. ἄνομος, παράνομος, ἀθέμιτος. 'Επίρ. unlawfully.

Unle'ss, σύνδ. εἰμή, ἐκτός, πλὴν.

Unle'ttered, ἐπ. ἀγράμματος.

Unli'fted, ἐπ. μὴ ὑψωμένος.

Unli'ke, ἐπ. ἀνόμοιος, ἀλλοῖος, διάφορος. 'Επίρ. unlikely.

Unli'mitable & Unli'mited, ἐπ. ἀ-

τέραντος, ἀπεριόριστος, ἄπειρος, 'Επίρ. unlimitably.

Unlo'vely, ἐπ. μισητός, ἀφιλίωτος.

Unlu'ckily, ἐπίρ. ἀτυχῶς.

Unlu'cky, ἐπ. ἀτυχής.

Unmea'surable, ἐπ. ἀμέτρητος, ἀπέραντος.

Unmea'sured, ἐπ. ἀμέτρητος.

Unme'rciful, ἐπ. ἄσπλαγχνος, ἀνελεήμων, σκληρός.

Unme'rcifully, ἐπίρ. ἀσπλάγχμως, ἀνιλεῶς.

Unme'rcifulness, οὗς. ἀσπλαγχνία, ὠμότης.

Unme'ritable καὶ Unme'rited, ἐπ. ἀνάξιος.

Unmi'nded, ἐπ. παρημελημένος.

Unmi'ned, ἐπ. μὴ ὑπεσκαμμένος, μὴ ὀρυκτός.

Unmi'ngled καὶ Unmi'xed, ἐπ. ἄκρατος, ἀμιγής, καθαρός.

Unmoi'st & Unmoi'stened, ἐπ. ἄνυδρος, ἄδρεκτος, ξηρός.

Unmole'sted, ἐπ. ἀνενόχλητος, ἀπείραχτος.

Unmo'ved, ἐπ. ἀκίνητος.

Unna'tural, ἐπ. ὁ παρὰ φύσιν, ἀπάνθρωπος.

Unna'turally, ἐπίρ. παρὰ φύσιν, ἀπανθρώπως.

Unne'cessary, ἐπ. μὴ ἀναγκαῖος, ἀνωφελής.

Unno'ted & Unno'ticed, ἐπ. ἀπαρατήρητος, ἀσήμαντος, ἄγνωστος.

Unnu'mbered & Unnu'merable, ἐπ. ἀναρίθμητος.

Unobe'dient, ἐπ. ἀπειθής, αὐθάδης.

Unobse'rved, ἐπ. ἀπαρατήρητος, ἀθεώρητος.

Unoffe'nding, ἐπ. ἄκακος, ἀθῶος, ἀναίτιος.

Unoffi'ciousness, οὗς. ἐναντιότης, ἀνυποταγή.

Unpa'ralleled, ἐπ. ὁ μὴ παραβαλλόμενος, μὴ συγκρινόμενος.

Unpa'rdonable, ἐπ. ἀσυγχώρητος.

Unperce'ived, ἐπ. ἀθεώρητος, ἀπαρατήρητος.

Unpie'ced, ἐπ. ἀτρύπητος.

Unpitied, ἐπ. ἀνάξιος ἐλέους, δυνούδεις οἰκτεῖρει, ἀλύπητος, ἀκλαυστος.
Unplea'sant, ἐπ. δυσάρεστος, λυπηρὸς, ἀηδής.
Unpoli'te, ἐπ. ἀκαλλώπιστος, ἀπειρόκαλος, ἀπολίτιστος.
Unpo'pular, ἐπ. ὁ μὴ δημοτικός.
Unpra'cticable, ἐπ. ἀκατόρθωτος, ἄπρακτος.
Unpreme'ditated, ἐπ. ἀπρομελέτητος, αἰφνίδιος.
Unprepa' red, ἐπ. ἀπαρασκευος, ἀνέτοιμος.
Unpri'ncipled, ἐπ. ὁ ἄνευ καλῶν ἀρχῶν.
Unque'stionable, ἐπ. ἀναμφίβολος, ἀναντίρρητος.
Unque'stioned, ἐπ. ἀναμφίβολος, ἀνερώτητος.
Unqui'et, ἐπ. ἀνήσυχος, ταραγμένος, Ἐπίρ. **unquietly**.
Unqui'etness, οὐς. ἀνησυχία, ταραχή.
Unrea'dy, ἐπ. ἀνέτοιμος, ἀπαρασκευος.
Unre'al, ἐπ. ὁ μὴ πραγματικός.
Unrea'lity, οὐς. τὸ μὴ πραγματικόν.
Unrea'sonable, ἐπ. ἄλογος, παράλογος, ἀσυλλόγιστος, ἄδικος. Ἐπίρ. **unreasonably**.
Unrefi'ned, ἐπ. τραχὺς, ἀμαθής, ἄκομψος.
Unregua'rded, ἐπ. περ:πεφρονημένος, ὠλιγωρημένος, ἡμελημένος.
Unremi'tted & **Unremi'tting**, ἐπ. ἀσύγγνωστος, ἀσυγχώρητος διηνεκῆς, ἀδιάκοπος.
Unrese'rv'd, ἐπ. ἀφύλακτος, ἀπεριόριστος, εἰλικρινής, καθαρὸς, πλήρης.
Unrespe'cted, ἐπ. μὴ τιμώμενος, ἄτιμος.
Unretu'rn'd, ἐπ. ὁ μὴ ἐπιστροφείς.
Unri'ppled, ἐπ. ἄνευ κυμάτων, γαλήνιος.
Unro'I, ῥ. ἐν. ἐξελίσσω, ἐκ(ξε)τυλίσσω.
Unro'll'd, ἐπ. ἀνοικτός.

Unru'led, ἐπ. ἀδιοίκητος, ἀδιεύθυντος.
Un-satisfa'ctory, ἐπ. ἀνευχάριςτος, δυσάρεστος, ἀσυμβίβαστος.
Unsay', ῥ. ἐν. ἀποφάσκω, ἀρνούμαι τὰ λεχθέντα.
Unsee'n, ἐπ. ἀόρατος.
Unsha'ken, ἐπ. ἀκίνητος, ἀκλόνητος, ἀμετασάλευτος.
Unsi'ghtly, ἐπ. δύσμορφος, ἄσχημος, δυσειδής.
Unski'llful, ἐπ. ἄπειρος, ἀφυής, ἀνεπιτήδειος, ἀδέξιος.
Unski'llfully, ἐπίρ. ἀφυῶς, ἀνεπιτηδείως, ἀδεξίως.
Unski'llfulness, οὐς. ἀφυΐα, ἀνεπιτηδειότης, ἀδεξιότης.
Unsmo'te, ἐπ. ἄπληκτος, ἄθικτος.
Unso'cial, ἐπ. μὴ εὐπροσήγορος, μὴ κοινωνικός, ἀκοινωνήτος. Ἐπίρ. **unsocially**.
Unsou'nd, ἐπ. φιλάσθενος, καχεκτικός, διεφθαρμένος, πανούργος, ἑτερόδοξος.
Unspea'kable, ἐπ. ἀνέκφραστος, ἄφατος, ἄρρητος.
Unstea'dy, ἐπ. ἀβέβαιος, ἄστατος.
Unsucce'ssful, ἐπ. ἀτυχής, ἀνεπιτυχής.
Unsu'itable, ἐπ. ἀνάρμοστος, ἀκατάλληλος, ἀπρεπής.
Unsu'i'ted, ἐπ. δυσηρεστημένος, ἀνάρμοστος.
Unsu'llied, ἐπ. ἀμίαντος, ἀχηλιδωτος, καθαρὸς.
Unsu'ug, ἐπ. ἄψαλτος, ἀδοξολόγητος.
Unsuspe'ct καὶ **Unsuspe'cted**, ἐπ. ἀνύποπτος.
Unsuppo'rtable, ἐπ. ἀφόρητος, ἀνυπόφορος.
Unsu're, ἐπ. ἀμφίβολος, ἀβέβαιος, ἐπικίνδυνος.
Unsurmou'ntable, ἐπ. ἀνυπέρβλητος, ἀνίκητος.
Unsuscepti'ble, ἐπ. ἀνεπίδεκτος, ἀνίκανος.
Unsuspe'ct καὶ **Unsuspe'cted**, ἐπ. ἀνύποπτος.

Unsuspicious, ἐπ. ὁ μὴ ὑποπτεύων, ἀνύποπτος.
Untainted, ἐπ. ἀκηλίδωτος, ἀδιάφθορος, καθῆρος, ἀμίαντος.
Untaught, ἐπ. ἀδίδακτος, ἀμαθής.
Untie', ῥ. ἐν. λύω, παραλύω, χαλῶ, κρημνίζω.
Until, πρόθ. μέχρις οὗ, ἕως ὅτου.
Untimely, ἐπίρ. ἀκαιρως, παράκαιρα, πρόωρα.
Untirable & Untired, ἐπ. ἀκάματος, ἀκούραστος.
Untiring, ἐπ. ἀκάματος· ἀνεξάντλητος.
Untold, ἐπ. ἄφατος, ἄρρήτος.
Untolerable, ἐπ. ἀφόρητος, ἀνυπόφορος.
Untouchable καὶ Untouched, ἐπ. ἄθικτος, ἀνέγγικτος, ἀπείρακτος.
Untried, ἐπ. ἀδοκίμαστος· ἄβατος, ἀδιάβατος.
Untro'd & Untrodden, ἐπ. ἀπάτητο.
Untouched, ἐπ. ἄθικτος, ἀνέγγικτος.
Untrue, ἐπ. ψευδής, κίβδηλος. Ἐπίρ. untruelly.
Untruth, οὐσ. ψεῦδος.
Unusual, ἐπ. ἀσυνήθης, σπάνιος, ἔκτακτος, παρηλλαγμένος.
Unvariable, Unvaried καὶ Unvarying, ἐπ. ἀμετάβλητος, ἀμετάτρεπτος.
Unwe'pt, ἐπ. ἄκλαυτος, ἀλύπητος.
Unwholesome, ἐπ. ὁ μὴ ὑγιής, φιλάσθενος, καχεκτικός.
Unwilling, οὐσ. ἀκούσιος, ἄκων, ὁ μὴ θέλων.
Unwillingly, ἐπίρ. ἀκουσίως, ἀθελήτως.
Unwillingness, οὐσ. τὸ ἀκούσιον, ἐναντιότης.
Unwise, ἐπ. ἄφρων, ἄβουλος, ἀνόητος.
Unwisely, ἐπίρ. ἀτρόνως, ἀβούλως.
Unwoo'd, ἐπ. ὁ μὴ μνηστευθείς, ἄνευ μνηστῆρος, ἄγαμος.
Unworthy, ἐπ. ἀνάξιος, εὐτελής, μηδαμινός.

Unwrit'ten, ἐπ. ἄγραφτος, ἄγραφος.
Unwrought, ἐπ. ἀνεξ(άκατ)έργατος, ἀδούλευτος· ὠμός.
Unyie'lded, ἐπ. ἀπαραχώρητος, ἀνυπότακτος.
Unyie'lding, ἐπ. ὁ μὴ ὑποχωρῶν, μὴ ὑποτασσόμενος.
Up, πρόθ. ἢ ἐπίρ. ἐπὶ, ἐπάνω.
Upbrai'd, ῥ. ἐν. ὀνειδίζω, ὑβρίζω, ἐκπλήττω.
Updra'wn, ἐπ. ἀνασεσυρμένος εἰς τὰ ἄνω.
Upland, ἐπ. ἀνήκων εἰς τὴν ἐξοχήν· οὐσ. ὄρος, βουνόν.
Upli'ft, ῥ. ἐν ὑψόνω.
Upro'n, πρόθ. ἐπὶ, ἐπάνω.
Upright, ἐπ. ἴσος, ὀρθός, εὐθύς, δίκαιος.
Uprightly, ἐπίρ. εὐθέως, δικαίως.
Uprise & Uprising, οὐσ. ὑψωσις, ἀνατολή.
Uprise, ῥ. οὐδ. ὀρθοῦμαι, ἀνυψοῦμαι, ἀνατέλλω. Met. uprisen.
Uprose, παρατ. τοῦ Uprise.
U'pward, ἐπίρ. ὑψηλὰ, πρὸς τὰ ἄνω.
Urge, ῥ. ἐν. προτρέπω, βιάζω.
Urn, οὐσ. ὑδρία, στάμνος, κάλπη.
Us, αἰτ. τοῦ ἀ. προσ. τῆς προσ. ἀντων. ἡμᾶς. Let — go, ἄς ὑπάγωμεν· give — (ἀντὶ give to us), δός (εἰς) ἡμᾶς.
Use, οὐσ. συνήθεια, χρῆσις.
Use, ῥ. ἐν. συνειθίζω, μεταχειρίζομαι.
Useful, ἐπ. χρήσιμος· ὠφέλιμος, ἐπικερδής.
Usefulness, οὐσ. ὠφέλεια, κέρδος.
Usefully, ἐπίρ. χρησίμως, ἐπωφελῶς, ἐπικερδῶς.
Useless, ἐπ. ἀνωφελής, ἄχρηστος.
Usher, ῥ. ἐν. εἰσάγω, ἐμβιβάζω, ἀναγγέλλω· to—forth, παρουσιάζω. Met. ushered.
Usual, ἐπ. συνήθης, χρήσιμος.
Usually, ἐπίρ. συνήθως, κοινῶς.
Usurp, ῥ. ἐν. ἀρπάζω, ἰδιοποιῶμαι, σφετερίζομαι.
Usurpa'tion, οὐσ. ἀρπαγή, σφετερισμός.

Usu'rper, οὐσ. ἄρπαξ, σφετεριστής.
 Ut'ility, οὐτ. ὠφέλεια, χρησιμότης.
 U'tmost, ἐπ. τελευταῖος, ἔσχατος, ὕστατος, ἄκρος, μέγιστος.
 Ute'nsil, οὐσ. ἐργαλεῖον, σκεῦος.
 U'tter, ἐπ. ἐξωτερικός, ὅλος, ἀκέραιος, τέλειος, παντέλειος.
 U'tter, ῥ. ἐν. ἐκφωνῶ, προφέρω, ἐκ-

φράζω, κηρύττω, ἀναγγέλλω.

U'tterance, οὐσ. ἐκφρασις, προφορά, ἐκφώνησις.
 U'tterly, ἐπίρ. ἐξ ὁλοκλήρου, παντελῶς, ἐν γένει.
 U'ttermost, ἐπ. ἄκρος, ὕστατος, ἔσχατος, τελευταῖος, οὐσ. τὸ ἔσχατον, τὸ τέλος, τὸ πέρας.

V.

Va'cancy, οὐσ. κένωσις, ἄδεια, εὐκαιρία, τὸ κενόν (διάστημα), παύσις, διακοπή.
 Va'cant, ἐπ. κενός, ἄδειος.
 Va'cillant, ἐπ. ἄστατος, ἀδέβαιος, παράφρων.
 Va'cuate, ῥ. ἐν. ἐκκενώνω, ἀδειάζω. Μετ. vacuated.
 Vacu'ity, οὐσ. ἐκκένωσις, ἀδείασμα.
 Va'gabond, οὐτ. τυχοδιώκτης, φερέοικος.
 Va'grant, οὐσ. ἀγύρτης, πλάνος.
 Vague, ἐπ. ἀόριστος, ἀπροσδιόριστος, ἀδέβαιος. Ἐπίρ. vaguely.
 Vail, οὐσ. κάλυμμα.
 Vail, ῥ. ἐν. καλύπτω.
 Vain, ἐπ. κενός, μάταιος, ἀνωφελής, ἄχρηστος, ματαιόφρων, κενόδοξος. in —, ἐπίρ. μάτην, ματαίως, τοῦ κακοῦ —hearted, ματαιόφρων, κενόδοξος.
 Vai'nly, ἐπίρ. μάτην, ματαίως, ἀνωφελῶς.
 Vale, οὐσ. κοιλάς.
 Va'liance, οὐσ. ῥώμη, δύναμις.
 Va'liant, ἐπ. ῥωμαλέος, ἀνδρεῖος.
 Va'liantly, ἐπίρ. ἀνδρείως, εὐτόλμως.
 Va'lid, ἐπ. ἰσχυρὸς, δυνατὸς, θεμιτός.
 Va'le'y, οὐσ. κοιλάς.
 Va'lor, οὐσ. ἀξία.
 Va'lorous, ἐπ. ἰσχυρὸς, ἀνδρεῖος.
 Va'lour, οὐσ. ῥώμη, ἰσχύς, δύναμις.
 Va'luable, ἐπ. ἀξίας τιμῆς, ἀξιόλογος, πολύτιμος.

Va'lue, οὐσ. ἀξία, τιμὴ (πράγματος).
 Va'lue, ῥ. ἐν. ἐκτιμῶ, τιμῶ, ὑπολήπτομαι, σέβομαι.
 Va'nish, ῥ. οὐδ. ματαιοῦμαι, χάνομαι, ἐξαλείφομαι.
 Va'nity, οὐσ. ματαιότης.
 Va'nquish, ῥ. ἐν. νικῶ, καταδαμάζω, ὑποτάσσω. Μετ. vanquished.
 Va'ntage, οὐσ. κέρδος, ὄφελος.
 Vapora'tion, οὐσ. ἐξάτμισις.
 Va'pour, οὐσ. ἀτμός.
 Va'pour, ῥ. οὐδ. ἐξατμίζομαι.
 Va'riable, ἐπ. εὐμετάβλητος.
 Varia'tion, οὐσ. ποικιλία, ἀλλαγὴ.
 Vari'ety, οὐσ. ποικιλία, διαφορά.
 Va'rious, ἐπ. ποικίλος, διάφορος.
 Va'riously, ἐπίρ. ποικίλως.
 Va'ry, ῥ. ἐν. καὶ οὐδ. ποικίλλω, ἀλλάσσω, μεταβάλλω, εἶμαι ἀνομοίος, διαφέρω. Μετ. varied.
 Va'ssal, ἐπ. ὑποτελὴς, ὑπήκοος, δουλοπάροικος.
 Va'ssalage, οὐσ. ὑποτελεία, ὑπακοή, εὐπειθεία.
 Vast, ἐπ. εὐρύς, εὐρύχωρος, ὑπερμεγέθης, μέγας.
 Vault, οὐσ. θόλος, χ. καμάρα.
 Vault, ῥ. ἐν. κάμνω θόλον.
 Vaunt, οὐσ. κόμπασμα, καύχημα.
 Vaunt, ῥ. οὐδ. καυχῶμαι, κομπάζω. Μετ. vaunted.
 Vegeta'tion, οὐσ. βλάστησις, χλόη.
 Ve'getable, ἐπ. φυτικός, πλ. Vegetables, φυτά, λάχανα, λαχανικά.
 Ve'getative, ἐπ. βλαστικός.

Ve'hemence καὶ **Ve'hemency**, οὐσ. βία, δεινότης, σφοδρότης.

Veil, οὐσ. κάλυμμα, περικάλυμμα, καλύπτρα, σκέπασμα.

Veil, ῥ. ἐν. καλύπτω, σκεπάζω, κρύπτω.

Vein, οὐσ. φλέψ, κ. φλέβα.

Ve'nal, ἐπ. ὠνητός, μισθωτός.

Ve'nerable, ἐπ. σεβάσμιος, αξιοσέβαστος.

Ve'nerably, ἐπίρ. αξιοσεβάστως.

Ve'nerate, ῥ. ἐν. σέδομαι, εύλαβοῦμαι, τιμῶ.

Ve'ngeful, ἐπ. ἐκδικητικός.

Ve'nom, οὐσ. δηλητήριο, φαρμάκιον.

Ve'nom, ῥ. ἐν. δηλητηριάζω, φαρμακεύω.

Ve'nomous, ἐπ. φαρμακερός.

Vent, οὐσ. ἄνεμος, ἔξοδος.

Vent, ῥ. ἐν. ἀερίζω, ἀνεμίζω, ἐξατμίζω, δημοσιεύω, κηρύττω, πωλῶ.

Ve'nture, οὐσ. τύχη, συμβεβηκός.

Ve'nture, ῥ. ἐν. ἐκθέτω, τίνα εἰς κίνδυνον, οὐδ. ἐκτίθεμαι εἰς κίνδυνον, ῥ. ψοκινδυνεύω.

Vera'city, οὐσ. φιλαλήθεια, ἀλήθεια.

Ve'rdure, οὐσ. χλόη, κ. πρασινάδα.

Verge, οὐσ. ῥάβδος.

Ve'rger, οὐσ. ῥαβδοῦχος.

Ve'rify, ῥ. ἐν. ἐξελέγχω, ἐπαληθεύω, ἀποδείχνω τὸ ἀληθές.

Ve'rily, ἐπίρ. ἀληθῶς, τφόντι, βεβαίως.

Ve'rity, οὐσ. ἀλήθεια.

Ve'rnal ἔ. **Ve'rnant**, ἐπ. ἐαρινός, ὁ τῆς ἀνοιξέως.

Versati'lity, οὐσ. εὐστροφία, εὐκαμψία, ἀστασία.

Verse, οὐσ. στίχος, ποίησις.

Versifica'tion, οὐσ. στιχουργία.

Ve'rsificator, οὐσ. στιχουργός, ποιητής.

Ve'rsify, ῥ. οὐδ. στιχουργῶ, κάμνω στίχους.

Ve'rsion, οὐσ. μετάφρασις, ἐξήγησις.

Ve'ry, ἐπ. ἀληθής, εἰλικρινής, ὁ καθ' αὐτό.

Ve'ry, ἐπίρ. λίαν, σφόδρα, πολὺ ἢ πολλά.

Ve'sper, οὐσ. ἑσπέρα, ὁ ἑσπερος.

Ve'spers, οὐσ. ὁ ἑσπερινός.

Ve'ssel, οὐσ. ἄγγεῖον, σκεῦος, δοχεῖον, ναῦς, πλοῖον.

Vest, οὐσ. ἐπενδύτης, φόρεμα.

Ve'stige, οὐσ. ἵχνος, σημεῖον, ἀπομεινάριον.

Ve'stibile, οὐσ. πρόθυρον, προπύλαιον, προαύλιον.

Ve'sture καὶ **Ve'stment**, οὐσ. ἐνδυμα, φόρεμα.

Vex, ῥ. ἐν. ἐνοχλῶ, βατανίζω, λυπῶ, εαλαιπωρῶ, παροργίζω, ταραττώ. Μετ. vexed.

Vexa'tion, οὐσ. λύπη, ἐνόχλησις, δυσαρέσκεια, κάκωσις.

Vexa'tious, ἐπ. ὀχληρὸς, λυπηρὸς, χαλεπός. Ἐπίρ. vexatiously.

Viand(s), οὐσ. φαγητόν, τροφή, κρέας.

Vi'brate, ῥ. ἐν. κλανῶ, τινάσσω, πάλλω, κινῶ, σείω.

Vibra'tion, οὐσ. κλονισμός, τιναγμός, κίνησις.

Vi'car, οὐσ. τοποτηρητής, οἰκονόμος.

Vice, ὑπὸ (ἐν συνθ.) οἶον vice-admiral, ὑποναύαρχος.

Vi'ce-roy, οὐσ. ἀντιβασιλεύς.

Vi'cious, ἐπ. κακός, πονηρός, φαύλος, διεφθαρμένος.

Vi'ciously, ἐπίρ. φαύλως, κακῶς.

Vici'ssitude, οὐσ. περιστροφή, διαδοχή, μεταβολή, μεταλλαγή.

Victim, οὐσ. θῦμα.

Vi'ctor, οὐσ. νικητής.

Victo'rious, ἐπ. νικηφόρος.

Vi'ctory, οὐσ. νίκη.

Vi'ctual ἔ. **Vi'ctuals**, οὐσ. τρόφιμα, ζωτροφία, φαγητά.

Vie, ῥ. ἐν. διαμάχομαι, φιλονεικῶ. Μετ. vied.

View, οὐσ. ὄρασις, ὄψις, θέα, θεωρία, σκοπός, τέλος.

View, ῥ. ἐν. θεωρῶ, παρατηρῶ. Μετ. viewed.

Vi'e'wless, ἐπ. ἀθεώρητος, ἀόρατος.

Vi'gil, οὐσ. παραμονή.

Vi'gilance, οὐσ. ἀγρύπνια, ἐπιμέλεια.
Vi'gilantly, ἐπίρ. ἀγρύπνως, ἐπιμελῶς.
Vi'gorous, ἐπ. εὐρώστος, ἀκμαῖος, ζωηρός.
Vi'gour, οὐσ. ἀκμή, ῥώμη, εὐρωστία.
Vile, ἐπ. εὐτελής, ποταπός, οὐτιδανός.
Vi'lely, ἐπίρ. εὐτελῶς, ποταπῶς.
Vi'lla, οὐσ. ἑπαυλις.
Vi'llage, οὐσ. χωρίον.
Vi'llain, ἐπ. σκαιός, ἀγενής, χωριᾶτης, κακοήθης, μοχθηρός.
Vi'llanous, ἐπ. εὐτελής, ἀγροῖκος, ἀγενής, οὐτιδανός, κακοήθης. Ἐπίρ. villanously.
Vi'llany, οὐσ. ἀγένεια, εὐτέλεια, ποταπότης, μοχθηρία.
Vindica'tion, οὐσ. ἐκδίκησις, ἄμυνα, προστασία.
Vi'ndicate, ῥ. ἐν. ἀμύνομαι, ὑπερασπίζομαι, ἐκδικῶ.
Vindi'cative, ἐπ. θριαμβευτικός, ἐκδικητικός.
Vi'ndicator, οὐσ. ἐκδικητής, ὑπερασπιστής.
Vindi'ctive, ἐπ. ἐκδικητικός.
Vine, οὐσ. ἄμπελος, κλήμα.
Vi'neyard, οὐσ. ἄμπελών.
Vi'ntage, οὐσ. τρύγος, τρυγητός.
Viol, οὐσ. βιολίον, λύρα.
Vio'late, ῥ. ἐν. παραβιάζω, παραβαίνω.
Viola'tion, οὐσ. παραβιάσις.
Vi'olence, οὐσ. ὁρμή, βία, κάκωσις.
Vi'olent, ἐπ. βίαιος, ὁρμητικός.
Vi'olently, ἐπίρ. βιαίως, ὁρμητικῶς.
Violet, οὐσ. ἴον.
Vi'per, οὐσ. ἔχιδνα, κ. ὄχενδρα.
Vi'rgin, οὐσ. παρθένος, νεᾶνις.
Vi'rtue, οὐσ. ἀρετή, ἰδιότης.
Vi'rtuous, ἐπ. ἐνάρετος.
Vi'rtuously, ἐπίρ. ἐναρέτως.
Vi'rulence καὶ **Vi'rulency**, οὐσ. κακία, πονηρία.
Vi'ru'lent, ἐπ. ἰοδόλος, φαρμακερός, κακεντρεχής, πονηρός.

Vi'sage, οὐσ. πρόσωπον.
Viscou'nt, οὐσ. ὑποκόμης.
Vi'sible, ἐπ. ὁρατός, φανερός.
Vi'sion, οὐσ. ὕπτασία, φαντασία.
Vi'sionary, ἐπ. φαντασιώδης, χιμαιρικός.
Vi'sit, οὐσ. ἐπίσκεψις.
Vi'sit, ῥ. ἐν. ἐπισκέπτομαι.
Vi'sitant καὶ **Vi'siter**, οὐσ. ὁ ἐπισκεπτόμενος.
Vi'vid, ἐπ. ἀκμαῖος, ζωηρός, ἐνεργητικός. Ἐπίρ. vividly.
Vivi'licate, ῥ. ἐν. ζωογονῶ, ζωοποιῶ.
Viz, ἐπίρ. ἤτοι, ἡγουν, τοῦτέστι.
Vo'cal, ἐπ. φωνητικός.
Vo'ice, οὐσ. φωνή, ἦχος, ψῆφος, ἐπιδοκιμασία.
Vo'id, ἐπ. κενός.
Void, ῥ. ἐν. ἐκκενόνω, ἀδειάζω, ἐκμηδενίζω, ματαιώνω, ποιῶ τι ἄχρηστον.
Vo'lume, οὐσ. τόμος.
Volu'minous, ἐπ. ὀγκώδης, σωματώδης.
Voluntee'r, οὐσ. ἐθελοντής.
Volu'ptuous, ἐπ. ἡδυπαθής.
Volu'ptuously, ἐπίρ. ἡδυπαθῶς.
Volu'ptuousness, οὐσ. ἡδυπάθεια.
Vo'tarish καὶ **Vo'tary**, ἐπ. εὐλαβής, φιλακόλουθος.
Vo'tary, οὐσ. ὀπαδός, ἀκόλουθος, θιασώτης.
Vow, οὐσ. εὐχή, ἀνάθημα, τάξιμον.
Vow, ῥ. ἐν. ἀφιερώνω, κάμνω, τάξιμον.
Vow'el, οὐσ. φωνῆεν.
Voy'age, οὐσ. πλοῦς, ταξείδιον, ὁδοιπορία, περιήγησις.
Voy'age, ῥ. οὐδ. πλέω, ταξειδεύω, ὁδοιπορῶ, περιηγοῦμαι.
Voy'ager, οὐσ. περιηγητής, ταξειδιώτης.
Vu'lgar, ἐπ. ἀπλοῦς, χυδαῖος, κοινός.
Vu'lnerable, ἐπ. πληγωτός, τρατός.
Vu'lgarly, ἐπίρ. κοινῶς, χυδαίως, ποταπῶς.
Vu'lture, οὐσ. γύψ.

W.

Wa'bble, ρ. οὐδ. κυματίζομαι, ταλαντεύομαι.
 Waft, ρ. ἐν. ὀδηγῶ, συνοδεύω, φέ-
 -ω (μακρῶν).
 Wage & Wa'ger, οὐς. στοίχημα.
 Wage, ρ. ἐν. κάμνω, ἀποπειρῶμαι,
 επιχειρίζομαι.
 Wa'ger, ρ. ἐν. στοιχηματίζω.
 Wa'ges, οὐς. μισθοί, πληρωμή.
 Wail, οὐς. θρήνος, ὀδυρμός, κλαυθ-
 -μός.
 Wail, ρ. ἐν. καὶ οὐδ. θρηνῶ, κλαίω,
 ὀδύρομαι, παραπονέομαι.
 Waist, οὐς. ἡ ζώνη, ἡ μέση· waist-
 -coat, ὑπενδύτης.
 Wait, οὐς. ἐνεδρά, παραμονεύμα.
 ἐπιβουλή.
 Wait, ρ. ἐν. ἐνεδρεύω, παραμονεύω·
 περιμένω, προσμένω—upon ἢ on
 a friend, ἐπισκέπτομαι φίλον.
 Waiter, οὐς. ὑπηρέτης, δούλος.
 Wake, οὐς. ἀγρυπνία in the—, ὀ-
 -πισθεν, ἐν τῇ ἀκλουσίᾳ.
 Wake, ρ. ἐν. καὶ οὐδ. ἐγείρω, ἐξυ-
 -πνῶ, ἐγείρομαι, ἀγρυπνῶ.
 Wat'ken, ρ. ἐν. ἐγείρω, ἐξυπνῶ.
 Wa'king, οὐς. ἀφέγερσις.
 Walk, οὐς. περίπατος, περιδιάβασις.
 Walk, ρ. οὐδ. βαδίζω, περιπατῶ,
 διαβαίνω, περιδιαβάω.
 Wall, οὐς. τοῖχος· τεῖχος, περιτεί-
 -χισμα.
 Wall, ρ. ἐν. τειχίζω, περιτειχίζω.
 Wan, ἐπ. ὠχρός, ἰσχνός, κατηφής.
 Wa'nder, οὐς. ὁ περιπλανώμενος,
 ἀλήτης, πλάνης.
 Wa'nder, ρ. οὐδ. πλανῶμαι, περι-
 -πλανῶμαι, περιφέρομαι, δια(περι)-
 -τρέχω. Μετ. wandered, περιπλα-
 -νώμενος, ἀλήτης.
 Wa'ndering, οὐς. περιπλάνησις.
 Want, οὐς. ἔλλειψις, ἔνδεια, ἀπο-
 -ρία, πτωχεία, πενία.
 Want, ρ. ἐν. καὶ οὐδ. εὐρίσχομαι
 εἰς ἔνδειαν, εἰς ἀπορίαν, χρειάζο-

μαι· λυποῦμαι· ποθῶ· εἶμαι ἀπὸν,
 ἐλλείπω· θέλω· what do you —,
 τί θέλετε;
 Wa'nton, ἐπ. ἀναιδής, ἄσεμνος, ἄ-
 -σελγής, αὐθάδης· ἀστεῖος· τρυφη-
 -ός.
 Wa'nton, ρ. οὐδ. ἀσελγῶ, ἀκολα-
 -σταίνω· παίζω, ἀστελεύομαι.
 Wa'ntonly, ἐπίρ. ἀκολάστως, ἀσέ-
 -μνως, ἀσελγῶς.
 War, οὐς. πόλεμος, μάχη· civil—,
 ἐμφύλιος πόλεμος.
 War, ρ. οὐδ. πολεμῶ, μάχομαι· ἐν.
 Μετ. warring.
 Wa'rant, οὐς. ἐνταλμα, διάταγμα.
 Wa'rant, ρ. ἐν. ἐγγυῶμαι, ἐπιβε-
 -βαιῶ· ἐπιτρέπω.
 Warble, ρ. οὐδ. ᾄδω, φάλλω, τε-
 -ρετίζω.
 Wa'bler, οὐς. ἀοιδός, ψάλτης.
 Warbling, οὐς. ψάλσιμον, τερέ-
 -τισμα.
 Ward, οὐς. φύλαξις, φυλακή, φρουρά.
 Ward, ρ. ἐν. καὶ οὐδ. φυλάττω,
 φρουρῶ.
 War'der, οὐς. φύλαξ, φρουρός.
 Wa'rehouse, οὐς. ἀποθήκη.
 Wa'rlike, ἐπ. πολεμικός.
 Warm, ἐπ. θερμός, ζεστός· μεταφ.
 πρόθυμος, διακαής.
 Warm, ρ. ἐν. θερμαίνω, ζεσταίνω.
 Wa'rmly, ἐπίρ. θερμῶς.
 Warmth, ἐπ. θερμότης.
 Warn, ρ. ἐν. πληροφορῶ, εἰδοποιῶ·
 νοθεύω, συμβουλεύω.
 Wa'ring, οὐς. εἰδοποιήσις, πλη-
 -ροφία· νοθεσία, συμβουλή.
 Warp, ρ. ἐν. ὑφαίνω, κ. διάζομαι·
 συστέλλω, σφίγγω, διπλόνω, γυ-
 -ρίζω, μακρύνω.
 Wa'rant, οὐς. ἐνταλμα, πρόσταγ-
 -μα, διαταγή· ἐγγραφός.
 Wa'rant, ρ. ἐν. ἐγγυῶμαι, ὑποση-
 -ρίζω· ἐπιβεβαιῶ, μαρτυρῶ· δίδω
 ἐξουσίαν, ἐπιτρέπω.

Wa'rrior, οὐσ. μαχητής, πολεμιστής, φιλοπόλεμος, στρατιώτης.

Was, παρατ. τοῦ be, ἤμην· I —, thou —, he —, ἤμην, ἦσο, ἦτο.

Wash, ρ. ἐν. πλύνω, νίπτω, λούω, καθαρίζω.

Wa'shing, οὐσ. πλύσιμον, λεύκασμα.

Wast, οὐσ. ἐρήμωσις, φθορά, καταστροφή.

Waste, ἐπ. μεμονωμένος, ἔρημος, ἐξηφανισμένος· ἀνωφελής, ἄχρηστος.

Waste, ρ. ἐν. ἀναλίσκω, καταστρέφω, χαλῶ, φθείρω, ἐξολοθρεύω· οὐδ. φθείρομαι.

Watch, οὐσ. ἀγρυπνία, ἐπαγρύπνησις· φρουρά, φυλακή, φύλαξις· ὠρολόγιον (τοῦ κόλπου).

Watch, ρ. οὐδ. γρηγορῶ, ἀγρυπνῶ.

Wa'tchfull, ἐπ. ἄϋπνος, ἀγρυπνος, προσεκτικός· Ἐπίρ. watchefully.

Wa'tchfulness, οὐσ. ἀγρυπνία, προσοχή, φροντίς, ἐπιμέλεια.

Wa'tching, οὐσ. ἀγρυπνία, ἐπαγρύπνησις.

Wa'tchman, οὐσ. φύλαξ, φρουρός, κατάσκοπος.

Wa'tch-fire, οὐσ. πῦρ τῶν φρερῶν.

Watch-song, οὐσ. ᾠσμα τῶν φρουρῶν.

Wa'ter, οὐσ. ὕδωρ, νερόν.

Wa'ter, ρ. ἐν. καταβρέχω, ποτίζω· Μετ. watered.

Waterfall, οὐτ. καταρράκτης.

Wa'terish & Wa'tery, ἐπ. ὑδατώδης, ἔνυδρος, ὑγρός· ἀηδής, ἄνοσος.

Wave, οὐσ. κύμα.

Wave, ρ. ἐν. κυματίζω· στρέφω, κινῶ, μεταφέρω.

Wax, οὐσ. κηρίον.

Wax, ρ. ἐν. κολῶ με κηρίον· οὐδ. αὐξάνω.

Way, οὐσ. ὁδός, δρόμος· τρόπος, μέσον, μέθοδος, συνήθεια. This —, ἀπεδῶ that —, ἀπέχεῖ.

Way'faring, οὐσ. παροδίτης, διαβάτης, ὁδοιπόρος.

Way'lay, ρ. ἐν. ἐνεδρεύω, παραφυ-

λάττω, παραμονεύω, ἐπιβουλεύομαι.

Way-ward, ἐπ. δύστροπος, ισχυρογνώμων, ἐπίμονος, πεισματώδης.

We, ἀντων. πλ. τῆς I, ἡμεῖς.

Weak, ἐπ. ἀσθενής, ἀδύνατος· συγκρ. weaker.

Wea'ken, ρ. ἐν. ἐξασθενίζω, ἀδυνατίζω.

Wea'kness, οὐσ. ἀσθένεια, ἀδυναμία.

Wea'lth & Wea'lthiness, οὐσ. πλοῦτος, χρήματα.

Wea'lthily, ἐπίρ. πλουσίως.

Wea'lthy, οὐτ. πλούσιος, εὐκατάστατος.

Wea'ron, οὐσ. ὄπλον.

Wear, ρ. ἐν. φέρω, φορῶ, κομίζω· Μετ. worn.

Wea'rily, ἐπίρ. κοπιαστικῶς.

Wea'riness, οὐσ. μόχθος, κόπος.

Wea'ring, οὐσ. ἔνδυμα, φόρεμα.

Wea'ry, ἐπ. κεκοπιακῶς, ἀπειρηκῶς, ἀπηυδημένος, κουρασμένος.

Wea'ry, ρ. ἐν. καὶ οὐδ. ἀπαυδῶ, κούραζω· Μετ. wearied & wearied.

Wea'ther, οὐτ. καιρός, κατάστασις τῆς ἀτμοσφαίρας· fine ἢ fair —, καλός καιρός· wet ἢ rainy —, καιρός βροχερός, ὑγρός· συννεφιάζει.

Web, οὐσ. ὕφή, κλώσμα, ἱστός.

We'bster, οὐσ. ὕφαντής.

Wed, ρ. ἐν. & οὐδ. νυμφεύω-ομαι, ὑπανδρεύομαι.

Weed, οὐσ. βοτάνη, ἀγριόχορτον· φόρεμα.

We'dy, ἐπ. πλήρης ἀγρίων χορτῶν, φυκώδης.

Week, οὐσ. ἐβδομάς.

Wee'kly, ἐπίρ. καθ' ἐβδομάδα, ἐβδομαδιαίως.

Weep, ρ. οὐδ. κλαίω, θρηνῶ, ὀδύρομαι.

Wee'ping, οὐτ. κλαυθμός, θρήνος, ὀδυρμός.

Weigh, ρ. ἐν. σταθμίζω, ζυγίζω.

Weight, οὐτ. σταθμός, βάρος.

Wei'ghty, ἐπ. βαρὺς, ἀξιόλογος.

We'lcome, ἐπ. ὁ καλῶς ἐρχόμενος.
We'lcome, ἐπιφ. χαῖρε! ὑγιαίνει ἡ
καλῶς ὤριστες, καλῶς ἤλθεας.
We'lfare, οὗς. ὑγεία, εὐτυχία.
Well, ἐπίρ. καλῶς, ὀρθῶς.
Well-pleased, ἐπ. εὐαρεστούμενος.
We'ltter, ῥ. οὐδ. κυλλίωμα, χώνομαι
εἰς τὸν βόρβορον.
Went, παρατ. τοῦ **Go**.
Wept, παρατ. καὶ Μετ. τοῦ **weep**.
Were, πλ. τοῦ παρατ. τοῦ **be**. **We**
—, **you** —, **they** —, ἡμεῖς, ἦσθε,
ἦσαν· ἐνεστ. τῆς Ἰποτακτικῆς.
Wert, ῥ. πρ. παρατ. τοῦ ῥ. **Be**.
West, οὗς. δύσις, δυσμαί.
West, We'stward & **We'sterly**, ἐ-
πίρ. δυτικῶς, πρὸς δυσμάς.
West, We'sterly & **We'stern**, ἐπ.
δυτικῶς, ὁ πρὸς δυσμάς.
Wet, οὗς. ὑγρασία.
Wet, ἐπ. ὑγρός.
Wet, ῥ. ἐν. ὑγραίνω, ποτίζω, βρέχω.
What, ἀντων. τις, τι, ποῖος· ὅστις,
ἥτις, ὅ, τι.
Wharf, οὗς. κρηπὶς, προκυμαία,
μόλος.
Whate'ver καὶ **Whatsoe'ver**, ἀντ.
ὅστις (ἥτις, ὅ, τι) ὅποτε.
Wheat, οὗς. σῖτος.
Wheel, οὗς. τροχός.
Wheel, ῥ. ἐν. καὶ οὐδ. στρέφω, κυ-
λίω.
Wheeze, ῥ. οὐδ. ἀσθμαίνω, ψιθυρί-
ζω.
When, ἐπίρ. ὅταν, ὁπότε, ὅτι—?
πότε;
Whence, ἐπίρ. ὅθεν, πόθεν—? πό-
θεν; ἀπὸ ποῦ;
Whene'ver καὶ **Whensoe'ver**, ἐπίρ.
ποῦ, ὅπου.
Where, ἐπίρ. ἐνθα, ὅπου. **Where-**
at, διὸ, διὰ τὸ ὅποιον, **Where-**
abou't ποῦ, ὅπουδὴποτε, περὶ τοῦ
ὀποῖα. **Wherefore**, ὅθεν, διότι, διὰ
τὸ ὅποιον. **Wherei'n**, καθό.
Whereof, ὅθεν, περὶ τοῦ ὀποίου.
Whereunto, ἐπίρ. ἕως οὗ.
Where'ver, ἐπίρ. πανταχοῦ, παντοῦ.
Wherea's, σύνδ. ἐπσιδῆ.

Whet, οὗς. ἀκόνισμα, τρόχισμα.
Whet, ῥ. ἐν. θίγω, ἀκονίζω, τρο-
χίζω· ὀξύνω· διερεθίζω, παρακινῶ.
Whe'ther, σύνδ. εἴτε, ἂν, εἰάν, ἤ.
Whe'ther, ἀντ. πότερος, τις ἐκ τῶν
δύο.
Whe'therwise, ἐπίρ. καθ' ὃν τρό-
πον.
Which, ἀντων. ἀναφ. ὅστις, ἥτις,
ὅ, τι· ὁ ὅποιος, α, ον· **Which?** ἐρ.
τίς, ποῖος;
Whiff, οὗς. πνοή, φύσημα.
While & **Whilst**, σύνδ. ἐνῶ, ἐνόσῳ,
ὅταν, ἐν τῷ μεταξύ· **after**,
μετ' ὀλίγον.
Whim, οὗς. ιδιοτροπία, κέϊσμα, ἐ-
πιμονή.
Whi'msical, ἐπ. ιδιότροπος, παρά-
ξενος, ἀλλόκοτος, ἐπίμονος. **Επίρ.**
whimsically.
Whine & **Whi'ning**, οὗς. κλαύμα-
ματα, γογγυσμός, παράπονον.
Whine, ῥ. οὐδ. κλαίω, μεμψιμοι-
ρῶ, παραπονοῦμαι.
Whip, οὗς. μάστιξ, χ. καμτσίκιον.
Whip, ῥ. ἐν. μαστιγόνω, κτυπῶ,
δέρω. Μετ. **whipped**.
Whi'rlwind, οὗς. λαῖλαψ, ἀνεμο-
τρόβιλος, θύελλα.
Whi'skers, οὗς. μύσταξ, ἱελοὶ, πα-
ραγναθίδες, κ. φαβουρίται.
Whisper, οὗς. ψιθύρισμα.
Whi'sper, ῥ. ἐν. καὶ οὐδ. ψιθυρίζω,
λέγω σιγῇ.
Whistle, οὗς. σύριγμα, σφύριγμα·
φάρυγξ.
Whistle, ῥ. οὐδ. συρίζω, σφυρίζω.
Μετ. **whistled**.
White, ἐπ. λευκός, ἄσπρος· — οὗς.
τὸ λευκὸν χρῶμα.
Whi'teness, οὗς. λευκότης· μεταφ.
καθαριότης, ἀγνότης, ἀθωότης.
Whi'ther, ἐπίρ. ποῦ, ὅπου, εἰς ποῖ-
ον μέρος.
Who, ἀντ. ἀναφ. ὁ ὅποιος, α, ον.
Whoe'ver, ἀντ. ὅποιοςδὴποτε.
Whole, ἐπ. ἀκέραιος, ὁλόκληρος,
ἐντελής, πλήρης.
Who'leness, οὗς. ἀκεραιότης.

Who'lesome, ἐπ. ὑγιής, σῶος· ὠφέλιμος· ὀρθός, ἀληθής.
 Who'llly, ἐπὶρ. ἀκεραίως, ἐξ ὁλοκλήρου, παντελῶς.
 Whose, γεν. τῆς ἀναφ. ἀντ. who & which, τοῦ ὁποίου, οὔτινος.
 Why, ἐπὶρ. τί; διατί; πίνος ἔνεκα; ἐπὶ τίνι λόγῳ;
 Wicked, ἐπ. μοχθηρὸς, πονηρὸς, κακός. Ἐπὶρ. wickedly.
 Wickedness, οὗς. μοχθηρία, πονηρία, κακία.
 Wide, ἐπ. εὐρύς, πλατύς.
 Wide, ἐπὶρ. μακράν.
 Widely, ἐπὶρ. εὐρυχώρως, μακράν, πλατέως, ἐκτεταμένως.
 Widow, οὗς. χήρα.
 Widow, ῥ. οὐδ. χηρεύω. Μετ. widowed.
 Wield, ῥ. ἐν. μεταχειρίζομαι· διευθύνω, διοικῶ, κυβερνῶ.
 Wife, οὗς. σύζυγος (γυνή).
 Wig, οὗς. φενάκη, χ. περρόυκα.
 Wight, οὗς. ὑποκείμενον, πρόσωπον, ἄνθρωπος (δυσυχής).
 Wight, ἐπ. ἐλαφρὸς, εὐκίνητος, ταχύς. Ἐπὶρ. wightly.
 Wild, οὗς. ἔρημος, ἐρημία.
 Wild, ἐπ. ἄγριος, θηριώδης, σκληρὸς, ἀνήμερος.
 Wilderness, οὗς. ἔρημος, ἐρημία.
 Wildly, ἐπὶρ. ἀγρίως, ἀκαλλιεργήτως.
 Wildness, οὗς. ἀγριότης, θηριωδία, ἀμάθεια.
 Wile, οὗς. δόλος, πανουργία, τέχνασμα.
 Willful, ἐπ. ἐπίμονος, ἰσχυρογνώμων, πεισματώδης.
 Willfully, ἐπὶρ. ἐπιμόνως.
 Will, οὗς. θέλησις, θέλημα· διαθήκη.
 Will, ῥ. οὐδ. θέλω· βοηθ. πρὸς σχηματ. Μέλ. οἶον I—come, θά ἔλθω.
 Willing, ἐπ. ἐκὼν, ἐκούσιος, πρόθυμος.
 Willingly, ἐπὶρ. ἐκουσίως, οἰκειοθελῶς, ἀσμένως, εὐχαρίστως.
 Willow, οὗς. ἰτέα.

Wily, ἐπ. πονηρὸς, ἀπατεὼν, δόλιος.
 Win, ῥ. ἐν. κερδαίνω, συνάγω χρήματα, ἀποκτῶ.
 Wind, οὗς. ἄνεμος, πνεῦμα, ἀήρ.
 Wind, ῥ. ἐν. φυσῶ, ἐμπνέω· στρέφω, γυρίζω· ἐμπεριδεύω, περιπλέκω.
 Window, οὗς. θυρίς, παράθυρον.
 Wind-pipe, οὗς. λάρυγξ, φάρυγξ.
 Windy, ἐπ. ἀνεμώδης, ἐκτεθειμένος εἰς τὸν αἶρα.
 Wine, οὗς. οἶνος, κρασίον.
 Wine-cup, οὗς. ποτήριον οἴνου.
 Wing, οὗς. πτέρυξ, πτερόν.
 Wing, ῥ. οὐδ. ἵπταμαι, πετῶ. Μετ. winged.
 Winter, οὗς. χειμῶν.
 Winttry, ἐπ. χειμερινὸς, χειμωνιχός.
 Wipe, ῥ. ἐν. καθαρίζω, παστρεύω, φιλοκαλῶ, κ. σκουπίζω· ἐκβάλλω, ἐξαλείφω, ἀφαιρῶ.
 Wisdom, οὗς. σοφία, μάθησις, φρόνησις.
 Wise, ἐπ. σοφός, πεπαιδευμένος· συνετὸς, φρόνιμος.
 Wise, οὗς. τρόπος, εἶδος· in this —, οὕτω, τοιοῦτοτρόπως.
 Wisely, ἐπὶρ. σοφῶς, συνετῶς, φρονίμως.
 Wish, οὗς. ἐπιθυμία, εὐχή, θέλησις.
 Wish, ῥ. ἐν. ἐπιθυμῶ, εὐχομαι, θέλω. Μετ. wished.
 Wishful καὶ Wi'shly, ἐπ. ἐπιθυμῶν, ἐμπαθής, ἐρωμένος.
 Wi'shfully ἐπὶρ. ἐμπαθῶς, διακαῶς, ἐρωτικῶς.
 Wi'siful, ἐπ. προσεχτικὸς, ἀκριβής, ἐπιμελής, πρόθυμος.
 Wit, οὗς. νοῦς, πνεῦμα, διάνοια, κρίσις, φρόνησις, σύνεσις.
 Witchcraft, οὗς. γοητεία.
 With, πρὸθ. μετὰ (μέ), σὺν, μαζῇ, ὁμοῦ.
 Witha'l, πρὸθ. μετὰ (μέ), σὺν· ἐπὶρ. πρὸς τούτοις, συγχρονως.
 Withdraw, ῥ. ἐν. ἀποσύρω, ἀπομακρύνω· οὐδ. ἀπομακρύνομαι, ἀ-

πορεύομαι to—one'sself, ἀναχω-
ρῶ, φεύγω. Met. withdrawn.
Wither, ρ. ἐν. μαραίνω, φθείρω.
οὐδ. μαραίνομαι, ξηραίνομαι.
Witho'ld, ρ. ἐν. κρατῶ, κωλύω, ἐμ-
ποδίζω, ἀναχαιτίζω, ἀρνοῦμαι. M.
withheld & withholden.
Withi'n, πρόθ. ἐν, εἰς μέσα, ἐντός.
Withou't, πρόθ. & ἐπὶ. ἄνευ, χωρὶς,
χωριστὰ, ἐκτός, ἔξω.
Witness, οὐσ. μαρτυρία, ὁμολογία.
μάρτυς.
Wi'tness, ρ. ἐν. μαρτυρῶ, ὁμολογῶ.
Wi'tted, ἐπ. πνευματώδης, εὐφυής,
ἀγχινοῦς.
Wo καὶ Woe, ἐπιφ. οἶμοι! ἄλλοι-
μονον!
Woe'ful, ἐπ. ἄθλιος, ταλαίπωρος.
Wolf, οὐσ. λύκος· πλ. wolves.
Wo'man, οὐσ. γυνή. πλ. women.
Womb, οὐσ. μήτρα.
Won, οὐσ. διατριβή, διαμονή.
Won, ρ. οὐδ. διατρίβω, διαμένω.
Wen, παρατ. & Met. τοῦ win.
Wo'nder, οὐσ. θαυμασμός, ἐκπλη-
ξεις, θαῦμα, θαυμάσιον.
Wo'nder, ρ. οὐδ. θαυμάζω, ἐκπλήτ-
τομαι.
Wo'nderful & Wo'nderous (ποιητ.
Wo'ndrous), ἐπ. θαυμαστός, θαυμά-
σιος, ἐκπληκτικός.
Wo'nderfully, ἐπὶ. θαυμασίως.
Wont, οὐσ. ἔξις, συνήθεια.
Wont, ρ. οὐδ. συνειθίζω.
Wo'nted, ἐπ. συνειθισμένος.
Wood, οὐσ. ξύλον· δάσος.
Woo'den, ἐπ. ξύλινος.
Woo'd-lark, οὐσ. κορυδαλός.
Woo'd-pigeon, οὐσ. ἀγριοπερίστε-
ρον.
Wool, οὐσ. ἔριον, μαλλίον.
Word, οὐσ. λόγος, ἔκφρασις· in a
—, ἐν ἐνὶ λόγῳ, ἐν συντόμῳ.
Wo'rdly, ἐπ. κοσμικός, ἐγκόσμιος,
ἐπίγειος.
Wo'rdy, ἐπ. λεκτικός, πολύλογος.
Wore, παρατ. τοῦ wear.
Work, οὐσ. ἐργασία, δουλεία· ἔρ-
γον, ὑπόθεσις.

Work, ρ. ἐν. ἐργάζομαι, ἐνασχό-
λουμαι εἰς τι.
Wo'rk'ing, οὐσ. ἔργον, ἐργασία.
Wo'rkman, οὐσ. δούλευτής, ἐργάτης.
Wo'rkmanly, ἐπὶ. τεχνικῶς, ἐπι-
δεξίως.
World, οὐσ. κόσμος.
Worm, οὐσ. σκώληξ.
Wo'rmwood, οὐσ. ἀψίνθη.
Worn, Met. τοῦ wear.
Worse, ἀνώμαλ. συγκρ. τοῦ Bad,
χειρότερος· οὐσ. τὸ χειρότερον.
Worse, ἐπὶ. χειρότερα.
Wo'rship, οὐσ. λατρεία, προσκύνη-
σις· ἀξιότης· ἐξοχότης, τίτλ.
Wo'rship, ρ. ἐν. λατρεύω, σέβομαι.
Wo'rshipful, ἐπ. σεβάσιμος, σεβα-
στός.
Wo'rshipfully, ἐπὶ. σεβασμίως, ἀ-
ξιοσεβάστως.
Worst, ἀνώμαλ. ὑπερθ. τοῦ Bad·
ἐπ. χείριστος, χειρίστος.
Wort, οὐσ. βοτάνη, χόρτον.
Worth, οὐσ. τιμή, τίμημα, ἀξία,
ἀξιότης.
Worth, ἐπ. ἄξιος, ἱκανός.
Wo'rthily, ἐπὶ. ἀξίως, ἐπαξίως,
κατ' ἀξίαν.
Wo'rthless, ἐπ. ἀνάξιος, ἄχρηστος.
Wo'rthy, ἐπ. ἄξιος, ἀξιόλογος, ἐν-
τιμος, ἐνάρετος.
Would, παρατ. τοῦ Will.
Wound, οὐσ. τραῦμα, πληγή.
Wound, ρ. ἐν. τιτρώσκω, πληγόνω.
Woven, Met. τοῦ weave.
Wrap, ρ. ἐν. ἐλίσσω, περιτυλίσσω.
Wra'pper, οὐσ. εἴλημμα, περιτύ-
λιγμα.
Wrath, οὐσ. ὀργή, θυμός, ἀγανά-
κτησις.
Wra'thful, ἐπ. ὀργίλος, θυμώδης.
Wra'thfully, ἐπὶ. μετὰ θυμοῦ, μετ'
ἀγανακτήσεως.
Wreath, οὐσ. στέφανος ἀνθῶν ἢ φύλ-
λων.
Wreck, οὐσ. ναυάγιον· λείψανον
πλοίου.
Wrestle & Wre'stling, οὐσ. πάλη,
μάχη, ἀγὼν, πάλαισμα.

Wrestle, ῥ. οὐδ. παλαίω, ἀγωνίζομαι· μετφ. ταλαιπωροῦμαι, μοχθῶ.
Wrestler, οὐσ. παλαιστής, ἀγωνιστής.
Wretch & Wretched, ἐπ. ἄθλιος, ταλαίπωρος, δυστυχής, ἐλεεινός· κακός, πονηρός, ἀχρεῖος.
Wretchedly, ἐπὶ ῥ. ἀθλίως, δυστυχῶς, οἰκτρῶς.
Wretchedness, οὐσ. ἀθλιότης, δυστυχία, ταλαιπωρία.
Wring, ῥ. ἐνι στραγγίζω.
Wrinkle, οὐσ. ῥυτίς.
Wrinkle, ῥ. ἐν. & οὐδ. ῥυτιδόνω, ζαράνω.
Write, ῥ. ἐν. γράφω· **to — after**, ἀντιγράφω.

Yard, οὐσ. πῆχυς· αὐλή, ἔπαυλις.
Yarely, ἐπὶ ῥ. ἐλαφρῶς, εὐστροφῶς, προθύμως.
Yawn, οὐσ. χάσμη, χασμούρισμα· χασμωδία, σύγκρουσις φωνηέντων.
Yawn, ῥ. οὐδ. χαίνω, χασμῶμαι.
Ye, προσ. ἀντων. ὅ. προσ. πλ. ὑμεῖς, σεις, ἀρχ.
Yea, ἐπὶ ῥ. ναι, βέβαια· ἀκόμη, μᾶλλον δέ· ἀλλὰ...
Yean, ῥ. οὐδ. τίκτω, γεννῶ (ἐπὶ προβάτ.).
Year, οὐσ. ἔτος, ἐνιαυτός, χρόνος.
Yearily, ἐπὶ ῥ. ἐτησίως, ἐνιαυσίως, κατ' ἔτος.
Yeast, οὐσ. προζύμιον.
Yellow, οὐσ. τὸ κίτρινον χρῶμα.
Yellow, ἐπ. κίτρινος.
Yeo'man, οὐσ. χωρικός, κτηματίας· γεωργός· ἀνεξάρτητος· ὑπηρέτης· ἀρχοντας ἢ πλυσίς, ἱπποκόμος.
Yes, ἐπὶ ῥ. ναι, βέβαια.
Yesterday, ἐπὶ ῥ. χθές.
Yet, ἐπὶ ῥ. καὶ σύνδ. ὅμως.
Yew-tree, οὐσ. σμίλαξ, εἶδος δρυός.
Yield, ῥ. ἐν. καὶ οὐδ. π. οἶκω, δίδω, προμηθεύω, ἐνδίδω, ὑποχωρῶ· ἀφίνω, συγκατανεύω.

Written, Μετ. τοῦ write, γεγραμμένος, ἡ, ὄν. **W**.
Writer, οὐσ. συγγραφεύς.
Writhe, ῥ. οὐδ. εἶμαι εἰς ἀγωνίαν, πνέω τὰ λείαθια.
Writing, οὐσ. γραφή, γράψιμον· ἔγγραφον.
Wrong, ἐπ. ψευδής, λαλανθασμένος.
Wrong, οὐσ. ἄδικον, ἀδίκημα, πλάγη.
Wrote, παρακ. καὶ ἀόρ. τοῦ write, **I —**, ἔγραψον ἢ ἔγραψα.
Wroth, οὐσ. ὀργή, θυμός.
Wrothy ἐπ. ὀργίλος, θυμωμένος.
Wrought, Μετ. τοῦ work.
Wring, Μετ. τοῦ Wring.

Y.

Yoke, οὐσ. ζυγός.
Yoke, ῥ. ἐν. ζευγνύω, ὑποβάλλω εἰς ζυγόν· μεταφ. συνδέω, συνενοώ.
Yon, **Yond** καὶ **Yonder**, ἐπὶ ῥ. ἐκεῖ, ἐκεῖ πέραν, ἐκεῖ ἄ.
Yond, ἐπ. ἡλίθιος, μωρός.
Yeo'manry, οὐσ. οἱ τοξόται, ἡ ὀπλοφόρος νεολαία.
Yore, ἐπὶ ῥ. ἄλλοτε, πάλαι ποτέ, ἔκπαλαι.
You, προσ. ἀντων. ὅ. προσ. πλ. ὑμεῖς, σεις.
You'd, συγκ. τοῦ you would.
You'll, συγκ. τοῦ you will.
Younger & Youngest, παραθ. τοῦ Young.
Young, ἐπ. νέος· **the — of**... τὰ μικρὰ ζώου ἢ πτηνοῦ, νεοσσοί.
Your ἢ Yours, ἀντων. κτητ. σός, σή, σόν, ὑμέτερος· ἰδικός σας.
Yourself, ἀντων. σύνθ. σὺ ὁ ἴδιος, πλ. yourselves, σεις οἱ ἴδιοι.
Youth, οὐσ. νεότης, νεανική ἡλικία· νέος, νεολαία.
Youthful, ἐπ. νεανικός, νεαρός, νεάζων, ἀκμαῖος.
You'thfully, ἐπὶ ῥ. νεανικῶς.
You've, συγχοπ. τοῦ you have.

Z.

Zeal, οὐς. ζήλος, προθυμία, σπουδή· ἐνθουσιασμός· ζηλοτυπία.

Zealous, ἐπ. ζηλῶν, πρόθυμος, σπουδαῖος, ζηλότυπος.

Zealousness, οὐς. ζήλος, προθυμία.

ΠΡΟΣΘΗΚΗ

A'dvent, οὐς. παρουσία (τοῦ Χριστοῦ), ἄφιξις· ἡ πρὸ τῶν Χριστουγέννων νηστεία· τὸ κ. τεσσαράκονταήμερον.

Advi'ce, περ—, κατὰ διαταγήν.

Ajax, κύρ. ὄν. Αἴας.

Alaba'ster, οὐς. ἀλάβαστρον.

Ala'rum, ὄρ. Alarm.

A'lcoran, οὐς. τὸ κοράνιον.

A'ngel-light, οὐς. τὸ φῶς τῶν ἀγγέλων.

Angle-rod, οὐς. παραφυάς, βλάβη· μα, κλῶν, ὄζος· ἀρμαθία.

A'ristotle, κύρ. ὄν. Ἀριστοτέλης.

Ark, οὐς. λάρναξ, κιβωτός.

Asia, κύρ. ὄν. Ἀσία.

A'sper, ἐπ. τραχὺς, ἀνώμαλος· οὐς. ἄσπρον (τουρκ. νόμισμα).

Asy'lum, οὐς. ἄσυλον.

Ate, παρατ. τοῦ Eat.

Attu'ne, ῥ. ἐν. συνάδω, συμφωνῶ.

A'wry, ἐπ. πλάγιος, λοξός.

Back-ground, οὐς. πυθμὴν, βάθος, κοοίλωμα, τὸ ἄκρα εἰκόνος.

Bead(s), οὐς. κόκκος, λιθάριον, κομβολόγια, χανδράκια.

Beau-monde, οὐς. ἡ ὑψηλὴ περιωπή.

Belie', ῥ. ἐν. (ἀπο)μιμούμι, παραμορφώνω, κιβδηλεύω, ψεύδομαι, συκοφαντῶ.

Beni'gnant, ἐπ. εὐμενής, ἀγαθός.

Besti'g, ῥ. αὐτοκ. κινουμαι, φέρο-

Zea'lously, ἐπίρ. μετὰ ζήλου, προθύμως, σπουδαίως.

Ze'phyr καὶ **Ze'phyrus**, οὐς. ζέφυρος.

Ze'ro, οὐς, μηδὲν, μηδενικόν.

Zone, οὐς. ζώνη.

μαί· πρὸς τι, σπεύδω, ἐπιχειρῶ.

Bide, ῥ. ἐν. καὶ οὐδ. ἀνέχομαι, ἀποφέρω· κατοικῶ, διαμένω.

Bla'ster, οὐς. καταστροφεύς.

Bla'zon, οὐς. σηματογραφία· δημοσίευσις.

Blo'ckhead, ἐπ. Ὁρ. Blockheaded.

Blue-bells, οὐς. ἄνθος τι.

Bo'lster, οὐς. προσκεφάλαιον.

Bo'lster, ῥ. ἐν. ὑπερυψώνω, ὑποστηρίζω τὴν κεφαλὴν (τινός) ἐπὶ προσκεφαλαίων· ἀπομακρύνω.

Bred, Μετ. τοῦ Breed.

Bri'tain, κύρ. ὄν. Βρετανία.

Bubble, ῥ. ἐν. παφλάζω, ἐκβάλλω· πομφόλυγας, μορμυρίζω· io—ur, βράζω· ἀπατῶ. Μετ. bubbled.

Bu'bbler, οὐς. ἀπατεῶν, πλάνος.

Bu'skined, οὐς. κοθορνοφόρος, ὁ φορῶν ὑποδημάτια.

Ca'ckling brood, οὐς. ὄρνιθες.

Ca'lix, οὐς. κάλυξ, κ. βαδούλιον, κοντζές.

Calk, ῥ. ἐν. στυππώνω, πακτῶ, κ. καλαφατίζω.

Ca'noxy, οὐς. κωνωπεῖον ἢ παραπέτασμα· τεχνητὸς οὐρανός.

Ca'noxy, ῥ. ἐν. καλύπτω, περιβάλλω με κωνωπεῖον.

Card, ὁ· σ. χαρτίον, παιγνιοχαρτίον—of admission, εἰσιτήριον.

Cata'rrh, οὐς. καταρροή.

Cele'rity, οὐς. ταχυτής, προθυμία.

Ceru'lean καὶ Ceru'leous, ἐπ. κυανούς, γαλάζιος.

Cha'mfrom, οὗς, προμετωπίδιον (ἔμπροσθεν).

Charles, κύρ. ὄν. Κάρολος.

Chop, οὗς. τμήμα, τεμάχιον, κομμάτιον.

Chop, ῥ. ἐν. καὶ οὗδ. (κατα)κόπτω, κομματιάζω· προσκολλῶμαι, γρέφομαι, μεταβάλλομαι.

Christ, ὄρ. Jesus.

Clapping of hands, χειροκρότημα.

Cle'rgyman, οὗς. κληρικός, ιερωμένος, ἐκκλησιαστικός.

Clutch, οὗς. ὄραγμα, λαβή, πιάσιμον.

Clutch, ῥ. ἐν. δράττομαι, ἄρπάζω, πιάνω, σφίγγω, κλείω.

Co'mmentary, ὄρ. Comment.

Co'mpetent, ἐπ. ἱκανός, ἀρχετός, ἀνάλογος, κατάλληλος. Ἐπίρ. competently.

Compe'titor, ἐπ. ἀνταγωνιστής, ἀντίζηλος, ἀντίπαλος.

Co'mplicate, ἐπ. συμπλεγμαένος, σύνθετος, πολυμερής.

Co'nfident, ἐπ. πιστός, θετικός, βέβαιος· τολμηρός, θαρραλέος.

Co'nsequent & Co'nsequential, ἐπ. συνεπής, ἐπακόλουθος, ἀλληλλένδετος. Ἐπίρ. consequently.

Consumma'tion, οὗς. ἐκτέλεσις, συμπλήρωσις, διεκπεραίωσις.

Conve'rsant, ἐπ. σχετικός, οἰκιακός· εἰδήμων, κάτοχος, ἐγκρατής, ἔμπειρος.

Co'rious, ἐπ. ἀφθονός, πλουσιοπάροχος.

Cou'sin, οὗς. ἐξάδελφος.

Cruel-thoughted, ἐπ. ὠμός, σκληρός, ἀπάνθρωπος.

Dark-grey, βαθύ κυανού.

Day-star, οὗς. ἥλιος.

Dea'ling, οὗς. πράξις.

Defau'lt, οὗς. ἑλλειψίς, πταῖσμα, ἀμάρτημα.

Defau'lt, ῥ. ἐν. ἑλλείπω, παραβαίνω, ἀθετῶ.

Defau'lt, οὗς. παραβάτης, ἄρπαξ.

De'ficit, οὗς. ἑλλειψίς.

De'licately, ἐπίρ. τοῦ Delicate.

Depo'sitory & De'pot, οὗς. ἀποθήκη, παρακαταθήκη, σταθμός.

Desa'stered, ἐπ. ἀθλίος, δυστυχής.

Desi'st, ῥ. οὗδ. ἀφίσταμαι, παύομαι, παραιτοῦμαι.

Devou't, ἐπ. εὐλαβής, εὐσεβής.

Devou'tly, ἐπίρ. εὐλαβῶς, εὐσεβῶς.

Dishea'rten, ῥ. ἐν. ἐκφοβίζω, τραμάζω, ἀποδειλιῶ (τινά). Met. disheartened.

Disinte'r, ῥ. ἐν. ἐξορύττω, ἐκθάπτω.

Dive'rsity, οὗς. ποικιλία, διαφορά, ἀνομοιοτήτης.

Do'llar, οὗς. τάλληρον.

Drum of the ear, τὸ ἀκουστικὸν τύμπανον.

Du'cat, οὗς. δουκάτον (νόμισμα).

Dwelling place, οὗς. διαμονή, καθέδρα.

Embo'lden, ῥ. ἐν. ἐνθαρρύνω, ἐμψυχώνω.

Eme'rgence, ῥ. οὗδ. ἀναδύομαι, ἀναβαίνω, ὑψοῦμαι, ἀναφαίνομαι.

Eme'rgence καὶ Eme'rgency, οὗς. ἔξοδος, φύτρωμα· περιστατικόν.

Emplo'yer, οὗς. ἐντολεὺς.

E'ngland, κύρ. ὄν. Ἀγγλία.

Entie'nch, ὄρ. Intrench.

E'rmine, οὗς. λευκοῖκτός (κακούμιον, γουναρικόν).

E'rror, οὗς. πλάνη, ἀμάρτημα, σφάλμα, παραλογισμός.

Excu'lpate, ῥ. ἐν. ἀπολύω, ἀθωώνω, διχαιολογῶ.

Exhala'tion, οὗς. ἀναθυμίασις.

Extol't, ῥ. ἐν. ἐκδιάζω, ἄρπάζω.

Eye'-glass, οὗς. ὀμματοῦάλιον, ὀπτρον.

Eye'-servant, οὗς. ὀκνός ὑπηρέτης.

Ey'ry, ἐπ. φωλεὰ ὀρνέου.

Fa'ltter, ῥ. οὗδ. τραυλίζω, ψελλίζω· ἀφίσταμαι, παραιτοῦμαι, λανθάνω.

Fami'liarly, ἐπίρ. οἰκείως, συνήθως.

Fa'rdel, οὗς. δέμα, φάκελλος, συσκευασία· φορτίον.

Fawn, ῥ. οὐδ. καὶ ἐν. γεννῶ (ἐπὶ ἐλάφων)· μεταφ. θωπεύω, κολακεύω· το—on, ὑπηρετῶ χαμερπῶς.
Felo'n & Felo'nious, ἐπ. σκληρὸς, ἀπάνθρωπος, κακοῦργος.
Fen, οὐσ. ἔλος, βάλτος.
Fence, οὐσ. ἔρκος, φραγμὸς, περίφραγμα, περιτείχισμα, προπύργιον.
Fence, ῥ. οὐδ. (περι)φράττω, περιχλείω, ὑπερασπίζομαι. **M. fenced.**
Fermenta'tion, οὐσ. ζύμωσις, ἀναερασμὸς, ὀργασμός.
Film, οὐσ. ἀχλὺς, σκότος· μεμεράνα.
Fi'lmy, οὐσ. ἀχλυώδης, ζοφερός.
Fine-spun, ἐπ. κλωσμένος, ἡ, ον, λεπτός.
Fire-side, οὐσ. ἐστία, πυρεστία.
Fi'rmness, οὐσ. σταθερότης.
Fi'rst-born, ἐπ. πρωτότοκος.
Flagella'tion, οὐσ. μαζίγωσις, ῥαβδισμός.
Flank, οὐσ. λαγών, πλευρά.
Flue, οὐσ. κάμινος.
Foot-fall, οὐσ. ἤχος τοῦ βήματος.
Foot-path, οὐσ. στενωπὸς, ἀτραπός.
Foot-way, ὁρ. **Foot-path.**
Fold, ῥ. ἐν. αὐλίζω, μανδρίζω· διπλόνω, ςα·ρόνω.
Foolha'rdiness, οὐσ. θρασύτης, προπέτεια.
Forborne, Μετ. τοῦ forbear.
France, κύρ. ὄν. Γαλλία.
Fret, ῥ. ἐν. λυπῶ, βασανίζω, παροργίζω· το—away, καταστρέφω· οὐδ. βάλλομαι εἰς κίνησιν· λυποῦμα, παροργίζομαι.
Furl, ῥ. ἐν. συστέλλω, μαζεύω τὰ πανία (ναυτικ.).
Gallop, οὐσ. κάλπασμα· full—, ταχὺ κάλπασμα.
Gallop, ῥ. οὐδ. καλπάζω.
Ge'neralship, οὐσ. ἀρχηγία.
Give. — out, δημοσιεύω, διακηρύττω· ὑποχωρῶ—up, ἐγκαταλείπω, ἀφίνω, ἀποδίδω· παραιτοῦμαι.
Gla'dly, ἐπ. ῥ. παιδρῶς, εὐθυμῶς.
Glass, ῥ. ἐν. καὶ οὐδ. καλύπτω δι' ὕελου· ἀντανακλῶ.

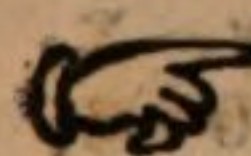
Good-natured, ἐπ. εὐθυμός, εὐδιάθετος.
Grave stone, οὐσ. ὁ ἐπὶ τοῦ τάφου λίθος.
Greece, οὐσ. Ἑλλάς.
Grou'ndless, ἐπ. ἀβάσιςτος.
Grou'ndling, οὐσ. ἰχθύδιον, γένος κωξίου.
Grou'ndly, ἐπ. ῥ. βασιμῶς, σταθερῶς.
Had n't, συγκοπ. τοῦ had not.
Ha'rvest, ῥ. ἐν. θερίζω, συνάγω.
Ha'rpsicord, οὐσ. κλειδοκύμβαλον.
Hate-oppressed, ἐπ. ἀδίχως μισούμενος, ὁ ἐκ μίσους καταδιωκόμενος.
Hau'tboy, οὐσ. βαρύαυλος, μουσικὸν ὄργανον.
Ha'zardous, ἐπ. ῥιψοκίνδυνος, κινδυνώδης.
He'benon, ὁρ. Ebenon.
He'ctor, κύρ. ὄν. Ἑκτωρ.
Ho'liness, οὐσ. ἀγιότης.
Ho'mer, κύρ. ὄν. Ὅμηρος.
Howsoe'ver, ἐπ. ῥ. ὅπωςδήποτε, ὅποιωδήποτε τρόπῳ.
Hose(s), οὐσ. περικνημίδες, κ. κάλτσαι· σωλήνες.
Ho'rsemanship, οὐσ. ἵππευτική, ἵππασία· ἄσκησις ἵππου.
Ice, ῥ. οὐδ. ψυχραίνω, παγόνω.
Ill-employed, ἐπ. κακῶς ἐνασχολούμενος.
Illiterate, ἐπ. ἀμαθής, ἀγράμματος, ἀπαίδευτος.
Illness, οὐσ. νοσος, ἀσθένεια· κακία.
Immu're, ῥ. ἐν. περιστοιχίζω, περικλείω.
Impe'achment, οὐσ. κράτησις, ἐμπόδιον, κατηγορία, ἔγκλισις.
Imply', ῥ. ἐν. ἐμπλέκω, περικλείω.
Incorre'ct, ἐπ. ἀδιόρθωτος, ἐλλειπής, ἐσφαλμένος. Ἐπ. ῥ. incorrectly.
Incu'lcate, ῥ. ἐν. ἐγγχαράττω, παρεμβάλλω, ἐπαναλαμβάνω. Μετ. inculcate'd.
Inde'bt, ῥ. ἐν. κάμνω χρέη, χρεό-

νω· οὐδ. χρεόνομαι. Met. indept-
ed, κατάχρεως.
Infl'ction, οὐσ. ἐπιβολή, ἐπιτίμη-
σις, τιμωρία.
Inflé'xion, οὐσ. καμπή, κάμψις·
θλάσις, ἔγκλισις τῶν ἀκτίνων·
(γραμ.) κλίσις.
Infu'sion, οὐσ. ἔγχυσις, ἔμπνευσις.
Inhe'rent, ἐπ. συμφυής, σύμφυτος.
Inquest, οὐσ. ἐξέτασις, ἔρευνα.
Inscri'be, ῥ. ἐν. γράφω, ἐγ(ἐπι)-
γράφω.
I'nterchange, οὐσ. ἀνταλλαγή.
Intercha'nge, ῥ. ἐν. ἀνταλλάσσω.
Intermi't, ῥ. ἐν. ἀναμιγνύω.
Interpre't, ῥ. ἐν. ἐξηγῶ, ἐρμηνεύω,
μεταφράζω.
Inte'rrogate, ῥ. ἐν. ἐρωτῶ, ἀνακρί-
νω.
I'ntimate, ῥ. ἐν. δεικνύω.
Intre'uch, ῥ. ἐν. χαραχόνω, ὀχυρό-
νω· ἐπεμβαίνω, σφτερίζομαι.
Invi'olable, ἐπ. ἀπαράβατος, ἀπα-
ραβίαστος. Ἐπίρ. inviolably.
Invi'sibly, ἐπίρ. τοῦ Invisible.
Invo'luntarily, ἐπίρ. τοῦ involun-
tary.
James, κύρ. ὄν. Ἰάκωβος.
Je'sus, κύρ. ὄν. Ἰησοῦς— Christ,
Ἰησοῦς Χριστός.
Jo'cund, ἐπ. εὐθυμος, ζωηρὸς, ἐ-
λευθέριος. Ἐπίρ. jocundly.
Joy'less, ἄνευ χαρᾶς, τεθλιμμένος,
λυπημένος.
Kuo'tiy, ἐπ. ῥοζώδης, πλήρης ῥό-
ζων ἢ κόμβων· πολύπλοκος, ἐμπε-
ριδευτικός.
Lack-a-daisical, ἐπ. ἀτυχής.
La'mely, ἐπίρ. τοῦ Lame.
Lent, οὐσ. νηστεία, τεσσαρακοστή.
Le'viathan, κύρ. ὄν. Λεβιαθάν.
Lou'is, οὐσ. λουδοβίχιον.
Long, ῥ. οὐδ. ὑπερεπιθυμῶ, ποθῶ,
λαχταρῶ, ἐπιδιώκω.
Lump, οὐσ. σωρὸς, βῶλος, ἄθροι-
σμα· τμήμα.
Lump, ῥ. ἐν. ἀθροίζω, λαμβάνω
(ὀλικῶς).
Make up, ῥ. ἐν. σχηματίζω, καθη-

συγάζω, ἀναπληρῶ, τελειόνω· κα-
τασκευάζω· συμποσῶ.
Me'ssage, οὐσ. ἀγγελία, παραγγε-
λία, μήνυμα.
Misca'rry, ῥ. οὐδ. ἀποτυγχάνω, ναυ-
αγῶ, ἀποβάλλω.
Misca'rrying, οὐσ. ἀποτυχία, ἀνε-
πιτυχία, ναυάγιον.
Mo'nologue, οὐσ. μονόλογος.
Mood, οὐσ. πάθημα, διάθεσις· ἔγ-
κλισις (Γραμ.).
Nau'ght & Nau'ghty, ἐπ. φαῦλος,
δυστραμμένος, πονηρὸς, κακός. Ἐ-
πίρ. naughtily.
Night-cap, οὐσ. νυκτικὸς σκούφος.
Obli'terate, ῥ. ἐν. ἐξαλείφω, ἀφα-
νίζω, καταστρέφω.
Offi'ciousness, οὐσ. περιποιητικό-
της, φιλοφρόνησις, ἐτοιμότης.
O'rbed, ἐπ. σφαιρικός, σφαιροειδής.
O'rganize, ῥ. ἐν. διοργανίζω.
Ostenta'tious, ἐπ. κενόδοξος, ἐπι-
δεικτικὸς, φιλόδοξος, ἀλαζών.
Overfi'ne, ῥ. ἐν. ἐπικομῶ, καθι-
στῶ τελειότερον.
Overpo'wer, ῥ. ἐν. ὑπερέχω, ὑπερ-
βαίνω, νικῶ.
Overpri'ze & Overra'te, ῥ. ἐν. ὑ-
περτιμῶ.
Overre'ach, ῥ. ἐν. ὑπερτερῶ, ὑπερ-
βαίνω.
O'xford, κύρ. ὄν. Ὁξόνιον.
Pa'llet & Pa'llette, οὐσ. πυξίδιον
τῶν ζωγραφῶν· ἐργαλεῖον χειρρ-
γικόν.
Partaken, Met. τοῦ Partake.
Paw, οὐσ. ὀπλή, χηλή, ὄνυξ τετρα-
πόδων.
Pe'rsecute, ῥ. ἐν. ἐπι(κατα)διώκω,
κατατρέχω, ἐπείκειμαι, καταφέρο-
μαι.
Persecu'tion, οὐσ. (κατα)διωγμός,
καταφορά.
Pe'ter, κύρ. ὄν. Πέτρος.
Pe'trify, ῥ. οὐδ. ἀπολιθοῦμαι, πε-
τρόνω.
Physi'cian, οὐσ. ἱατρός· φυσικός.
Pi'ked, ἐπ. ὀξύς, μυτηρός.
Pi'tiable καὶ Pi'tiful, ἐπ. οἰκτρὸς,

ἑλεεινός, δυστυχής, ἄθλιος. Ἐπίρ.
pitiably.
Post-horse, οὐς, ταχυδρομικὸς ἵπ-
πος.
Price, ὅρ. Price — current, τρέ-
χουσα τιμή.
Pri'vilege, ῥ. ἐν. δίδω προνόμιον.
Prize, ῥ. ἐν. τιμῶ, ἐκ(ὑπερ)τιμῶ.
Quail, οὐς. ὀρτύκιον.
Quaint, ἐπ. ἐπιζήτητος, πολύτι-
μος· κόσμιος, χαρίεις, κομψός. Ἐ-
πίρ. quaintly.
Quash, ῥ. ἐν. συντρίβω, θραύω· κα-
ταστρέφω, ἐξαφανίζω, καταδαμά-
ζω.
Qua'y, οὐς. προκυμαία, κ. σχάλα.
Qui'e'tus, οὐς. ἀνάπαυσις· θάνατος.
Ra'nsom, ῥ. ἐν. ἀπολυτρόνω, ἐξα-
γοράζω.
Refo'rmer, οὐτ. ἀναμορφωτής.
Rese'rvoir, οὐς. δεξαμενή.
Resisti'ble, ἐπ. ὁ δυνάμενος νὰ ἀν-
τιστῇ.
Run, το — on, ἀκολουθῶ· το — off,
διασώζομαι, φεύγω, δραπέτιύω.

Scri'pture, οὐς. γραφή· holy—, ἁ-
γία ἢ ἱερὰ γραφή.
Se'dgy, ἐπ. πλήρης βρύλλων.
Seek out, ἐποφθαλμιῶ·—for, ἀνα-
ζητῶ.
Selfglorifica'tion, οὐς. τὸ δοξάζειν
ἑαυτόν.
Set, ὅρ. Set to—about, ἐφαρμόζω.
Sho'west, ῥ. πρόσ. ἐν. τοῦ Show.
Sho'wy, ἐπ. ἐπιδεικτικὸς, μεγαλο-
πρεπής, λαμπρὸς, φωτεινός.
Spain, κύρ. ὄν. Ἰσπανία.
Stare, ῥ. οὐδ. θεωρῶ, θαυμάζω· εἶ-
μαι προσηλωμένος, βλέπω μετ'
ἐκπλήξεως.
Ste'rite, οὐς. ἄγονος, ἄκαρπος, στείρος.
Trojan, ἔθνικ. ὄν. Τρωαδίτης.
Troy, κύρ. ὄν. Τρῳάς.
Uncha'ngingly, ἐπίρ. ἀμεταβλή-
τως, ἀμεταθέτως, ἀμετατρέπτως.
Unve'xed, ἐπ. ἀνενόχλητος, ἀνερά-
θιστος, ἥσυχος, ἀτάραχος.
Vi'tals, πλ. οὐς. τὰ γεννητικὰ μό-
ρια τοῦ σώματος.
Wi'lliam, κύρ. ὄν. Γουλλιέλμος.

 Πιθανῶς παρελείφθησαν κατὰ τυπογραφικὴν παραδρομὴν καὶ τινες
ἄλλαι λέξεις, ἀλλ' ὁ ἀριθμὸς αὐτῶν εἶναι ἐλάχιστος.

ΤΕΛΟΣ ΤΟΥ ΛΕΞΙΚΟΥ.

ΠΑΡΟΡΑΜΑΤΑ.

Σελ. 10 στίχ. 12 γρ. of—Σ. 29 στ. 17 γρ. approving—Σ. 35 στ. 15 γρ. were—Σ. 43 στ. 9 γρ. gallant—Σ. 74 στ. 16 γρ. remarkable—Σ. 72 στ. 4 γρ. Europe—αὐτ. γρ. as likely to—Σ. 76 σημ. στ. 3 γρ. be—Σ. 77 στ. 15 γρ. prominent—Σ. 79 στ. 23 γρ. curious—Σ. 87 στ. 8 γρ. related—αὐτ. στ. 14 γρ. Χριστοφόρου—Σ. 93 σημ. στ. 4 γρ. τοῦ Charles Perrault.—Σ. 94 στ. 27 γρ. they retired—Σ. 97 στ. 18 γρ. untained—Σ. 105 στ. 17 γρ. best—Σ. 112 στ. 7 γρ. turning—Σ. 133 στ. 27 γρ. benign—αὐτ. γρ. said she—Σ. 135 σημ. στ. 1 γρ. Βαβυλωνία—Σ. 137 σημ. στ. 1 γρ. τῷ—Σ. 142 στ. 12 γρ. distributed—Σ. 147 στ. 27 γρ. bushes... and pointed.—αὐτ. στ. 29 γρ. was—Σ. 153 στ. 23 γρ. mouldy—αὐτ. στ. 26 γρ. exceedingly—Σ. 167 (ἐν βιογρ.) στ. 1 γρ. Oliver—αὐτ. στ. 31 γρ. a little—Σ. 168 στ. 2 γρ. when—Σ. 187. στ. 16 γρ. shouts—Σ. 203 στ. 26 γρ. deliberation—Σ. 204 στ. 2 γρ. found—αὐτ. στ. 11 γρ. Robert—Σ. 206 στ. 15 γρ. daunds me—Σ. 211 ζ. 15 γρ. winter—Σ. 213 ζ. 6 γρ. pleasant—Σ. 219 στ. 15 γρ. a patron—Σ. 222 στ. 2 γρ. had—αὐτ. boundary,—Σ. 233 στ. 24 γρ. society—Σ. 235 στ. 8 γρ. anecdotes—Σ. 237 στ. 1 γρ. uniformly—αὐτ. γρ. Francis—Σ. 240 στ. 20 γρ. attract—Σ. 244 στ. 18 γρ. and—Σ. 246 στ. 18 γρ. resource.—Σ. 248 στ. 16 γρ. citizens—Σ. 254 στ. 24 γρ. finespun—Σ. 264 στ. 19 γρ. already—Σ. 269 στ. 19 γρ. not a member—Σ. 280 στ. 24 γρ. Dorsley—Σ. 281 στ. 3 γρ. forget—Σ. 285 στ. 16 γρ. shores—Σ. 288 στ. 30 γρ. religion—Σ. 290 στ. 16 γρ. who—Σ. 293 στ. 22 γρ. trembling—Σ. 309 στ. 17 γρ. sight—Σ. 313 στ. 22 γρ. Hard—Σ. 314 στ. 22 γρ. limbs—Σ. 317 στ. 9 γρ. Next—αὐτ. στ. 24 γρ. coughs—Σ. 318 στ. 11 γρ. Gout,—Σ. 328 στ. 25 γρ. behind—Σ. 332 στ. 11 γρ. watch'd—Σελ. 342 στ. 9 γρ. graces—Σ. 344 στ. 10 γρ. into—Σ. 348 στ. 5 γρ. I flew—Σ. 351 στ. 6 γρ. shall—Σ. 354 στ. 29 γρ. Unskillful—Σ. 363 στ. 9 (ἐν βιογρ.) γρ. Alexander's feast—Σ. 365 στ. 20 γρ. in flow'r—Σ. 380 στ. 9 γρ. listless—Σ. 382 στ. 24 γρ. and—Σ. 383 στ. 21 γρ. your—Σ. 391 στ. 23 γρ. fragrant—Σ. 403 ζ. 28 γρ. traveller—Σ. 404 στ. 15 γρ. Boundless—Σ. 414 στ. 12 γρ. ennobling—Σ. 434 στ. 32 γρ. A still and—Σ. 442 σημ. 1 γρ. Imbrowned—αὐτ. στ. 5 γρ. apply, ... ἐξασκοῦσι.—Σ. 467 ἀντὶ 567—Σ. 529 ζ. 42 γρ. λειποψυχῶ,—Σ. 565 στ. 34 γρ. mal-administration—Σ. 578 ζ. 21 γρ. Outvie', Σελ. 14 στ. 5 δις ἀναφέρεται ἡ φράσις Honor thy father κτλ.



22. 11. 1871

Lampises, Georgios S.

Chrēstomatheia tēs Anglikēs glōssēs ek tōn aristōn anglōn pezographōn kai
poiētōn, Meta scholiōn grammatikōn, historikōn kai geōgraphikōn, kai meta
epitomu Lexiku tōn en tō keimenō lexeōn

Athēnai 1864

P.o.angl. 544 d

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